

TODAY'S WITCH

FEBRUARY 2025

The information covered in this Magazine is comprised of various sources from the Pagan community. We endeavor to cover topics from all traditions, and to be inclusive. The information provided is to be considered factual based of the research of the various authors represented therein. If there is any contradictory information, please feel free to contact the author of the article. We hope that everyone can enjoy the magazine and also learn from it. If there is a topic you wish to see also contact us and we'll be happy to try to include it in a future issue.

contactus@todayswitch.net

(570) 534-7628

Publishing Data

Publication Date(s)); Monthly on first of every month.

Deadlines for Submission: Due on 10th of each month prior to print.

Publication Area: Continental United States, Hawaii, Puerto Rico, Guam.

Shelf Life: Perpetual, Collectable Magazine.

Supplements: Puzzle book (SC) 150pg \$29.95; Witches' Traveling Companion (SC) \$19.95 1/2 off with a yearly subscription.

Today's Witch is Copyrighted as a collective work, monthly issue by Covered Bridge Press LLC. © 2024. This work is a collaborative collection. All works belong exclusively to the Author(s).



USA-Pennsylvania

Covered Bridge Press, LLC.

570-534-7628

contactus@todayswitch.net

Edward Sott

Editors Board and Staff

Edward Sott—CEO. President

David Larsen—Sales and Marketing

Earl Williams—Human Resources

Emily Thornton—Chief Managing Editor

Melina Valdejo—Staff Writer

Zannah Matejak— Social Media Director

Published by Covered Bridge Press, LLC. © 2025 Vol2 Issue 4 Reasonable care is taken to ensure that "Today's Witch" articles and information is current at the time of publication. No responsibility can be taken by the Editors, or staff for any errors or omissions contained herein. Further more, responsibility for any losses, damages, or distress resulting from the information available in this magazine, is not the responsibility of Covered Bridge Press, LLC or its affiliates, and is protected under the First Amendment of the Constitution of the United States. Submissions are accepted to be paid upon time of publication. Covered Bridge Press, LLC. Does not guarantee the publication of your works. If they are printed by us you are acknowledging and giving us the right to print and reproduce your articles. The opinions expressed are those of the Authors and do not necessarily reflect the opinions of Covered Bridge Press, LLC. We reserve the right to refuse any articles or advertisements. We assume that the authors have full copyright ownership or permission. Covered Bridge Press LLC and Today's Witch will make all attempts to insure that copyrights are not violated. If any violations are discovered we will immediately retract the article and will attempt to inform the Owner of the violation. We reserve the right to republish any articles without extra compensation.

Table of Contents

Page 1—Publishing Information

Page 2—Table of Contents

Page 3—Meet the Staff

Page 4—From the Editor

Page 5—Sabbat Correspondence—Imbolc

Page 6-7—Goddess Brigid and Imbolc

Page 8-9—February 2025: The Full Moon and Embracing the Snow Moon at Imbolc

Page 10-11—Through the Eyes of a Crone—Imbolc

Page 12-13—Imbolc Ritual for Solitary Practitioner

Page 14-15—Magickal Recipes for Chilly February Says

Page 16—The Runes—Sowilo

Page 17—Tarotscopes February 2025

Page 18-20—Celestial Happenings of 2025 & You

Page 21-27—The Egyptian Zodiac and Its Sigils within the Tarot

Page 28—Ask A Witch Anything

Page 29—Herbology—Abscess Root

Page 30—Stone of the Month—Acanthite

Page 31-32—Love and Renewal—Amplify Intentions and Strengthen Bonds

Page 33—The Tree of Life—Sacred Paths of the Qabalah— Path 13

Page 34—The Dhamapada of Buddha—Chapter XIV—The Buddha (The Awakened)

Page 35—The Fool and Temperance

Page 36—Tarot Spread—Aquarius—“I Know”

Page 37-38—Ex Libris—Awaken Your Magickal Potential Through Shadow Work by Priestess Alissandra Raven-Moon

Page 39-45—Today’s Witch Interview with Alissandra Moon

Page 46-50—Cults vs Covens

Page 52—Dictionary of Pagan Terms—O-Words

Page 53—The Complete Wiccan Rede by Doreen Valiente

Page 54-58—The Wiccan Rede Mistranslated and Misunderstood, The Truth is Finally Told

Page 59—Gods and Goddesses of the World—Ma (Mah) (Cappadocian) [Turkey]

Page 60—February 2025 Calendar

Page 61—Advertising and Distribution Rates

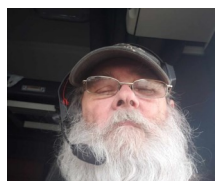


Meet the Staff



Edward Sott (CEO)

Edward Sott is a Theologian and Historian and runs a Non-profit organization. And he's a military Veteran. He was since childhood inspired to write novels and plays. He currently resides in Pennsylvania and has traveled throughout the world. He is the founder and CEO of Covered Bridge Press LLC, and of "Today's Witch" Magazine. His goal is to educate the public and bring traditionalism back to the craft and its practices. He is an Alexandrian Wiccan High Priest and Elder.



David Larsen (Sales and Marketing Dir.)

David Larsen is an over the Road Commodities Relocation Engineer, (AKA truck driver) He is also a history buff and a word smith. He currently resides in Florida and wherever the road and his dog Joey might take him. He is also world traveled from his military experience and driving. David is Co-Author with Edward Sott of Two Novels A Time for Redemption and A time for Retribution he is also A Vice President of Covered Bridge Press, LLC and a member of the Board of Directors of "Today's Witch" magazine. He is an open-minded Christian and Friend of the Pagan Community. He understands the value of spiritualism.



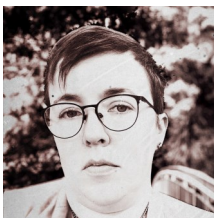
Earl Williams (Hum. Res. Director)

My name is Rev. Earl Williams. I have been in the pagan community for 20 years, holding a position as an ordained minister for 17 of those years. I am currently the Human Resources manager for Covered Bridge Press. I am happy and honored to also be a part of the new publication, "Today's Witch" magazine, due to be released mid-October of 2023.



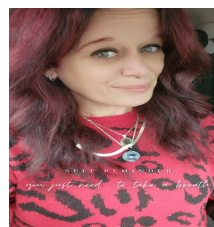
Melina Valdejo (Staff Writer/Asst. Director)

Being interested in many traditions and "finding the gold" in each one, Melina labels herself as an Eclectic and enjoys the concept of the "Spiritual Mosaic" as stated by Thomas Ashely-Farrand. Her strengths lie in personalizing her Spiritual path. As a Priestess of the Well of Avalon, she enjoys finding unique, practical approaches to situations and magickal workings drawing from her direct inspiration and her ever-widening background. "By putting ourselves in alignment with deity we can rise above situations and find our true path, we are all 'in the process'". Melina is the owner of Pathways New Age Books & Gifts, a brick-and-mortar resource center honoring all traditions located in St Louis, Missouri. If you're a traveling author or artist, please contact her at Melina@pathwaysstl.com to get details on how to present at her shop.



Emily Thornton (Managing Editor)

My name is Emily Thornton (Emma Gardner) and I have my Masters in Journalism. I love editing work and working with others. I have written numerous articles along with having my own column with local newspapers for over 10 years. Even though I grew up in a fairly religious household, I have always felt a love of nature and the metaphysical. I have an affinity for green magic and I love reading tarot for people around me. I even opened my own little side business called Celtic Readings, Oils and Sundries. I love stories and providing perspective to people at a crossroads. I work with Brigid mainly, but love the Celtic pantheon of deities.



Zannah Matejak (Social Media Director)

Hello my name is Zannah & I've been a practicing gray witch for 25 years. Initiated Norse shaman. I am a Yoni practitioner, I own a apothecary and metaphysical store. I am a wealth of knowledge of the occult and mythologies as well as a healer in a wide variety of modalities. I love to teach and building online communities on social media. Very passionate with what I do, I am an eclectic pagan who never gets enough knowledge.



Christina Aul (Resident Crone/Staff Writer)

Is a silent partner of the UPC/PRCC who has been active in the online Pagan community for over 20 years. She is a writer, educator, and instructional designer who shares her home in Pennsylvania with her spouse and adult child, three dogs, two cats, and several previous residents of the property. She is a solitary Welsh-Celtic pagan with ancestral roots in Scotland, Ireland, and Norway. Raised in the United Methodist Church, Christina began exploring alternative faiths in her teens and thoroughly deconstructed from Christianity in her early 20s. She considers herself a green kitchen witch and enjoys the oddities of life.

Now the Cold of Winter is soon
to pass, so too is the winter of
our woes. Above the frosty fro-
zen ground a new life now
grows.



Letter From the Editor

Hello Dear Readers:

It's now the time for Imbolc and things are definitely happening as the new growth is coming forth from the winter. The very beautiful crocuses, jonquils, daffodils, and irises are now rising through the cold snows and showing their colors giving us the promise of a soon arriving spring.

For our magazine this also gives us promise too. We have seen a lot of growth occurring from the time of our humble beginnings. We have become a wonderfully thought out magazine which of course is providing you lots of information that you may find valuable to your craft practices. And we will continue to be your monthly source of information.

We really have really enjoyed and we definitely appreciate the personal feedback we have received regarding our magazine. We will continue to bring you our monthly publication. Starting in April we will be raising the price of our magazine to \$16.95 per issue. This is due to the projected increase in the cost of shipping by the USPS. However, because of this we are going to increase the number of pages and articles in the upcoming issues to provide you with even more quality content and more variety. Thank you for your understanding. For those who purchase subscriptions before this raise occurs, your rates will not change. This rate increase will be maintained through the December Issue of 2025.

It is your patronage that has provided us with the inspiration and determination to continue on this course.

A couple of brief announcements.

You probably have noticed that there's been some really beautiful cover art as of late. This cover art has been conceptualized and created by my sister Lady Luna RavensWing, and she is very grateful for the compliments you have given her on the cover art.

This issue we will be continuing with our Tarotscopes which have been provided to us with gratitude from our dear friend and supporter Lisa Stewart. We also will be focusing on more authors in our Ex Libris section. Be sure to check out their books, get to know the authors through us, and also their books in the near future will be purchasable from our website. All proceeds from the books will go directly to the authors, so please support these teachers and elders who are providing you with their wisdom.

We also are proud to announce that we are going to be hosting Pagan's Against Trafficking until it can establish its own website and we will continue to support this fine organization and its purpose. Any information that you need regarding this organization and how you can support and help in it and become part of it, you can get directly from us. Please contact me via phone or email for the information, my phone number is 570-534-7628 and the email is contactus@coveredbridgepress.com we will be happy to assist you in this matter, please place in the subject PAT—What can I do to help?

Thank you all for reading and being a part of our family and may the God and Goddess guide bless and protect you all this 2025

Edward Sott

CEO Today's Witch Magazine.

<https://todayswitch.net>

contactus@todayswitch.net

Sabbat Correspondence

Imbolc

Other Names:	Imbolc, Oilmec, Candlemas, Disting-Tid, Feast of Brigid, Festival of Light, Feast of the Virgin, Festival of Milk, Anagastios, Feast Day of Saint Blaize, Saint Bridget's Day, Candelaria.
Symbols:	Candles, The Bride, Burrowing Animals, Brid's Cross, Grain Dolly, Sun Wheels.
Colors:	White, Yellow, Pink
Deities:	Gods and Goddesses as Children, All Virgin Goddesses
Activities:	Candle Lighting, Searching for Signs of Spring, Gathering Stones
Taboos:	Cutting or Picking Plants
Animals:	Robin, Burrowing Animals, Sheep, Lamb, Dragon, Deer
Stones:	Turquoise, Amethyst
Foods:	Milk, Honey, Poultry, Pork, Lamb
Plants:	Evergreens, Willow, Rosemary, Clover, Dill
Meanings:	Honor of the Virgin Goddess, First Signs of Returning Life, Festival of Light
Attunement Teas:	Chamomile, Red Clover, Rosemary, Blackberry
Ritual Oils:	Jasmine, Apricot, Carnation, Sweet Pea, Neroli, Olive
Mythological Creatures:	Firebird, Dragon, Berometz
Key Action(s):	Plan and Prepare
Goddesses:	<i>All Virgin Goddesses, All Flame Goddesses, Anu, Aradia, Arachne, Arani, Arianrhod, Artio, Athena, Attar, Audhumla, Blaize, Branwen, Brigid/Brigit/Brid, Brynhild, Cardea, Dahud, Februa, Frimia, Gaia, Inanna, Kebehut, Laufey, Lucina, Ma, Selene, Triduana, Vesta</i>
Gods:	<i>All Dragon-Headed Gods, All Flame Gods, Bannik, Braggi, Cupid/Eros, Dainichi, Diancecht, Dumuzi, Essus, Februus, Pax, Trusto.</i>



Goddess Brigid and Imbolc

By Emily Thornton

Imbolc: A Celebration of Light and New Beginnings

Imbolc, also known as St. Brigid's Day, is a Gaelic festival marking the beginning of spring. Celebrated on February 1st or 2nd, it falls midway between the winter solstice and the spring equinox. This timing signifies the gradual lengthening of days and the subtle return of warmth and light, even amidst the winter chill.

Rooted in ancient Celtic traditions, Imbolc honors the goddess Brigid, who embodies poetry, healing, smithcraft, and fertility. The festival is associated with various customs, including lighting candles, making Brigid's crosses, and spring cleaning. These practices symbolize the renewal and purification that accompany the changing season.

Imbolc's significance extends beyond its agricultural and spiritual dimensions. It also represents a time for community gatherings, storytelling, and celebrating the resilience of life in the face of winter's challenges. As such, it serves as a reminder of hope, renewal, and the cyclical nature of the natural world.

Traditions of Imbolc

- **Brigid's Cross:** One of the most well-known traditions of Imbolc is the making of Brigid's Cross. This cross is made of rushes or straw and is hung over the door or in the home for protection and blessing.
- **Candlemas:** Imbolc is also known as Candlemas, as it is a time to celebrate the return of light after the long winter months. Candles are lit in homes and churches to symbolize the growing strength of the sun.
- **Feasting:** Imbolc is a time for feasting and merrymaking. Traditional foods include bread, cheese, and milk.
- **Purification:** Imbolc is also a time for purification and cleansing. Homes and fields are cleaned, and people often take ritual baths or showers.

One cannot celebrate Imbolc to the fullest without understanding some history about the goddess Brigid. Goddess Brigid was a revered figure in Celtic mythology and underwent a transformation into Saint Brigid, a Christian saint, during the process of Christianization in Ireland. This transition reflects the merging of pagan and Christian beliefs and practices, as well as the adaptation of Celtic traditions to fit the new religious landscape.

Goddess Brigid

In Celtic mythology, Brigid was a revered goddess associated with a wide range of attributes, including poetry, healing, smithcraft, and fertility. Her depiction as a young woman with fiery red hair symbolized her strong connection to the sun and fire, elements that were central to Celtic beliefs and practices.

Brigid's association with poetry and healing highlighted her role as a patroness of creativity and well-being. As a goddess of smithcraft, she was linked to the transformative power of fire and the creation of tools and weapons. Her connection to fertility underscored her importance in ensuring the abundance of crops and livestock, which were essential for the survival of Celtic communities.

Brigid was not confined to temples or shrines; she was worshipped at sacred wells, groves, and other natural sites that were believed to be imbued with her divine presence. Her feast day, Imbolc, was celebrated on February 1st or 2nd, marking the beginning of spring and the return of light and warmth after the dark winter months. Imbolc was a time of renewal and hope, and Brigid's association with this festival further emphasized her role as a bringer of life and abundance.

Saint Brigid

After the arrival of Christianity in Ireland, Brigid's cult was gradually absorbed into the Christian tradition. She was transformed into Saint Brigid, a Christian abbess and nun. Saint Brigid's life story incorporates elements of both pagan and Christian mythology. She is said to have been born of a pagan father and a Christian mother, symbolizing the merging of the two traditions. Saint Brigid founded several monasteries, including the famous one at Kildare, which became a center of learning and spirituality. There are still places in Kildare where one can go to.

Similarities and Differences

Both Goddess Brigid and Saint Brigid are associated with healing, fertility, and the natural world. Both figures are celebrated on February 1st or 2nd, although the significance of the day has shifted from a pagan festival to a Christian holiday. However, there are also significant differences between the two figures. Goddess Brigid is a powerful deity with her own unique mythology, while Saint Brigid is a Christian saint whose life story is shaped by the teachings of the Church.

The transformation of Goddess Brigid into Saint Brigid reflects the complex process of Christianization in Ireland. It demonstrates the resilience of pagan beliefs and practices, as well as the ability of Christianity to adapt to local traditions. Saint Brigid serves as a bridge between the pagan and Christian worlds, embodying the continuity and transformation of Celtic spirituality.

Spells for Imbolc

Imbolc is a perfect time to renew oneself and think of what we want from the year. Unlike the New Year's Resolutions (that tend to fizzle out by the end of the month), Imbolc allows us to renew our views and our focus. Many of the workings of Brigid can be done throughout the year, but there are a few that can be done during Imbolc for extra focus. As one finds, magic is all about intention, having Brigid to focus on during Imbolc allows for the perfect intentions to be placed.

- **For new beginnings: Light a white candle and say:**

"Imbolc, Imbolc, fire bright,
Bring new beginnings into my life.
Open my heart to new possibilities,
And help me to let go of the past."

- **For protection: Hang a Brigid's Cross over your door and say:**

"Brigid, Brigid, protect this home,
From harm and danger, keep us safe.
Bless us with your love and light,
And guide us through the coming year."

- **For fertility: Plant seeds in a pot or garden and say:**

"Imbolc, Imbolc, Earth awake,
Help these seeds to grow and thrive.
Bring forth new life and abundance,
And bless my home with fertility."

Imbolc is a time of hope and renewal. It is a time to celebrate the return of light and the promise of spring.

February 2025: The Full Moon and Embracing the Snow Moon at Imbolc.

by Melina Valdejo, owner, Pathways New Age Books

The Snow Moon

While January is often seen as the start of a new calendar year, February offers the energy of reflection and preparation for the upcoming spring. The February full moon, known as the Snow Moon, falls on Wednesday, February 12, 2025, at 7:52 a.m. CST in the sign of Leo. This moon (along with its snow) may sometimes challenge us— but it also reminds us of what we’ve gotten through. It asks us to remember the lessons and the strength that comes along with those lessons. As we step into this full moon, we meet the creative and empowering energy that accompanies the energy of Leo.

The Snow Moon gets its name from just that— the heavy snowfalls often arrive in February in many regions of North America. Historically, it has also been called the Hunger Moon, a reminder of the challenges of finding food during this season. It’s also known as the Storm Moon, reminding us of February’s harsh weather conditions. The Snow Moon’s association with Leo amplifies themes of self-expression, creativity, and personal empowerment.

Imbolc

Imbolc, celebrated on February 1st or 2nd, marks the midpoint between the Winter Solstice and the Spring Equinox. It is a festival of light and renewal, dedicated to Brigid, the revered Celtic goddess of poetry, healing, and craftsmanship. Traditionally, Imbolc was observed as a time to honor the first signs of spring, such as the budding of plants, the birthing of livestock, and the longer daylight hours. The name “Imbolc” is thought to derive from the Old Irish word meaning “In the belly”, referencing the pregnancy of ewes and the metaphorical “pregnancy” of the earth as it prepares to burst forth with life.

Imbolc rituals often center around light and fire, symbolizing the return of warmth and the power of the sun. Candles are lit to honor Brigid’s association with inspiration and illumination. While homes are blessed to invite prosperity and protection. It is also a time for purification and new beginnings, where physical and spiritual spaces are cleansed to make way for growth and creativity. For modern practitioners, Imbolc provides an opportunity to connect with Brigid’s energy by engaging in acts of creativity, crafting Brigid’s crosses, and offering prayers or poems in her honor. The holiday’s themes of renewal and preparation resonate deeply, reminding us to nurture the seeds of our intentions as we await the full blossoming of spring.

The Snow Moon’s energy beautifully compliments Imbolc’s themes of hope and renewal. Just as Imbolc encourages us to prepare for the upcoming spring, the Snow Moon invites us to reflect on our inner strength and set intentions for growth. Together these celebrations create a powerful synergy: Imbolc lights the path forward, while the Snow Moon provides the creative and emotional energy to follow it.

Some suggestions for celebrating the Snow Moon or Imbolc:

The Imbolc and the Snow Moon encourage us to balance introspection with creativity. (Too much time in our heads equals less action and results.) Here are some ideas to honor its energy:

Purification Rituals:

Perform cleansing ceremonies to release stagnant energy and prepare for renewal. Use sage, rosemary, juniper, cedar, or eucalyptus for smudging or take a ritual bath with purifying herbs and oils. Meditative practices can help reset and align your intentions, often offering new perspectives and a clearer vision of your goals. Allow your thoughts to quiet, turn inward and see what the Universe brings you.

Introspection and Meditation:

Reflect on your journey through winter and meditate on the lessons learned. Consider how these experiences have strengthened you and set intentions for the coming months. Winter is often a month of things “dying off”. What have you allowed to “die” and return to the Earth, the Goddess and the God? You might want to look at where you’ve let your emotions “freeze”, much like the ice in winter. How can you learn to warm them back up in a safe way?

Celebration of Resilience:

Resilience has been a bit of a “hot” word lately. Everyone wants to be resilient—but what does that mean to you? It’s not always about being hard or unmoving. It’s also about being able to pivot or adjust. Acknowledge your growth by journaling about personal challenges you’ve overcome or sharing stories of endurance with your community. Celebrate your inner strength and the brighter days ahead.

Creative Expression:

With Leo’s influence, engage in creative pursuits that bring you joy and allow self-expression. Paint, write, dance, or try a new hobby that lets your unique light shine. How can you step out and be a more “You”? As they say, “Don’t let the light die within you.”

Journal Prompts for the February 2025 Full Moon

- * How have I grown stronger during the winter months?
- * What lessons have this season taught me, and how can I apply them moving forward?
- * In what ways can I express my creativity and individuality?
- * What intentions do I want to set as I prepare for spring?
- * How can I honor and celebrate the resilience I’ve shown this winter?

Imbolc and February’s Snow Moon is a time to reflect on where you’ve been and to dream boldly about where you’re going. Use this opportunity to let go of what no longer serves you, celebrate your unique strengths, and embrace the creative energy that this full moon brings.

Blessings on your journey through the rest of 2025!



Through the Eyes of a Crone: Imbolc

by Christina Aul

As I enter a new season in my life, I begin to take a different view of our yearly observances and consider them from different angles. This is the first of what hopefully will be a series of perspectives and introspective articles: Through the Eyes of a Crone. I hope you'll join me as I pivot to this new age and phase of life.

This crone is tired. We have put away all of our Yule decorations, chased the last visitors (at least, the living visitors) out of the house, and hunkered down for the coldest of our northeastern US weather. Our eyes search the horizon early and late for the longer days promised on the solstice, and seeing only dim twilight, we turn to our planning for the next season. The "festive season" with its parties and indulgent food has passed, and the tiredness enforces this retreat inwards.

In the metaphysical distance, however, crocuses and snowdrops are starting to stretch their fibers far under the snow cover. Contestations wheel into the next phase, and the sun grows ever closer. Imbolc is coming. The first of the Celtic neo-pagan fertility festivals, some also know Imbolc as Candlemas, and here in Pennsylvania, the ubiquitous groundhog has his day in the sun, or shadow, depending on the mood of the one who holds the spotlight that shines on the poor creature. It's the promise of light arising and is generally when we can start to see a noticeable difference in the length of our sunny days.

If I had said "Oimelc" to you in its original pronunciation, it would sound a lot like "ewe milk". This provides insight into this current sabbat's very real and mundane origins. In the geographic region that we consider our "Celtic" ancestor's home, the halfway point between the winter solstice and spring equinox would bring ewes into milk, and lambs would be born in the cold nights and days around this time. This new milk was a treat for our predecessors, as it was the first fresh milk they'd had in months. Lambs, too, provided delicate meat and a promise of more wool and meat to come. Healthy sheep meant a healthy clan, so the lambing was something to be celebrated.

Later Christian sects adopted this time as Candlemas, and it's easy to see why. As many of our celebrations and observances revolve around the sun or the seasons of agriculture, the new faith sought to integrate and supplant the existing dogma and structure. Candlemas, or the blessing of the candles, integrated an acknowledgment of the increasing light, tying it back to the Son (sun) who brought that light (tangible or spiritual) into society. It was an easy adaptation since, at this point, tallow could perhaps be rendered outside so that new candles were created, all while sharing in the excitement of new things to come.

We cannot examine Imbolc without a respectful nod to Brigid (Bride, Brigit, etc.), the powerful Irish goddess of the Eternal Flame and Sacred Well. Brigid's aspects are many, and She takes the role of maiden, mother, and crone as well as a goddess of fire, teaching, change, and wisdom, and is one of the few female deities associated with the smith's forge. Like the Christian's supplanting of Imbolc to Candlemas, the adoption of Brigid to "Saint Brigid" is a testament to Her skill in transformation, and She retains her association with childbirth, healing, and fire.

At its heart, Imbolc is a fertility festival. Dancers from last year's Beltane fires are now welcoming their own infants, and seeds are being started in warm corners of barns and homes. All are waiting with bated breath for the spring to come with actual sunny days, warmth, fresh food, cleaner water, and the joys of life and light fulfilled.

So, where does a Crone fit in? Our fertility declined at Samhain and faded at Yule, waning to echoes of what was. How can we, as the older generation, find a place in the budding awakening of Spring and the promise of sexual energy and conception? (Even the Romans recognized this energy in their feast of Lupercalia!)

As I pondered this during preparations for Yule, I recalled evolutionary biology, Native American viewpoints and traditions, and the structure of our modern society. I like a modern CBS series called *Matlock* (“Yes, like the old TV show” is the tagline of the main character), and I find my mind wandering to find connections, so I hope you’ll indulge an old lady for a few more paragraphs.

Humans are one of only a handful of mammals who live for long periods after fertility has waned. A human in good health can undergo menopause as early as their 40’s and as late as their 60’s. There have been isolated cases of women’s end of menarche coming in their 70’s. Yet, millions of women are still hale and hearty long after that year of withering. We are vibrant, valued contributors to society, but how is it that we got that way? If Darwin is to be believed (and I think he had some good points), then we exist to ensure the survival of our species. How can we do that when we no longer contribute to the population of that species?

Like elephants, chimpanzees, and some whale species, we continue to live past the cessation of our fertility to pass knowledge on to the younger generation. Matriarchs of elephant families teach young mothers how to care for their children and help corral them when the herd is on the move. Whale grandmothers will babysit calves so mothers can go in search of much-needed food, ensuring that the calf doesn’t fall too far into the depths to resurface to breathe. Elderly chimps teach the young how to find food and use rudimentary tools and will show the young mothers how to nurse and carry their children through the canopy of trees.

Native cultures across the world value the role of the shaman. Older members of the tribe or clan no longer go hunting or work in the fields. Still, they are instead venerated for their ability to teach the younger members of their society in the best methods to do both activities. Elders are also often called upon to be judges or mediators in tribal affairs, as their years of living have lent a wisdom that can help them skillfully negotiate and arbitrate disputes and conflicts.

In *Matlock*, Kathy Bates remarks that no one pays attention to old women and that they can move with relative anonymity as a result. I’ve yet to find that accurate, but I’m a hermit, so perhaps I would need to work at a powerful law firm like her character does. However, there has been an effort in our Western society to quiet and sequester the aged. Assisted living communities are growing all the time, making it “easier” for older folks to be put in their own communities and removed from the youth of this world. What a change from the revered Grandmother of the original occupants of this land.

The role of a crone as a teacher and guide for the younger folks is a sacred duty. Too often, our mothers and grandmothers are examples of what not to do. These toxic relationships lead to fractured families and a break in the traditional flow of knowledge. The fault of these fractures may lie with long-dead ancestors who began harmful patterns of behavior. As a modern crone, it is my responsibility to heal those patterns as much as I can, not only for the children in my life, but to show other mothers and crones that there is a life outside of these patterns, and it’s a sunny one. I can teach, guide, and advise from a place of practicality and kindness, not just ruthlessness (this is a challenge for my Capricorn soul sometimes, but it’s worth the effort!) Before our lambs can grow, they must be nurtured; we hold a special place in that nurturing. We, too, can protect the infants (regardless of age) from the cold and dark and sing to them about the warmth to come. We, as Crones, provide hope in a way that only those who have lived through despair can.

To borrow from Hebrew writings, when we are children, we speak and act like children, full of energy, lacking in boundaries and guidance; but as older adults, we have learned where that boundless energy can lead us, and we know when to rein it in. As I look for the blooms of crocuses, I’ll remember my ability as a crone to move in secret, much like these flowers do before they can be seen. The seeds of the new growth of crocuses and crops alike were planted at Samhain. They must be secreted away, covered in the cold and dark, to rest and lay dormant before emerging into the sun. Folks say, “Make your moves in silence,” which can be an older folks’ mantra. We watch. We observe, and we lend our wisdom as needed. Our revered, honored, and sacred place as Crones during this season of youthful flight is that of a safety net and a structure from which they can leap out with surety.

Blessed Imbolc, my friends.



Christina Aul is a silent partner of the UPC/PRCC who has been active in the online Pagan community for over 20 years. She is a writer, educator, and instructional designer who shares her home in Pennsylvania with her spouse and adult child, three dogs, two cats, and several previous residents of the property. She is a solitary Welsh-Celtic pagan with ancestral roots in Scotland, Ireland, and Norway. Raised in the United Methodist Church, Christina began exploring alternative faiths in her teens and thoroughly deconstructed from Christianity in her early 20s. She considers herself a green kitchen witch and enjoys the oddities of life.

Imbolc Ritual—For Solitary Practitioner

By Edward Sott And Melina Valdejo

CASTING THE CIRCLE

I cast this circle to be a place that's not a place, in a time that's not a time, and in a space that's not a space. A place where I may hold this sacred rite, away from the distractions of the mundane, in safety, love, and trust.

This I will, so mote it be.

CHANT: I am a circle within a circle, with no beginning and never ending. (Repeat 3x)

CALLING THE QUARTERS

NORTH:

I call upon the Sacred Watchtower of the North,

Powers of the Earth.

Come now and lend your silence, strength, and energy

To this sacred rite.

By the Earth, which is of Her body,

This I will, so mote it be.

EAST:

I call upon the Sacred Watchtower of the East,

Powers of the Air.

Come now and lend your knowing, awareness, and energy

To this sacred rite.

By the Air, which is of Her breath,

This I will, so mote it be.

SOUTH:

I call upon the Sacred Watchtower of the South,

Powers of Fire.

Come now and lend your strength, passion, and energy

To this sacred rite.

By the Fire, which is of Her heart and blood,

This I will, so mote it be.

WEST:

I call upon the Sacred Watchtower of the West,

Powers of Water.

Come now and lend your courage, endurance, and energy

To this sacred rite.

By the Water, which is of Her sacred womb,

This I will, so mote it be.

DRAWING DOWN THE MOON

Sacred Mother Goddess Brigid I stand before you prepared in heart, mind, and spirit to welcome you to come within.

Blessed be my mind that I may receive your wisdom.

Blessed be my lips and mouth that I may speak your words.

Blessed be my heart and lungs that I may administer your life-giving breath and nurturing love.

Blessed be my womb that may bring forth life on this earth.

Blessed be my feet that they may continue to walk your path forever.

DRAWING DOWN THE SUN

Sacred Father God Lugh Lamfhada, I stand before you prepared in heart, mind, and spirit to welcome you to come within.

Blessed be my mind that I may receive your wisdom.

Blessed be my lips and mouth that I may speak your words.

Blessed be my heart and lungs that I may administer your life-giving breath and nurturing love.

Blessed be my groin that may bring forth life on this earth.

Blessed be my feet that they may continue to walk your path forever.

INVOKES THE GODDESS BRIGID

Blessed Mother Goddess Brigid, Mother of the Sun and the Light,

You have now rested and are restored

Ready with your life giving milk and breath to nurture us all

I Invoke you come forth now into this worthy vessel,

Bring forth your light, and let it shine through me.

Let me Become one with you

Let me speak your words,

Let me carry your love

Let me be your living representative for all those present

So that they may share in your wisdom, light, and love

I welcome you Mother to enter me, in perfect love and trust

So Mote it Be!

INVOKES THE GOD LUGH LAMPFHADA

Blessed Father God Lugh Lampfhada, God of the Sun, Warrior of the Tuatha,

You have come forth from times past to bring your teachings to your child,

You are the Alpha and Omega, the beginning and End yet your legacy must remain and the New Sun

Must be blessed by your guidance and strength.

I invoke you come forth now into this worthy vessel,

Bring forth your strength, guidance and wise council and let it be taught through me.

Let me become one with you

Let me Speak your words

Let me extol your honor

Let me carry your love and stern discipline

Let me be your living representative for all those present

So that they may share in your honor, your courage, your love.

I welcome you Father of the Tuatha to enter me, in perfect love and trust.

So mote it be.

CHANT:

We are the children of the Lord and Lady
We are the children of the parents of the world.

BODY OF THE RITUAL

At the altar, I honor the Child of the Goddess,
The new Sun who brings life and light to the world.
(Hold the child and gaze upon them)

Look now upon the new Sun, life has come forth and is ready to
restore life as I have restored the life upon the Earth.

CHANT:

(chorus) Oh come ye forth, Son and Sun,
Shine your light on everyone.
The days grow longer,
As you grow stronger,
We welcome you now, Oh Blessed One!

Son of my heart and warrior strong
May you grow healthy may your days be long
That your should get stronger
And the days become longer
I welcome you now with this my song

(chorus)

Son of my heart and warrior young
You are the new keeper of the warming sun
Grow you strong and grow you brave.
By your sacred light our world you will save
Get you stronger
As days become longer
I welcome you now with this my song.

(chorus x3) to end.

COMMUNION

Take a chalice of blessed water or ale:
I consecrate this sacred vessel as a symbol of the Goddess,
Holding the life-giving waters.
May I partake of it in gratitude and trust.
Drink.

Take a plate of bread or cakes:
I consecrate these cakes as the seed of the God,
The source of all harvest and life.
May I partake of it in gratitude and trust.
Eat.

Offer thanks to the Goddess, the God, and the energies of the ritual.

CLOSING THE CIRCLE

Thank and release the Goddess:

Blessed Mother Brigid,
Thank you for your presence in this rite.
May your wisdom and light continue to guide me.
Go in peace, with my gratitude. So mote it be.

Thank and release the God:

Blessed Father Lugh,
Thank you for your strength and guidance in this rite.
May your courage and light continue to inspire me.
Go in peace, with my gratitude. So mote it be.

Dismiss the Quarters in reverse order:

WEST: Powers of Water, I thank you for your presence. Go in peace. So mote it be.

SOUTH: Powers of Fire, I thank you for your presence. Go in peace. So mote it be.

EAST: Powers of Air, I thank you for your presence. Go in peace. So mote it be.

NORTH: Powers of Earth, I thank you for your presence. Go in peace. So mote it be.

Release the circle:

May the circle be open, but never unbroken.
May the peace of the Goddess be ever in my heart.
Merry meet, merry part, and merry meet again.

CHANT:

May the circle be open but not unbroken,
May the peace of the Goddess be ever in my heart.
Merry meet and merry part,
And merry meet again. (Repeat 5x)



Magickal Recipes for Chilly February Days...

-by *Melina Valdejo*, owner, *Pathways New Age Books*

Herb-Infused Cheese Tart

This Herb-Infused Cheese Tart combines creamy, savory flavors with seasonal herbs and aligns with February's magickal energies of renewal, grounding and protection. It's perfect as a ritual dish for celebrating the Snow Moon or Imbolc, connecting you to the themes of light, nourishment, and creativity.

Ingredients (& Correspondences)

- ~ Goat Cheese (Love, Renewal, Creativity); Symbolizes nurturing energy and new beginnings, resonating with the light of Imbolc.
- ~ Ricotta Cheese (Abundance, Harmony, Purification); Represents abundance and promotes inner balance.
- ~ Eggs (Fertility, Transformation, Protection); Symbols of creation and the potential for growth.
- ~ Fresh Thyme (Healing, Courage, Renewal); Encourages courage and rejuvenation, perfect for this time of year.
- ~ Fresh Rosemary (Protection, Memory, Clarity); Strengthens the mind and creates protective energy around your intentions.
- ~ Garlic (Protection, Purification, Strength); A potent cleanser that wards off negativity.
- ~ Pie Crust (Foundation, Stability); Represents the grounding needed to build your goals and dreams.
- ~ Olive Oil (Peace, Prosperity, Longevity); Brings harmony and abundance into the dish.
- ~ Sea Salt (Purification, Protection); Grounds and balances the energies of the tart.
- ~ Black Pepper (Empowerment, Courage); Adds strength and determination to your intentions.

Directions:

1. **Preheat and Prepare the Crust:** Preheat your oven to 375°F (190°C). Roll out a prepared pie crust and place it in a tart pan or pie dish. Press gently to fit and trim any excess, visualizing the crust as a foundation for the blessings you wish to manifest.
2. **Create the Cheese Filling:** In a mixing bowl, combine 1 cup of goat cheese and 1/2 cup of ricotta. Add two beaten eggs, mixing until smooth. Focus on transformation and creativity as you blend the ingredients.
3. **Infuse with Herbs and Garlic:** Chop 1 tsp each of fresh rosemary and thyme and mince 1-2 garlic cloves. Add them to the cheese mixture with a drizzle of olive oil, a pinch of sea salt, and a dash of black pepper. Stir clockwise to empower the tart with protective and grounding energies.
4. **Assemble and Bake:** Pour the cheese mixture into the prepared crust and spread evenly. Optionally garnish with extra sprigs of rosemary or thyme for added magickal intention. Bake for 25-30 minutes, or until the filling is set and lightly golden.
5. **Bless and Serve:** Before serving hold your hands over the tart and visualize a warm, glowing light infusing it with love, renewal, and protection.

*By moon's light and hearth's warm glow,
From earth's gifts, may blessings flow.
With herbs of strength and cheese of grace,
Bring nourishment, peace, and a loving embrace.
Blessed Be!*

Serving Suggestions:

Serve warm during a full moon gathering, as part of an Imbolc feast, or as an offering to Brigid. Pair it with a light salad or herbal tea for a complete, magickally aligned meal.

Optional Magickal Enhancements:

- ~ Add a drizzle of honey after baking to invoke additional sweetness and love.
- ~ Sprinkle lightly with edible flowers, such as violets (protection, spirituality) or nasturtiums (creativity, joy), for extra magickal correspondences.



Immune-Boosting Sunshine Elixir

This Immune-Boosting Sunshine Elixir is a vibrant and warming drink, perfect for February's chilly days and aligned with the Snow Moon's themes of renewal, protection, and vitality. Crafted with powerful magickal and health-boosting ingredients, this elixir helps strengthen your body and spirit while honoring the light and renewal of the season.

Ingredients & Correspondences:

- ~ Turmeric (Healing, Protection, Purification); A potent cleanser that removes negative energies and strengthens physical and spiritual resilience.
- ~ Citrus Juice (Lemon or Orange) (Purification, Happiness, Clarity); Cleanses and uplifts, symbolizing the growing light of the sun.
- ~ Cinnamon Stick (1 small piece) (Prosperity, Warmth, Love); Cinnamon adds fiery energy to ignite passion and perseverance.
- ~ Ginger Root (1 tsp grated or 2-3 thin slices) (Vitality, Protection) Ginger brings warmth, confidence, and boosts energetic flow.
- ~ Black Pepper (Empowerment, Strength, Banishing); Amplifies the potency of other ingredients and boosts courage.
- ~ Honey (optional, to taste) (Sweetness, love, healing); Honey adds a nurturing sweetness to the tea.
- ~ Hot Water or Herbal Tea Base (Chamomile or Green Tea) (Calm, Renewal, Growth); Provides a soothing base to carry the magickal properties of the ingredients.

Directions:

1. Create the Base: In a small saucepan, combine 1 1/2 cups of hot water or herbal tea with 1/2 tsp of turmeric, 1/4 tsp of cinnamon and a pinch of black pepper. Stir clockwise, visualizing the purification and empowerment flowing into the mixture.
2. Add Ginger and Citrus: Grate 1 tsp of fresh ginger and add it to the pan. Squeeze in the juice of half a lemon or orange focusing on the cleansing and uplifting energies of the citrus.
3. Sweeten with Honey: Add 1-2 tsp of honey, stirring until dissolved. As the honey blends in, imagine sweetness and healing spreading through your body and spirit.
4. Simmer and Strain: Allow the elixir to simmer gently for 5 minutes to enhance its magickal potency. Strain into a mug, removing any solids, and thank the ingredients for their gifts.
5. Bless the Tea: Hold your hands around the cup and say:

*Golden warmth in this cup I see,
Grant strength, renewal, and vitality.
With every sip, let healing flow,
Protect my spirit, let my light grow.
Blessed Be!*

Serving Suggestion:

Sip this elixir mindfully during a full moon meditation, and Imbolc ritual, or whenever you need a boost of energy and protection. Visualize the warmth of the sun and the growing light filling you with vitality and strength.

Optional Magickal Enhancements:

~ A sprig of fresh rosemary (memory and focus) or thyme (courage and purification) for additional correspondences.

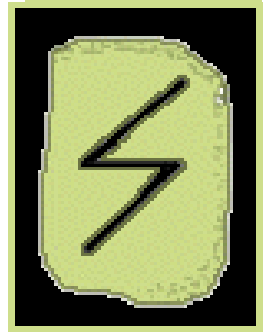


The Runes

Sowilo (so-wheel-o)

Sound:	“S”
Depiction:	One part of the dynamic Solar Wheel
Runic Position:	2nd Aett, 8th Rune
Original Meaning:	The divine Solar Wheel or the thunderbolt
Key Words:	Partnerships, journey, power, transformation, understanding
Tree:	Juniper
Herb:	Mistletoe
Gemstone:	Ruby, carnelian, citrine, golden topaz, cat’s-eye
Color:	Gold
Runic Half-Month:	February 12—February 27
Hours of the Day:	3:30am—4:30am
Other Names:	Germanic: <i>Sugil (Sowilo)</i> Anglo-Saxon: <i>Sigel</i> Icelandic: <i>Sol</i> Norwegian: <i>Sol</i> Old Danish: <i>Sulu</i> Old German: <i>Sil, Sulhil, Sigo</i>
God/dess:	Sol
Power Animals:	Cat, wolf, boar, horse, bear, groundhog, bluejay, camel, cock, salamander, bee, cheetah, lizard, peacock, robin, snake
Element:	Fire
Numerological Value:	“16”
Astrology:	The Sun
Tarot:	The Sun

- Moves in the direction of enlightenment.
- Expands your awareness of the Solar Cycles
- Helps your patterns come to fruition



Galdr Song: Sowilo, Sowilo, Sowilo
 S s s s s s s s s s
 S s s s o o o o l l l l
 Su sa si se so
 Sul sal sil sel sol
 Us as is es os
 So se si sa su
 S s s s s s s s s s

Ogham-Bethlusian: Saille (*pr. sal’ye*)

Quatrain: The swarming bees make bright the summer day
 With drowsy songs, throwing their cares away
 Kindle a candle when honey flowers appear
 Let blessings quell the stubbornness of fear.



Magickal Qualities:

- Illuminates and fuels your magickal patterns
- Develops your psychic abilities
- Is aware of your relationships with other people

TAROTSCOPES FEBRUARY 2025

By Lisa Stewart

The wild planetary ride continues. Time seems so accelerated that it's difficult to keep up with schedules and deadlines. Technology is on the move too, and you may need to update some equipment to stay relevant. Do your best to deal with the unexpected, remember perspective plays a large part in your success. It's all in how you look at things.

Aries: 8 of Pentacles

Time to manage good timing. February looks like it could really be a very strong financial month for your dear Aries. Over the past few months, you may have found it a bit difficult to meet sales goals or put back some of the money you took out of savings. This month offers a real turn around with real money-making opportunities. To make the most of them you must personally focus on work/career and continue to lie love where romance is concerned.

Taurus: Ace of Cups

Have faith. It looks like you will be receiving some unexpected good news. Change your focus from worries into positive thought so that you can draw good things in. There may still be a few challenges to get through but try to look ahead to the rainbow of promise. Hold on tight to your beliefs, (like I have to remind a Taurus of that), and all will be well.

Gemini: 10 of Swords

In the beginning of the month, you may be in for a bit of a jab. Someone you truly trusted may be the bringer of harsh words or they may really let you down. Once all is said and done you need not be as forgiving as usual. Be firm, do not just let them back into your good graces, I feel they will need to earn their way back. Make them earn it. Then the end of the month looks much more enjoyable.

Cancer: Page of Swords

Rest and take it easy for now as mid-month you could inspire someone who asks you to be their personal crusader. This heroic effort may be related to a health issue. It's nothing that you can't handle though with your natural instincts for nurturing and caring. If it's a relative or someone close to you, enjoy this time you have together and make some good memories.

Leo: King of Wands

This month seems to see a lot of things getting taken care of. A minor legal matter of business disruption is soothed over. All you need to do is get your ducks in order now, so you are prepared to present your side, and you will easily come out ahead. Full Moon in Leo says to pay attention to your partner and enjoy some old-fashioned romance.

Virgo: 7 of Pentacles

Please be patient where money or career is concerned. It's okay to be aware and work toward your goals. Don't give up just because you haven't seen any return yet for your efforts. Very soon dear Virgo the money will be on the way to you. This is probably a great time to start positive affirmations or do abundance rituals.

Libra: 3 of Pentacles

This looks like a strong financial month for Libra. Whatever it is you do seems to be in high demand, so don't be lazy. Now is your chance to put some cash away for a rainy day. Save and be ready for all the activity to come later in the year.



Scorpio: High Priestess

You are called upon this month for counsel. Use your intuition to help your friends through their time of need. Although you are a good listener with lots of good ideas to put forth, this situation may be a bit beyond your control. I feel it would be a good idea to call on someone "higher up" for a little extra clout.

Sagittarius: Page of Pentacles

The energy of the Sun is good for your well-being, even though the days are not as warm as they could be, get out there and absorb some rays. Try to take some much-needed time for yourself. Really indulge yourself and be catered to. Even if it's just a Pizza delivery, you need some rest. Your mind has been in overdrive for a few months now and if you don't refuel soon, you will burn out.

Capricorn: 3 of Wands

Good news, that special something you've been wanting to get a hold of comes your way. Whether it's a project, object, or even a person, you have earned the right to be caretaker. Everyone knows that you will do a great job with this responsibility. Now seems to be a time for harvesting all you have worked toward. This undertaking will also bring about tremendous growth. Enjoy.

Aquarius: 9 of Swords

You feel the need to have your guard up. Very leery of those that want to get too close too fast. You are still moving forward at a very quick pace, good thing Aquarians are so quick minded. Looks like this month can bring prosperity and fertility, so be ready for all that comes your way.

Pisces: 6 of Pentacles

You find yourself at a crossroads. The time has come for you to choose. In the past you have used diversity to overcome boredom, but now you may feel you have spread yourself a bit too thin. You are being asked to prioritise. Choose the top few things that are right for you and focus your energy there. Release that which is no longer useful. A good career offer is in the making. What is it that you truly want?



Lisa Stewart has been a professional astrologer and tarot reader since the mid 80's. In 1998 she combined the esoteric science of astrology with the pictorial language of the tarot to bring forward her tarotscopes, which she has provided to her community, monthly ever since. Lisa and her husband Anton are authors who reside in the Hudson Valley and together they run a metaphysical store called the Awareness Shop. They are founders of a Welsh Celtic Wiccan Tradition, The Stewart Tradition. To find out more about this visit their Fb page Church of the Eternal Circle or order their book Simply Wicca from their shop or any fine bookseller.

Celestial Happenings of 2025 & You

by Alicia Anspaugh, Owner of Des Moines New Age Shop & Community Center

2025 will have some major celestial events! There are planetary retrogrades, eclipses, meteor showers, the Lunar new year and even a comet!

Many individuals cringe when they hear the term retrograde, eclipse, some don't understand. However, for the most part it is due to the connotations that some celestial events are inherently negative. Celestial events are neither inherently positive nor negative, they simply are that...an event.

Celestial events are not something to blame when things go wrong, they are a roadmap that allows us to understand the cycles and timing on our journey of life. It is up to us to be quick-witted enough to use it to our advantage.

Planetary Retrogrades:

Retrogrades are a bit like an Oreo cookie - The first shadow zone, which is a week or two before the actual retrograde, this is when the areas that will be overhauled in your life become known...fair warning. Then the actual retrograde when the issues that retrograde is tackling come into the main focus The second shadow zone is when the issue or issues that the retrograde affected, resolve themselves whether one is ready for it or not.

Retrogrades give us a chance to slow down and take a breath, and sometimes to air out grievances and issues that we would not speak about without a tremendous celestial push. Each planet has its own unique rhythm, longer or shorter, farther apart or nearer together retrogrades. Everything in the sky has its place & cycle, which is kind of nice amidst how chaotic life can feel sometimes.

Below is a list of the larger events coming this year. They are listed in order of start date.

Uranus Retrograde- Sept. 1st, 2024, through Jan. 30th, 2025	Alpha Capricornid Meteor Shower July 29th & 30th
Jupiter RX(Retrograde)- Oct. 9th through February 4th, 2025	Chiron RX July 30th, 2025, through Jan. 2nd, 2026
Mars RX- Dec. 7th, 2024, through Feb. 24th, 2025	Perseids Meteor Shower- Aug. 12th & 13th
Quadrantid Meteor Shower- Jan. 3rd peak	Uranus Retrograde- Sept. 6th, 2025, to Feb. 4th, 2026
Comet G3 ATLAS- Jan. 13th peak	Blood Moon Lunar Eclipse- Sept. 7th & 8th
Planetary Alignment—Jan. 18-Jan.25	Partial Solar Eclipse- Sept. 21st
Chinese New Year of the Snake- Jan. 29th, 2025, to Feb. 16th, 2026	Supermoon (Hunters Moon)- Oct. 7th
Venus RX March 2nd through April 13th	Orionids Meteor Shower- Oct. 22nd & 23rd
Blood Moon Lunar Eclipse- March 13th & 14th	Southern Taurids Meteor Shower- Nov. 3rd & 4th
Mercury Retrograde- March 15th to April 7th	Supermoon (Beaver Moon)- Nov. 5th
Partial Solar Eclipse- March 29th	Northern Taurids Meteor Shower- Nov. 8th & 9th
The Lyrids Meteor Shower- April 21st & 22nd	Mercury Retrograde- Nov. 9th to Nov. 29th
The Eta Aquarids Meteor Shower- May 3rd & 4th	Jupiter RX (Retrograde)- Nov. 11th through March 11th, 2026
Pluto RX May 4th Through Oct. 13th	Leonids Meteor Shower- Nov. 16th & 17th
Neptune Retrograde July 4th to Dec. 10th	Supermoon (Cold Moon)- Dec. 4th
Saturn RX July 13th through Nov. 28th	Geminids Meteor Shower- Dec. 12th & 13th
Mercury Retrograde July 18th to Aug. 11th	Ursids Meteor Shower- Dec. 21st & 22nd
Southern Delta Aquarids Meteor Shower- July 29-30	

Interpretation:

The year begins with a Mars retrograde, which we also saw during the holidays. This made people more irritable and less patient than they would otherwise be, which is what many observe when Mars goes retrograde. However this also gave us a venue to air out our issues with one another. If all parties were wise and patient - then it would be a wonderful opportunity to come to a greater resolution and understanding with one another. If they are not, then it may have been time to give each other some distance. Honestly, after 2024's trials and tribulations, everyone has found some patience and grace for others and themselves. Cosmic character development in the form of struggles.

Mars Retrograde blends with the Jupiter & Uranus retrograde from 2024 to give us a revolutionary outlook, wanting to see change and coming. Jupiter retrogrades have a penchant for slowing down momentum and causing delays sometimes causing extra grumpiness. Then we have Comet G3 ATLAS coming in mid-January.

Comets which were once thought of as harbingers of war and doom, have been more carefully analyzed to foretell times of dramatic change. This coupled with the fact that this event will occur in the same month that the Lunar New Year switches out its energies reveals that this will be a big year for transformation and change, 2024's roller coaster has not completely finished its hold.

January 29th, we see the Eastern New Year of the Wood Snake (Yin energy) which is a year for resourcefulness! This year brings transformative & introspective energy to a year that will continue the "shedding" of our old skin. This was a theme that we saw in much of 2024, which was Wood Dragon, having Yang energy. This will be a year to make use of intuition and begin building a great life, with hard work and cunning.

In the year of the Snake, it is important to maintain our integrity and not take advantage of others but also not allow ourselves to be taken advantage of.

Venus Retrograde occurs in March, but we will feel the effects in February. Venus retrograde encourages one to take off the rose-colored glasses and see everything and everyone for who and what they truly are, whether it hurts our feelings or not. This will also be the first Mercury retrograde of 2025, so communication and travel and tech issues will abound.

Along with the Venus and Mercury retrogrades, a blood moon lunar eclipse and then a partial solar eclipse will occur. This looks to rip away anything that no longer serves us with strong energy. This energy works well with pulling off rose colored glasses. Cleansing and releasing energies all around.

The middle of the year will see three retrogrades intersecting, which will mean things will get more challenging for us. This simply means that we need to have our plans in place and be ready to hunker down and work harder for a bit. We also need to be very gentle and compassionate with ourselves and others at this time.

We will see a Saturn retrograde which incites one to work 10 times harder to get what you want done, but it will be worth it in the end. A Pluto retrograde which is a good time for shadow work and revealing power abuses. Finally, the Chiron retrograde, which incites us to examine the wounds one harbors, if the wounds are buried deeply enough there is a chance that the circumstances surrounding the wound will begin to heal. Chiron is considered the wound healer.

We will then move into a Uranus Retrograde, another Jupiter retrograde and a couple more Eclipses, leading to the third and final Mercury retrograde of the year. Jupiter retrograde will allow the powers that be to slow us down just enough so as we do not get too overly crazy so long as we embrace its energy and accept it for what it is. The universe working to balance everything in our favor.

Throughout the year, we will have several Meteor showers to look forward to and a few Supermoons to be mindful of. Each SuperMoon and Meteor shower has its own unique energy. Every time a meteor shower comes up, think of it as the divine coming closer to us and reminding us that we are not alone... even in the toughest times. They are also historically linked to times of great transformation and change, extraordinary moments. They were considered symbols of connection and divine guidance and are wonderful times for manifesting goals, hopes, dreams, and wishes. It is also said that they act as a bridge between the physical and spiritual realms.

For example, the first meteor shower of the year, the Quadrantids. These represent our deepest desires & aspirations. Their appearance is an opportunity to manifest those desires and change our lives for the better. What a wonderful celestial gift for the new year!

Supermoons (when the full moon is closest to Earth) have a habit of creating a bit of havoc. Each has their own individual energy, but they feel a bit different every time. They boost energy and make emotions more intense, the sign that each of these happens in will give an idea of how their particular intensity will manifest.

Supermoons are wonderful for helping us focus on our dreams, goals, and desires. They also help with manifestation. On the flip side, they can be a humdinger for pulling away that which does not serve us, a softer version of the eclipses.

All of this said, keep in mind that every celestial phenomenon has both pros and cons. It is up to us to make use of the roadmap that the stars give us in order to help us live our best lives.

Hello All,



My name is Alicia, I was raised by a Clairvoyant Psychic Medium single Dad who is also a UFOlogist, So it's no shock that I have Des Moines Iowa New Age Shop & Community Center (started in 2011) or that I blog and write, lecture, podcast (The Psychic RoundTable or Des Moines New Age Radio on Spotify), and teach on Metaphysical and Fringe science subjects...or that I am an avid Science Fiction fan and decided to become a sci-fi fantasy artist before I began writing. On a personal level, my proudest achievement is being Mama to the absolute love of my life and pursuing my creative writing journey. Nod to my Hubby for editing and my Mom & pals for being super supportive. For any questions, message me at desmoinesnewage.com



The Egyptian Zodiac and Its Sigils within the Tarot

By Tamara Von Forslun

It is difficult to estimate correctly the profound effect produced upon all the religions, philosophies, and sciences of antiquity by the study of the planets, luminaries, and constellations. Not without adequate reason were the Magi of Persia called the Star Gazers. The Egyptian Priests and Priestesses of Thoth were also honored with a special appellation because of their proficiency in computing the power and motion of the planets and their effect upon the destinies of countries as well as individuals (Tarot Cards - Moon, Sun, and Stars).

Ruins of primitive astronomical observatories have been discovered in all parts of the world, although in many cases modern archaeologists are unaware of the true celestial and spiritual purpose for which these structures were erected. While the telescope was unknown to ancient astronomers, they made many remarkable calculations with instruments cut from blocks of granite or pounded from sheets of brass and copper. In India, such instruments are still in use, and they possess a high degree of accuracy. In Jaipur, Rajputana, India, an observatory thousands of years old, consisting largely of immense stone sundials is still in operation. The famous Chinese observatory on the wall of Peking consists of immense bronze instruments, including a telescope in the form of a hollow tube without lenses, which is also perfectly accurate.

The Wicches and Shamans looked upon the stars as living things, capable of influencing the destinies of individuals, nations, and races through magic, and the early Hebrew patriarchs believed that the celestial bodies participated in the affairs of men is evident to any student of Biblical literature, as, for example, in the Book of Judges: "They fought from heaven, even the stars in their courses fought against Sisera." The Chaldeans, Phoenicians, Egyptians, Persians, Hindus, Aztecs and Chinese all had zodiacs that were much alike in general character, and different authorities have credited each of these nations with being the cradle of astrology and astronomy. The Central and North American Indians also understood the zodiac, but the patterns and numbers of the signs differed in many details from those of the Eastern Hemisphere.

The word zodiac is derived from the Greek (zodiakos), which means "a circle of animals," or, as some believe, "little animals." It is the name given by the old Pagan astronomers to a band of fixed stars about sixteen degrees wide, apparently encircling the Earth. Robert Hewitt Brown, 32°, states that the Greek word zodiakos comes from zo-on, meaning "an animal." He adds: "This latter word is compounded directly from the primitive Egyptian radicals, zo - life, and on - a being."

The Greeks, and later other nations influenced by their culture, divided the band of the zodiac into twelve sections, (of which in truth there is thirteen) each being sixteen degrees in width and thirty degrees in length. These divisions were called the Houses of the Zodiac. The Sun during its annual pilgrimage passed through each of these in turn, Heavenly Celestial and Magical creatures were traced in the Star groups bounded by these rectangles; and because most of them were animal--or part animal--in form, they later became known as the Constellations, or Signs of the Zodiac. They were Libra - Scales, Cancer - Crab, Virgo - Virgin Goddess, Taurus - Bull, Scorpio - Scorpion, Sagittarius - Centaur, Capricorn - Goat with a fishes tail, Aquarius - Urns of Life, Gemini - The Twins, Leo - Lion, Aries - Ram, Arachne/Ophiuchus - Spider, Pisces - Fish.

There is a popular theory concerning the origin of the zodiacal creatures to the effect that they were products of the imagination of shepherds, who, whilst watching their flocks at night, occupied their minds by tracing the forms of animals and birds in the heavens. This theory is untenable, unless the "shepherds" be regarded as the shepherd priests of antiquity. It is unlikely that the zodiacal signs were derived from the star groups which they now represent. It is far more probable that the creatures assigned to the twelve houses are symbolic of the qualities and intensity of the Sun's power while it occupies different parts of the zodiacal belt.

On this subject Richard Payne Knight writes:

"The emblematical meaning, which certain animals were employed to signify, was only some particular property generalized; and, therefore, might easily be invented or discovered by the natural operation of the mind: but the collections of stars, named after certain animals, have no resemblance whatever to those animals; which are therefore merely signs of convention adopted to distinguish certain portions of the heavens, which were probably consecrated to those particular personified attributes, which they respectively represented." (The Symbolical Language of Ancient Art and Mythology.)

Some authorities are of the opinion that the zodiac was originally divided into ten (instead of twelve) houses, or "solar mansions." In early times there were two separate standards - one solar and the other lunar - used for the measurement of the months, years, and seasons. The solar year was composed of ten months of thirty-six days each, and five days sacred to the Gods and Goddesses. The lunar year consisted of thirteen months of twenty-eight days each, totalling 364 days, with one day left over (representing the sacred Thirteenth Sign of the Zodiac Arachne (Ophiuchus). The solar zodiac at that time consisted of houses of thirty-six degrees each.

The first six signs of the zodiac of twelve signs were regarded as benevolent, because the Sun occupied them while traversing the Northern Hemisphere. The 6,000 years during which, according to the Persians, where Ahura-Mazda ruled His universe in harmony and peace, were symbolic of these six signs. The second six were considered malevolent, because while the Sun was traveling the Southern Hemisphere it was winter with the Greeks, Egyptians, and Persians. Therefore, these six months symbolic of the 6,000 years of misery and suffering caused by the evil genius of the Persians, Ahriman, who sought to overthrow the power of Ahura-Mazda.

Those who hold the opinion that before its revision by the Greeks the zodiac consisted of only ten signs adduce evidence to show that Libra (the Scales) was inserted into the zodiac by dividing the constellation of Virgo-Scorpio (at that time one sign) into two parts, thus establishing "the balance" at the point of equilibrium between the ascending northern and the descending southern signs. (See "The Rosicrucians, Their Rites and Mysteries", by Hargrave Jennings.) On this subject Isaac Myer states: "We think that the Zodiacal constellations were first ten and represented an immense androgenic man or deity; subsequently this was changed, resulting in Scorpio and Virgo and making eleven; after this from Scorpio, Libra, the Balance, was taken, making the present twelve." (The Kabbalah.)

Each year the Sun passes entirely around the zodiac and returns to the point from which it started--the vernal equinox--and each year it falls just a little short of making the complete circle of the heavens in the allotted period of time. As a result, it crosses the equator just a little behind the spot in the zodiacal sign where it crossed the previous year. Each sign of the zodiac consists of thirty degrees, and as the sun loses about one degree every seventy-two years, it regresses through one entire constellation (or sign) in approximately 2,160 years, and through the entire zodiac in about 25,920 years. (Authorities disagree concerning these figures.) This retrograde motion is called the precession of the equinoxes. This means that in the course of about 25,920 years, which constitute one Great Solar or Platonic Year, each one of the twelve constellations occupy a position at the vernal equinox for nearly 2,160 years, then gives place to the previous sign.

Among the ancients the Sun was always symbolized by the figure and nature of the constellation through which it passed at the vernal equinox. For nearly the past 2,000 years the Sun has crossed the equator at the vernal equinox in the constellation of Pisces, the Two Fishes, (The Power of Christianity upon the Earth is the symbol of the Fish). For the 2,160 years before that it crossed through the constellation of Aries (the Ram) (The time of horned Deities ruling the Earth such the time of wars and conflict and the time of iron weapons). Prior to that the vernal equi-

nox was in the sign of Taurus (the Bull) This was the time of the Horned Deities and of fertility and the Earth was ruled by Horned Deities such as Hathor as the Cow Mother. It is probable that the form of the bull and the bull's proclivities were assigned to this constellation because the bull was used by the ancients to plough the fields, and the season set aside for ploughing and furrowing corresponded to the time at which the Sun reached the segment of the heavens named Taurus.

Albert Pike describes the reverence which the Persians felt for this sign and the method of astrological symbolism in vogue among them, thus: "In Zoroaster's cave of initiation, the Sun and Planets were represented, overhead, in gems and gold, as was also the Zodiac. The Sun appeared, emerging from the back of Taurus." In the constellation of the Bull are also to be found the "Seven Sisters"--the sacred Pleiades--famous to Freemasonry as the Seven Stars at the upper end of the Sacred Ladder, to the Aboriginal Medicine Men of their Goddesses in the Heavens and to the Wicces of old who saw the Seven Sisters as the Shining Ones watching over them as the Southern Cross in the Southern Hemisphere.

In ancient Egypt it was during this period--when the vernal equinox was in the sign of Taurus--that the Bull, Apis, was sacred to the Sun God, who was worshiped through the animal equivalent of the celestial sign which he had impregnated with his presence at the time of its crossing into the Northern Hemisphere. This is the meaning of an ancient saying that the celestial Bull "broke the egg of the year with his horns."

Sampson Arnold Mackey, in his *Mythological Astronomy of the Ancients Demonstrated*, makes note of two very interesting points concerning the bull in Egyptian symbolism. Mr. Mackey is of the opinion that the motion of the Earth that we know as the alternation of the poles has resulted in a great change of relative position of the equator and the zodiacal band. He believes that originally the band of the zodiac was at right angles to the equator, with the sign of Cancer opposite the north pole and the sign of Capricorn opposite the south pole. It is possible that the Orphic symbol of the serpent twisted around the egg attempts to show the motion of the Sun in relation to the Earth under such conditions. Mr. Mackey advances the Labyrinth of Crete, the name Abraxas, and the Magic formula, abracadabra, among other things, to substantiate his theory. Concerning abracadabra, he states:

"But the slow progressive disappearance of the Bull is most happily commemorated in the vanishing series of letters so emphatically expressive of the great astronomical fact. For ABRA-CADABRA is The Bull, the only Bull. The ancient sentence split into its component parts stands thus:

Ab'r-achad-ab'ra, i. e., Ab'r, the Bull; achad, the only, &c.--Achad is one of the names of the Sun, given him in consequence of his Shining ALONE,--he is the ONLY Star to be seen when he is seen--the remaining ab'ra, makes the whole to be, The Bull, the only Bull; while the repetition of the name omitting a letter, till all is gone, is the most simple, yet the most satisfactory method that could have been devised to preserve the memory of the fact; and the name of Sorapis, or Serapis, given to the Bull at the above ceremony puts it beyond all doubt. * * * This word (Abracadabra) disappears in eleven decreasing stages: as in the figure. And what is very remarkable, a body with three heads is folded up by a Serpent with eleven Coils, and placed by Serapis: and the eleven Volves of the Serpent form a triangle similar to that formed by the ELEVEN diminishing lines of the abracadabra."

Nearly EVERY religion of the world shows traces of astrological influence. The Old Testament of the Jews, its writings overshadowed by Egyptian culture, is a mass of astrological and astronomical allegories. Nearly all the mythology of Greece and Rome can be traced in star groups back to the teachings of Thoth and of Egypt. Some writers are of the opinion that the original twenty-two letters of the Hebrew alphabet were derived from groups of stars, and that the starry handwriting on the wall of the heavens referred to words spelt out, with fixed stars for consonants, and the planets, or luminaries, for vowels. These, coming into ever-different combinations, spelt words which, when properly read, foretold future events.

As the zodiacal band marks the Pathway of the Sun through the constellations, it results in the phenomena of our seasons. The ancient systems of measuring the year by the Wicces and Shamans of old were based upon the equinoxes and the solstices. The year always began with the vernal equinox, celebrated March 21st in the northern hemisphere and September 21st in the southern hemisphere with rejoicing to mark the moment when the Sun crossed the Equator northward up the zodiacal arc. The Summer Solstice was celebrated when the sun reached its most northerly position, and the day appointed was December 21 (southern hemisphere, and June 21 northern hemisphere). After that time, the Sun began to descend toward the Equator, which it recrossed southbound at the Autumnal Equinox, September 21 (northern hemisphere and March 21st southern hemisphere). The Sun reached its most southerly position at the Winter Solstice, December 21 in the northern hemisphere and June 21st in the southern hemisphere.

Four of the signs of the zodiac have been permanently dedicated to the Equinoxes (equal hours of daylight and night) and the Solstices (standing still for about three days, so it seems); and, while the signs no longer correspond with the ancient constellations to which they were assigned, and from which they secured

their names, they are accepted by modern astronomers still as a basis of calculation. The Vernal Equinox is therefore said to occur in the constellation of Aries (the Ram). It is fitting that of all beasts a Ram should be placed at the head of the heavenly flock forming the zodiacal band. Centuries before the Christian Era, all the pagans revered this constellation. Godfrey Higgins states: "This constellation was called the 'Lamb of God.' He was also called the 'Saviour,' and was said to save mankind from their sins. He was always honoured with the appellation of 'Dominus' or 'Lord.' He was called the 'Lamb of God which taketh away the sins of the world.' The devotees addressing him in their litany, constantly repeated the words, 'O Lamb of God, that taketh away the sin of the world, have mercy upon us. Grant us Thy peace.'" Therefore, the Lamb of God is a title given to the Sun, who is said to be reborn every year in the Northern Hemisphere in the sign of the Ram, although, due to the existing discrepancy between the signs of the zodiac and the actual star groups, it actually rises in the sign of Pisces.

The Summer Solstice is regarded as occurring in Cancer (the Crab), which the Egyptians called the Scarab--a beetle of the family Lamellicorns, the head of the insect kingdom, and sacred to the Egyptians as the symbol of Eternal Life and of the Ka, the heart. It is evident that the constellation of the Crab is represented by this peculiar creature because the Sun, after passing through this house, proceeds to walk backwards, or descend the zodiacal arc. Cancer is the symbol of generation, for it is the house of the Moon, the great Mother of all things and the patroness of the life forces of Nature. Diana, the Moon Goddess of the Greeks, is called the Mother of the World. Concerning the worship of the feminine or maternal principle, Richard Payne Knight writes:

"By attracting or heaving the waters of the ocean, she naturally appeared to be the sovereign of humidity; and by seeming to operate so powerfully upon the constitutions of women, she equally appeared to be the patroness and regulatress of nutrition and passive generation: whence she is said to have received her nymphs, or subordinate personifications, from the ocean; and is often represented by the symbol of the sea crab, an animal that has the property of spontaneously detaching from its own body any limb that has been hurt or mutilated, and reproducing another in its place." (The Symbolical Language of Ancient Art and Mythology.) This water sign, being symbolic of the maternal principle of Nature, and recognized by the pagans as the origin of all life, was a natural and consistent domicile of the moon.

The autumnal equinox apparently occurs in the constellation of Libra (the Balances). The scales tipped, and the solar globe began its pilgrimage toward the house of winter. The constellation of the Scales was placed in the zodiac to symbolize the power of choice, by means of which man may weigh one problem against another. Millions of years ago, when the human race was in the making, man was like the angels, who knew neither good nor evil. He fell into the state of the knowledge of good and evil when the gods gave him the seed for the mental nature. From man's mental reactions to his environments he distills the product of experience, which then aids him to regain his lost position plus an individualized intelligence. Paracelsus said: "The body comes from the elements, the soul from the stars, and the spirit from God. All that the intellect can conceive of comes from the stars [the spirits of the stars, rather than the material constellations]."

The constellation of Capricorn, in which the Winter Solstice theoretically takes place, was called The House of Death, for in winter all life in the Northern Hemisphere is at its lowest ebb. Capricorn is a composite creature, with the head and upper body of a goat and the tail of a fish originally called Capricornus. In this constellation the Sun is least powerful in the Northern Hemisphere, and after passing through this constellation it immediately begins to increase. Hence the Greeks said that Jupiter (a name of the Sun God) was suckled by a goat. A new and different sidelight on zodiacal symbolism is supplied by John Cole, in *A Treatise on the Circular Zodiac of Tentyra, in Egypt*: "The symbol therefore of the Goat rising from the body of a fish [Capricorn], represents with the greatest propriety the mountainous buildings of Babylon rising out of its low and marshy situation; the two horns of the Goat being emblematical of the two towns, Nineveh and Babylon, the former built on the Tigris, the latter on the Euphrates; but both subjected to one sovereignty."

The period of 2,160 years required for the regression of the Sun through one of the zodiacal constellations is often termed an age or Aeon as is called in the Tarot Card of the Major Arcana. According to this system, the age secured its name from the sign through which the Sun passes year after year as it crosses the equator at the Vernal Equinox. From this arrangement are derived the terms The Taurean Age, The Aryan Age, The Piscean Age, and The Aquarian Age. During these periods, or ages, religious worship takes the form of the appropriate celestial sign--that which the sun is said to assume as a personality in the same manner that a spirit assumes a body. These twelve signs are the jewels of her breastplate and her light shines forth from them, one after the other.

From a consideration of this system, it is readily understood why

certain religious symbols were adopted during different ages of the Earth's history; for during the 2,160 years the Sun was in the constellation of Taurus, it is said that the Solar Deity assumed the body of Apis, and the Bull became sacred to Osiris. (For details concerning the astrological ages as related to Biblical symbolism, see *The Message of the Stars* by Max and Augusta Foss Heindel) During the Aryan Age the Lamb was held sacred and the priests were called shepherds. Sheep and goats were sacrificed upon the altars, and a scapegoat was appointed to bear the sins of Israel.

During the Age of Pisces, the Fish was the symbol of divinity and the Sun God fed the multitude with two small fishes. The frontispiece of Inman's *Ancient Faiths* shows the Goddess Isis with a fish on her head; and the Indian Savior God, Krishna (Christna), in one of his incarnations was cast from the mouth of a fish.

Not only is Jesus often referred to as the Fisher of Men, but as John P. Lundy writes:

"The word Fish is an abbreviation of this whole title, Jesus Christ, Son of God, Savior, and Cross; or as St. Augustine expresses it, 'If you join together the initial letters of the five Greek words, Ἰησοῦς Χριστός Θεοῦ Υἱὸς Σωτήρ, which mean Jesus Christ, Son of God, Savior, they will make ΙΧΘΥΣ, Fish, in which word Christ is mystically understood, because He was able to live in the abyss of this mortality as in the depth of waters, that is, without sin.'" (Monumental Christianity.) Many Christians observe Friday, which is sacred to the Virgin (Venus), upon which day they shall eat fish and not meat. The sign of the fish was one of the earliest symbols of Christianity; and when drawn upon the sand, it informed one Christian that another of the same faith was near.

Aquarius is called the Sign of the Water Bearer, or the man with a jug of water on his shoulder mentioned in the New Testament. This is sometimes shown as an Angelic figure, supposedly androgynous, either pouring water from an urn or carrying the vessel upon its shoulder. Among Oriental peoples, a water vessel alone is often used. Edward Upham, in his *History and Doctrine of Buddhism*, describes Aquarius as being "in the shape of a pot and of a colour between blue and yellow; this Sign is the single house of Saturn."

When Herschel discovered the planet Uranus (sometimes called by the name of its discoverer), the second half of the sign of Aquarius was allotted to this added member of the planetary family. The water pouring from the urn of Aquarius under the name of "the waters of eternal life" appears many times in symbolism. So, it is with all the signs. Thus, the sun in its path controls whatever form of worship man offers to the Supreme Deity.

There are two distinct systems of astrological philosophy. One of them, the Ptolemaic, is geocentric: the Earth is considered the centre of the solar system, around which the sun, moon, and planets revolve. Astronomically, the geocentric system is incorrect; but for thousands of years it has proved its accuracy when applied to the material nature of Earthly things. A careful consideration of the writings of the great occultists and a study of their diagrams reveal the fact that many of them were acquainted with another method of arranging the heavenly bodies.

The other system of astrological philosophy is called the Heliocentric. This posits the Sun in the center of the solar system, where it naturally belongs, with the planets and their moons revolving about it. The great difficulty, however, with the Heliocentric system is that, being comparatively new, there has not been sufficient time to experiment successfully and catalogue the effects of its various aspects and relationships. Geocentric astrology, as its name implies, is confined to the Earthly side of nature, while Heliocentric astrology may be used to analyze the higher intellectual and spiritual faculties of man.

The important point to be remembered is that when the Sun was said to be in a certain sign of the zodiac, the ancients really meant that the Sun occupied the opposite sign and cast its long ray into the house in which they enthroned it. Therefore, when it is said that the Sun is in Taurus, it means (astronomically) that the Sun is in the sign opposite to Taurus, which is Scorpio. This resulted in two distinct schools of philosophy: one geocentric and exoteric, the other Heliocentric and Esoteric. While the ignorant multitudes worshiped the house of the Sun's reflection, which in the case described would be the Bull, the wise revered the house of the Sun's actual dwelling, which would be the Scorpion, or the Serpent, the symbol of the concealed Spiritual Mystery. This sign has three different symbols. The most common is that of a Scorpion, who was called by the ancients the backbiter, being the symbol of deceit and perversion; the second (and less common) form of the sign is a Serpent, often used by the ancients to symbolize wisdom.

Probably the rarest form of Scorpio is that of an Eagle. The arrangement of the stars of the constellation bears as much resemblance to a flying bird as to a scorpion. Scorpio, being the sign of occult and Magical Initiation, the flying eagle--the king of birds--represents the highest and most spiritual type of Scorpio, in which it transcends the venomous insect of the Earth. As Scorpio and Taurus are opposite each other in the zodiac, their symbolism is often closely intermingled. The Hon. E. M. Plunket, in *Ancient Calendars and Constellations*, says:

"The Scorpion (the constellation Scorpio of the Zodiac opposed to Taurus) joins with Mithras in his attack upon the Bull, and

always the genii of the spring and autumn equinoxes are present in joyous and mournful attitudes."

The Egyptians, the Assyrians, and the Babylonians, who knew the sun as a Bull, called the zodiac a series of furrows, through which the great celestial Ox dragged the plough of the sun. Hence the populace offered up sacrifice and led through the streets magnificent steers, bedecked with flowers and surrounded with priests, dancing girls of the temple, and musicians. The philosophic elect did not participate in these idolatrous ceremonies, but advocated them as most suitable for the types of mind composing the mass of the population. These few possessed a far deeper understanding, as the Serpent of Scorpio upon their foreheads--the Uræus--always bore witness.

The Sun is often symbolized with its rays in the form of a shaggy mane. Concerning the Masonic significance of Leo, Robert Hewitt Brown, 32°, has written: "On the 21st of June, when the sun arrives at the summer solstice, the constellation Leo--being but 30° in advance of the sun--appears to be leading the way, and to aid by his powerful paw in lifting the sun up to the summit of the zodiacal arch. This visible connection between the constellation Leo and the return of the sun to his place of power and glory, at the summit of the Royal Arch of heaven, was the principal reason why that constellation was held in such high esteem and reverence by the ancients. The astrologers distinguished Leo as the 'sole house of the sun,' and taught that the world was created when the sun was in that sign. 'The lion was adored in the East and the West by the Egyptians and the Mexicans. The chief Druid of Britain was styled a lion.'" (*Stellar Theology and Masonic Astronomy*.) When the Aquarian Age is thoroughly established, the sun will be in Leo, as will be noted from the explanation previously given in this chapter regarding the distinction between geocentric and heliocentric astrology. Then, indeed, will the secret religions of the world include once more the raising to initiation by the Grip of the Lion's Paw. (Lazarus will come forth.)

"The oldest circular zodiac known is the one found at Tentyra, in Egypt, and now in the possession of the French government. Mr. John Cole describes this remarkable zodiac as follows: "The diameter of the medallion in which the constellations are sculptured, is four feet nine inches, French measure. It is surrounded by another circle of much larger circumference, containing hieroglyphic characters; this second circle is enclosed in a square, whose sides are seven feet nine inches long. * * *

The asterisms, constituting the Zodiacal constellations mixed with others, are represented in a spiral. The extremities of this spiral, after one revolution, are Leo and Cancer. Leo is no doubt at the head. It appears to be trampling on a serpent, and its tail to be held by a woman. Immediately after the Lion comes the Virgin holding an ear of corn, further on, we perceive two scales of a balance, above which, in a medal lion, is the figure of Harpocrates. Then follows the Scorpion and Sagittarius, to whom the Egyptians gave wings, and two faces. After Sagittarius are successively placed, Capricornus, Aquarius, Pisces, the Ram, the Bull, and the Twins. This Zodiacal procession is, as we have already observed, terminated by Cancer, the Crab."

The antiquity of the zodiac is much in dispute. To contend that it originated but a mere few thousand years before the Christian Era is a colossal mistake on the part of those who have sought to compile data, concerning its origin. The zodiac necessarily must be ancient enough to go backward to that period when its signs and symbols coincided exactly with the positions of the constellations whose various creatures in their natural functions exemplified the outstanding features of the sun's activity during each of the twelve months. One author, after many years of deep study on the subject, believed man's concept of the zodiac to be at least five million years old. In all probability it is one of the many things for which the modern world is indebted to the Atlantean or the Lemurian civilizations and especially to Thoth who brought this knowledge to the world.

About ten thousand years before the Christian Era there was a period of many ages when knowledge of every kind was suppressed, tablets destroyed, monuments torn down, and every vestige of available material concerning previous civilizations completely obliterated. Only a few copper knives, some arrowheads, and crude carvings on the walls of caves bear mute witness of those civilizations which preceded this age of destruction. Here and there a few gigantic structures have remained which, like the strange monoliths on Easter Island, and the Stone Circle of Great Britain are evidence of lost arts and sciences and lost races. The human race is exceedingly old. Modern science counts its age in tens of thousands of years; occultism and Witchcraft, in tens of millions. There is an old saying that "Mother Earth has shaken many civilizations from her back," and it is not beyond reason that the principles of astrology and astronomy were evolved millions of years before the first white man appeared. The occultists, magicians and Witches of the ancient world had a most remarkable understanding of the principle of evolution. They recognized all life as being in various stages of becoming. They believed that grains of sand were in the process of becoming human in consciousness but not necessarily in form; that human creatures were in the process of becoming planets; that planets were in the process of becoming solar systems; and that solar systems were in the process of becoming cosmic chains; and so, on ad infinitum. One of the stages between the solar system and the cosmic chain was called the zodiac; therefore, they taught that at a certain time a solar system breaks up into a zodiac. The house of the zodiac become the thrones for twelve Celestial Hierarchies, or as certain of the ancient's state, ten Divine Orders or Ten Shining Ones. Pythagoras taught that 10, or the unit of the decimal system, was the most perfect of all numbers, and he symbolized the number ten by the lesser tetractys, an arrangement of ten dots in the form of an upright triangle, which

became the Triangle of Life.

The early star gazers, after dividing the zodiac into its houses, appointed the three brightest stars in each constellation to be the joint rulers of that house. Then they divided the house into three sections of ten degrees each, which they called decans. These, in turn, were divided in half, resulting in the breaking up of the zodiac into seventy-two duo decans of five degrees each (72b Genii). Over each of these duo decans the Hebrews placed a celestial intelligence, a Shining One or angel, and from this system, has resulted the Kabbalistic arrangement of the seventy-two sacred names, which correspond to the seventy-two flowers, knops, and almonds upon the seven-branched Candlestick of the Tabernacle, and the seventy-two men who were chosen from the Twelve Tribes to represent Israel.

The only two signs not already mentioned are Gemini and Sagittarius. The constellation of Gemini is generally represented as two small children, who, according to the ancients, were born out of eggs, possibly the ones that the Bull broke with his horns. The stories concerning Castor and Pollux, and Romulus and Remus, may be the result of amplifying the myths of these celestial Twins. The symbols of Gemini have passed through many modifications. The one used by the Arabians was the peacock. Two of the important stars in the constellation of Gemini still bear the names of Castor and Pollux. The sign of Gemini is supposed to have been the patron of phallic worship, and the two obelisks, or pillars, in front of temples and churches convey the same symbolism as the Twins.

The sign of Sagittarius consists of what the ancient Greeks called a centaur--a composite creature, the lower half of whose body was in the form of a horse, while the upper half was human. The centaur is generally shown with a bow and arrow in his hands, aiming a shaft far off into the stars. Hence Sagittarius stands for two distinct principles: first, it represents the spiritual evolution of man, for the human form is rising from the body of the beast; secondly, it is the symbol of aspiration and ambition, for as the centaur aims his arrow at the stars, so every human creature aims at a higher mark than he can reach.

Albert Churchward, in *The Signs and Symbols of Primordial Man*, sums up the influence of the zodiac upon religious symbolism in the following words: "The division here [is] in twelve parts, the twelve signs of the Zodiac, twelve tribes of Israel, twelve gates of heaven mentioned in Revelation, and twelve entrances or portals to be passed through in the Great Pyramid, before finally reaching the highest degree, and twelve Apostles in the Christian doctrines, and the twelve original and perfect points in Masonry." The ancients believed that the theory of man's being made in the image of God was to be understood literally. They maintained that the universe was a great organism not unlike the human body, and that every phase and function of the Universal Body had a correspondence in man. The most precious Key to Wisdom that the priests communicated to the new Initiates was what they termed the Law of Analogy. Therefore, to the ancients, the study of the stars was a sacred science, for they saw in the movements of the celestial bodies the ever-present activity of the Infinite Father and Mother, these are portrayed sacredly in the Tarot Cards of today, but of which many have not placed in their cards due to not knowing the key significance that they represent in man's evolutionary life pattern.

The Pythagoreans were often undeservedly criticized for promulgating the so-called doctrine of metempsychosis, or the transmigration of souls. This concept as circulated among the uninitiated was merely a blind, however, to conceal a sacred truth. Greek mystics believed that the spiritual nature of man descended into material existence from the Milky Way--the seed ground of souls --through one of the twelve gates of the great zodiacal band. The spiritual nature was therefore said to incarnate in the form of the symbolic creature created by Magian star gazers to represent the various zodiacal constellations. If the spirit incarnated through the sign of Aries, it was said to be born in the body of a ram, if in Taurus, in the body of the celestial bull. All human beings were thus symbolized by twelve mysterious creatures through the natures of which they were able to incarnate into the material world. The theory of transmigration was not applicable to the visible material body of man, but rather to the invisible immaterial spirit wandering along the pathway of the stars and sequentially assuming in the course of evolution the forms of the sacred zodiacal animals.

In the Third Book of the Mathesis of Julius Firmicus Maternus appears the following extract concerning the positions of the heavenly bodies at the time of the establishment of the inferior universe:

"According to Æsculapius, therefore, and Anubius, to whom especially the divinity Mercury committed the secrets of the astrological science, the geniture of the world is as follows: They constituted the Sun in the 15th part of Leo, the Moon in the 15th part of Cancer, Saturn in the 15th part of Capricorn, Jupiter in the 15th part of Sagittary, Mars in the 15th part of Scorpio, Venus in the 15th part of Libra, Mercury in the 15th part of Virgo, and the Horoscope in the 15th part of Cancer. Conformably to this geniture, therefore, to these conditions of the stars, and the testimonies which they adduce in confirmation of this geniture, they are of opinion that the destinies of men, also, are disposed in accordance with the above arrangement, as maybe learnt from that book of Æsculapius which is called Μυριογενεσις, (i.e. Ten Thousand, or an innumerable multitude of Genitures) in order that nothing in the several genitures of men may be found to be discordant with the above-mentioned geniture of the world." The seven ages of man are under the control of the planets in the following order: infancy, the moon; childhood, Mercury; adolescence, Venus; maturity, the sun; middle age, Mars; advanced age, Jupiter; and decrepitude and dissolution, Saturn."

<https://clanofboskednan.org/>



Tamara Von Forslun, dubbed by Raymond Buckland "The Witch of Oz" in the early 80's, has been involved in the Craft since the 1970's and teaching Wicca and Witchcraft for over 50 years, she is considered one of the world's respected Wiccan and Witch Elders and is the Founder and Creator of Australia's first legal Neo-Pagan Church "The Church of Wicca" (Australia August, 1989), Arch Priestess of the Aquarian Tabernacle Church in Australia (1991). Traditional Initiated Witch "Coven of Draconis" 1972. An Alexandrian High Priestess (1976); High Priestess Elder of the Clan of Boskednan International since (1978); Ordained High Priestess of the Fellowship of Isis by Lady Olivia and Lord Lawrence Durdin-Robertson (1981); Elder of the Grey Council of Wizards & Sages (2019). International Author and Lecturer, Teacher, Naturopath & Herbalist, Traditional Witchcraft Ritualist; Oracle High Priestess; Wiccan Marriage and Funeral Celebrant.

Ask A Witch Anything

by Zannah

Hello out there, Zannah is the name. I'm an eclectic practitioner that studies a lot, so I thought instead of a dear Abby, why not "Ask A Witch Anything"? and I truly mean anything. I have an insatiable thirst for knowledge so if I don't already know, don't fret this witch has got you covered.

In the meantime did you know your personality type will help you become a stronger and wiser practitioner. Wanna know more email us and I will gladly cover this topic. Happy Imbolc in the meantime and can't wait to be of service to you all. Happy Witching

Toodles,

Zannah



Zannah Matejak—Social Media Director: *Hello my name is Zannah & I've been a practicing gray witch for 25 years. Initiated Norse shaman. I am a Yoni practitioner, I own a apothecary and metaphysical store. I am a wealth of knowledge of the occult and mythologies as well as a healer in a wide variety of modalities. I love to teach and building online communities on social media. Very passionate with what I do, I am an eclectic pagan who never gets enough knowledge.*

If you have any question for Zannah, please feel free to email her at socialmedia@todayswitch.net put in your subject Ask A Witch Anything.. and you'll probably see your answer in the next issue.

We look forward to talking with our readers, so don't hesitate to reach out to us.



Abscess Root

Polemonium Reptans

The stems are 9 to 10 inches high, much branched, bearing pinnate leaves with six or seven pairs of leaflets. The nodding, blue flowers are in loose, terminal bunches. Abscess Root usually grows to heights of between 5 and 20 inches (13-50 cm.). The number of leaflets on each pinnate leaf do not exceed 17 and are near the bottom of the plant. Each of the Abscess Root flowers has five petals that are united to form a bell-shaped corolla with flared lobes, and has five stamens and one pistil. The stamens of the Abscess Root do not extend beyond the corolla, or open end of the flower. The Abscess Root Plant has pale blue flowers with a white stamen and pistil.

A genus of 25 species of rhizomatous and clump-forming perennials, and spreading annuals, often with unpleasant-smelling foliage. They occur in temperate regions of the northern hemisphere, mainly in N. America, but also in southern S. America, and Asia. Most have blue or white saucer-shaped flowers. *Polemonium caeruleum* is a variable species, widely grown in borders and wild flower meadows. The less vigorous *P. reptans*

Common Name: Abscess Root
Genus: Polemonium
Family: Polemoniaceae
Botanical Name: *Polemonium reptans*
Other Names: American Greek Valerian, False Jacob's Ladder, Greek Valerian, Sweet Root
Cultivation: Moist soil in sun or partial shade. *P. caeruleum* tolerates alkaline conditions: *P. reptans* prefers rich soil. Cut back flower stems after flowering unless seed is required.
Propagation: By seed sown in autumn or spring; by division in spring. Cultivars may not come true from seed. *P. caeruleum* may self seed excessively in optimum conditions.
Harvest: Plants (*P. caeruleum*) are cut in summer for infusions. Rhizomes (*P. reptans*) are lifted in winter and dried for decoctions and tinctures.
Hardiness: Z3—9
Height: 15-30cm (6-12in)
Width: 30cm (12in)
Variants: Pink Dawn— Has pale pink flowers
 Virginia White syn. *album*—has white flowers
Properties: A slightly bitter, acrid, astringent herb that increases perspiration, and has expectorant and alterative effects.
Medicinal Uses: This herb has several different medicinal uses. Due to its ability to stimulate several glands in can be used to induce perspiration. It had been recommended for use for lung diseases, and bronchial disturbances, especially in the case

tans is also popular as a border perennial, with cultivars in shades of blue and pink. Both *P. caeruleum* and *P. reptans* are often called "Greek Valerian", though they are not related to true valerian (*Valeriana officianalis*) and have quite different medicinal properties. The plants do, however attract cats, which roll in them with evident pleasure. In ancient Greek times *P. caeruleum* was prescribed in wine for dysentery, toothache, and poisonous bites. It passed into various European pharmacopoeias as *herba valerianae graeca*, and was used mainly for rabies and syphilis. Being ornamental and easily grown, *P. caeruleum* and *P. reptans* are often planted in herb gardens, though they are seldom used for medicinal purposes today.

No herbs or herbal medicines listed in this section of our magazine should be used without first consulting with your physician. Some may have adverse effects when mixed with modern treatments.



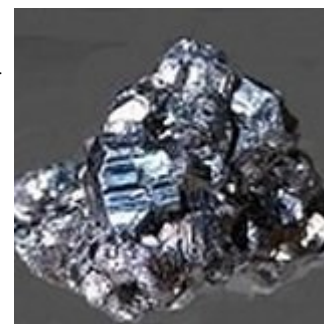
Medicinal Uses: of high fevers resulting from same. Astringent. alterative, diaphoretic, expectorant. This plant has been recommended for use in febrile and inflammatory diseases, all scrofulous diseases, in bowel complaints requiring and astringent, for the bites of venomous snakes and insects, for bronchitis and laryngitis and whenever an alterative is required. It has been used in the past to cure consumption. Internally for cough, colds, bronchitis, laryngitis, tuberculosis, feverish and inflammatory conditions, including skin diseases and poisonous bites. Rarely used today.
Preparation: Place 1oz of this herb into 1 pt of boiling water and allow to cool to drinking temperature. Take 1/2 cup at the time BID or TID as needed. Discontinue use once fever has broken.
Parts Used: Root, Rhizome
Location: This plant grows from New York to Wisconsin, in woods, damp grounds, and along shady river banks.
Classification: Herb
Bibliography: "Encyclopedia of Medicinal Herbs" Joseph Kadans ~ ©1975 Arco Publishing Co. Inc.~pg 17. botanical.org - A Modern Herbal all-creatures.org Art and Photo Journals and Galleries Directory Encyclopedia or Herbs ~ Demi Brown ~ ©2005 Dorling Kindersley Limited ~ pps. 325 - 326

Acanthite

Acanthite is a common silver mineral in moderately low-temperature hydrothermal veins and in zones of supergene enrichment. It occurs in association with native silver, pyrargyrite, proustite, polybasite, stephanite, aguilarite, galena, chalcocopyrite, sphalerite, calcite and quartz.

Acanthite was first described in 1855 for an occurrence in the Jáchymov (St Joachimsthal) District, Krušné Hory Mts (Erzgebirge), Karlovy Vary Region, Bohemia, Czech Republic. The name is from the Greek "akantha" meaning thorn or arrow, in reference to its crystal shape.

Acanthite forms iron-black orthorhombic crystals (rhombic, prismatic, and trimetric). Argentite, from the Latin, argentum, "silver," and Acanthite are terms often used interchangeably. Its softness precludes its use as a gemstone, but it can still be included in spells. The name comes from the Greek, akanta, meaning "arrow," probably due to the sharpness of its crystals.



Holistic Healing Properties

It can be used as a mirror to internal upset, stimulating the sight of the self from outside of the body. This sight is without judgmental attitudes and can provide for a stepping-stone for the furtherance of holistic well-being. It provides one with patience and perseverance in the healing of the body and allows one to understand the underlying reasons for the problem and the amelioration process. It assists in increasing perception and helps to regulate the emotional and intuitive energies.

Physiological Healing Properties

Acanthite has been used in the treatment of bacterial and viral infections and to ameliorate the symptoms of colds and flu. It has also been used to eliminate toxins at the cellular level. It can be used to increase the assimilation of Vitamins A and E, and to ameliorate disorders associated with deficiency in the immune system.

Preparation:

This mineral's softness precludes its use in the normal method of preparation of an elixir.

Metaphysical Properties

Astrology:	Scorpio ♏
Numerology:	9
Element:	Earth
Chakra:	Heart Chakra
Planet:	The Moon
Tarot:	The Hermit, The Moon, 9 of Pentacles
Tone:	G
God:	Apollo, Atlas, Credne, Cuchulain, Dagda, Gobniu, Hephaestus, Hermes, Jupiter, Khonsu, Lugh, Mercury, Ogmia, Orpheus, Sin, Thor, Thoth, Zeus
Goddesses:	Anna, Aradia, Artemis, Athena, Brigit, Brizo, Calliope, Cerridwen, Clio, Demeter, Diana, Erato, Euterpe, Hathor, Hecate, Hera, Isis, Juno, Levanah, Lunah, Mari, Melpomene, Minerva, Mnemosyne, Nimue, Parsiphae, Phoebe, Polyhymnia, Selene, Terpsichore, Thalia, Urania.
Emotional Healing:	Acanthite is said to bring strength in times of need. It will also assist in the removal of obstacles and provide a feeling of well-being. It is a stone of alteration and beneficial change. Shy and self-conscious people can use this stone to come out of their shell.
Spiritual Healing:	It can be used as a mirror to internal disease, stimulating the sight of the self from outside of the body. This sight is without judgmental attitudes and can provide for a stepping-stone for the furtherance of holistic well-being. It provides one with patience and perseverance in the healing of the body and allows one to understand the underlying reasons for the problem and the amelioration process. It assists in increasing perception and helps to regulate the emotional and intuitive energies.
Affirmation:	I can look outside myself and see the true self that I am without judgement. I can be safe knowing I am myself.
Bibliography:	Love is in the Earth by <i>Melody</i> Copyright ©:1995 by Earth-Love Publishing House. Pp. 79 Wikipedia.org



February is a month synonymous with love, connection, and self-reflection. As the winter chill lingers and we prepare for the arrival of spring, it's the perfect time to harness the power of unique crystals to amplify our intentions, strengthen bonds, and invite renewal. Whether you're focusing on deepening relationships, fostering self-love, or setting new goals, these less-common gems can be your allies.



Kunzite: The Stone of Emotion and Heart Energy

Kunzite is a pale pink to lilac crystal known for its ability to open the heart and connect with divine love. It encourages emotional healing, enhances self-expression, and nurtures compassion. Kunzite's gentle energy makes it a wonderful choice for deepening connections or cultivating self-love in February.

Use: Wear Kunzite as a pendant to keep its heart-opening energy close or meditate with it to release emotional blocks.



Sugilite: The Stone of Spiritual Love

Sugilite is a vibrant purple gemstone that promotes spiritual growth and unconditional love. It's a powerful crystal for aligning with higher frequencies and fostering inner peace. Sugilite's soothing energy is perfect for those seeking to heal from past wounds and embrace their authentic selves.

Use: Place Sugilite on your heart chakra during meditation to enhance self-love and spiritual alignment.



Rhodochrosite: The Stone of Compassion and Joy

With its striking pink and white banded appearance, Rhodochrosite radiates compassion, joy, and emotional balance. It's ideal for healing emotional scars and inviting playful energy into your life. Rhodochrosite can help you embrace love in all its forms while encouraging a sense of optimism.

Use: Carry Rhodochrosite in your pocket to stay connected to its uplifting energy or use it in a self-love ritual.



Prehnite: The Stone of Unconditional Love and Healing

Prehnite, with its soft green hues, is often associated with the heart chakra and emotional healing. This crystal strengthens the connection between the heart and will, promoting harmony and nurturing relationships. Prehnite also encourages forgiveness and releasing past traumas.

Use: Place Prehnite in your living space to create a calming environment or wear it to support emotional resilience.



Morganite: The Stone of Divine Love

Morganite's delicate peach-pink tones are a reminder of the gentle yet profound power of love. It is known for helping to attract and maintain loving relationships while also promoting self-compassion. Morganite encourages a sense of peace and acceptance, making it perfect for February's energy.

Use: Hold Morganite during meditation to foster compassion or wear it as jewelry to align with its soothing vibrations.

Incorporating Crystals into Your February Routines

Here are some simple ways to work with these unique crystals throughout the month:

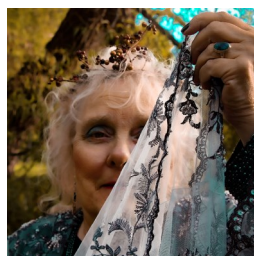
Crystal Grids: Create a love-themed grid with Kunzite and Rhodochrosite to attract or deepen loving relationships.

Meditation: Use Sugilite or Morganite during meditation to access deeper insights and emotional healing.

Bath Rituals: Add Prehnite and Kunzite to your bathwater to create a soothing and heart-opening experience.

Journaling: Place Rhodochrosite nearby as you journal about your intentions and aspirations for the months ahead.

February's energy invites us to focus on love, renewal, and self-discovery. By incorporating these unique crystals into your daily routine, you can align with the month's themes and enhance your spiritual journey. Whether it's through meditation, intention-setting, or simply keeping these crystals close, let their energies guide you toward a month filled with love and growth.



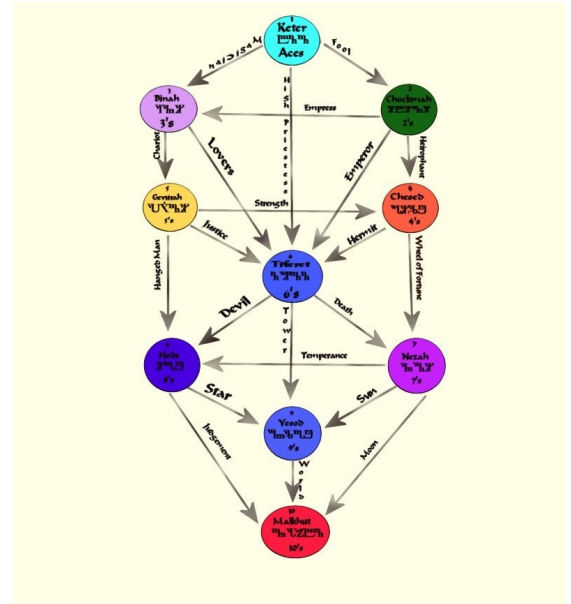
Sue Sullivan founded her business, Howl at the Moon Gems, in 2000, driven by a lifelong passion for crystals and gems that began in childhood, with her maternal grandfather. He was her first teacher in the natural world and introduced her to the uses of herbs, tree woods, phases of the moon and stones, sparking her enduring interest. She holds a Master of Fine Arts degree from the Minneapolis School of the Arts and later pursued studies in Theology, becoming an ordained minister. In 2020 she earned a full Masters Diploma for her Crystal Practitioner Certification and is also an Usui Reiki Master/Teacher. Additionally, she serves on the board of The Gathering Grove where she is honored to be the Illuminator of Knowledge and Curriculum Director.

Tree of Life

Sacred Paths of the Qabala

Path 13

Titles:	The Virgin
Intelligence:	Uniting Intelligence
Place:	Path joins Kether to Tiphereth
Hebrew Name:	Gimel; ג (Camel)
Number:	3
Angel:	Gabriel גבריאל
Qlippoth (Demons):	Gamaliel גמליאל (The Obscene Ones)
Demons of Hidden Path:	Gargophias גרגופיות
God Forms:	Odhinn, Isis, Chandra, Artemis, Hecate, Diana
Color Atziluth:	Blue
Color Briah:	Silver
Color Assiah:	Cold Pale Blue
Incense:	Camphor
Animals:	Dog, Camel
Legendary Beings:	Lemures, Ghosts
Stones:	Moonstone, Pearl
Plants:	Bay, Buttercup, Hazel
Tree:	Alder
Zodiac/Element:	The Moon
Tarot Card:	High Priestess; (Priestess of the Silver Star)
Human Body:	Lymphatic System
Diseases:	Menstrual Disorders
Magickal Powers:	Clairvoyance, Dream Control, Dream Divination



**The Dhammapada of Buddha
Chapter XIV
The Buddha (The Awakened)**

Verse CLXXIX

He whose conquest cannot be conquered again,
into whose conquest no one in this world
enters, by what track you can lead him, the
Awakened, the Omniscient, the trackless?

Verse CLXXX

He who no desire with its snares and poisons
can lead astray, by what track can you lead him,
the Awakened, the Omniscient, the trackless?

Verse CLXXXI

Even the gods envy those who are awakened
and not forgetful, who are given to meditation,
who are wise, and who delight in the repose of
retirement (from the world).

Verse CLXXXII

Difficult (to obtain) is the conception of men,
difficult is the life of mortals, difficult is the
hearing of the True Law, difficult is the birth of
the Awakened (the attainment of Buddhahood).

Verse CLXXXIII

Not to commit any sin, to do good, and to purify
one's mind, that is the teaching of (all) the
Awakened.

Verse CLXXXIV

The Awakened call patience the highest
penance, long-suffering the highest Nirvana; for
he is not an anchorite (pravragita) who strikes
others, he is not an ascetic (sramana) who insults
others.

Verse CLXXXV

Not to blame, not to strike, to live restrained
under the law, to be moderate in eating, to sleep
and sit alone, and to dwell on the highest
thought, - this is the teaching of the
Awakened.

Verse CLXXXVI

There is not satisfying lusts, even by a shower
of gold pieces; he who knows that lusts have a
short taste and cause pain, he is wise;

Verse CLXXXVII

Even in heavenly pleasures he finds no satis-
faction, the disciple who is fully awakened
delights only in the destruction of all desires.

Verse CLXXXVIII

Men, driven by fear, go to many a refuge, to
mountains and forests, to groves and sacred
trees.

Verse CLXXXIX

But that is not a safe refuge, that is not the best
refuge; a man is not delivered from all pains
after having gone to that refuge.

Verse CXC

He who takes refuge with Buddha, the Law, and
the Church; he who, with clear understanding,
sees the four holy truths:-

Verse CXCI

Viz. pain, the origin of pain, the destruction of
pain, and the eightfold holy way that leads to
the quieting of pain;-

Verse CXCI

That is the safe refuge, that is the best refuge;
having gone to that refuge, a man is delivered
from all pain

Verse CXCI

A supernatural person (a Buddha) is not easily
found, he is not born everywhere. Wherever
such a sage is born, that race prospers.

Verse CXCI

Happy is the arising of the awakened, happy is
the teaching of the True Law, happy is peace in
the church, happy is the devotion of those who
are at peace

Verse CXCV,CSCVI

He who pays homage to those who deserve
homage, whether the awakened (Buddha) or
their disciples, those who have overcome the
host (of evils), and cross the flood of sorrow,
he who pays homage to such as have found
deliverance and know no fear, his merit can
never be measured by anybody.



The Fool and Temperance

By Emily Thornton

The Fool has been on his journey for a significant amount of time. He recently learned about Death and the importance of transitions. He has now reached the balance card of Temperance. Temperance is the fourteenth card of the Major Arcana in the tarot deck. It depicts an angelic figure (sometimes described as the archangel Michael) with wings pouring liquid from one cup into another. The figure is often shown standing between two bodies of water, symbolizing the blending of opposites.

The Temperance card represents balance, harmony, and moderation. It instructs the querent that there needs to be a middle ground between two extremes. It is important to be able to control one's emotions and impulses. As a being we are also able to see the bigger picture and to make decisions that are in one's best interests.

This card is helping the Fool learn to harness that spiritual evolution and a sense of consciousness. There is also a sense that the angel figure is there to teach the Fool about finding emotional balance as well as continuing his connection with the spiritual realm.

The symbolism of the Temperance card is rich and complex. The angel figure has a banner across his forehead with a circle, which represents the sun. As humans we rely on that connection to the sun. On the chest is a square with a triangle in the middle. The square is the symbol of Fire, Water, and Earth, which encompasses all the energies. The triangle symbolizes god, universe, and the soul of man. This card represents the lifeforce, energy and our purposes for being here on the planet. The angel figure is teaching the Fool how important it is to be on this journey and there is a purpose for his being on it.

The figure with wings represents the higher self, or the part of you that is connected to the divine. The two cups represent the conscious and subconscious minds, or the opposing forces that you are able to balance. The water represents the emotions, and the act of pouring from one cup to the other represents the process of integrating your emotions and thoughts. The grey background is showing there is still a fear or uncertainty about moving forward. However, the mountains and sun rising in the background shows that our goals are still in sight and hope is there for us when we need it.



The Temperance card in Kristoffer Hughes' Celtic Tarot deck is known as Equilibrium. I personally use this deck in my practice. I enjoy the artwork that has evolved from it. Even though the name is different in Hughes' deck, it still has the significance of the original Rider Waite. The central figure is definitely feminine. There is a rainbow in the artwork, which signifies hope and the human experience. We see a definite path behind the figure, which shows the querent that they are where they should be in their journey. The two pillars signify the spiritual side and the physical side to humanity. We need both to find balance and harmony. The Fool needs time to recuperate from his brush with Death, Temperance/Equilibrium helps him rediscover his path and where he needs to be.

The Temperance card can be interpreted in many different ways, depending on the context of the reading. In general, it is a positive card that represents balance, harmony, and moderation. It can also suggest that you are on the right track in your life and that you are making progress towards your goals. There is further guidance to this card. Even though one is looking for balance, it doesn't mean that one has to compromise on one's goals or dreams...that would create resentment. It is using one's point of view, and learning about how others view things. Through this listening of ideas and bouncing ideas off of someone else, it helps us understand what is right for us, what is wrong for us, and what aligns with us.



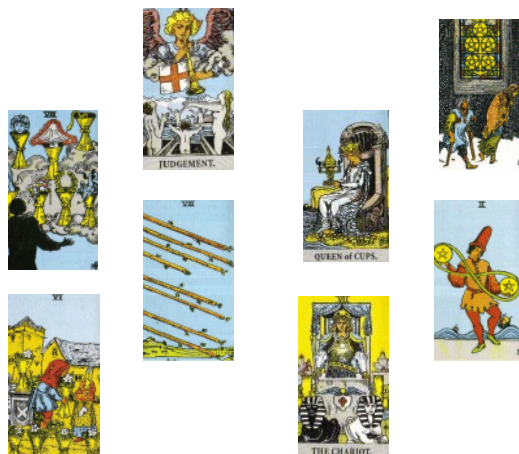
When this card comes up, it is telling the querent it is time to heal from wounds in the past. Look to get help from those who are encouraging, who have helped you grow and evolve. By seeking out these individuals, it is a way for one to find that support, and allows you to grow into a bigger energy. The Temperance card is a powerful card that can offer guidance and insight into your life. If you are ever feeling out of balance or overwhelmed, take some time to meditate on the Temperance card and its symbolism. This card can help you to find your center and to create a more harmonious life.



Tarot Spread

Aquarius

"I Know"



Card #	Question	Divinatory Meaning:
1.	This is my current circle of friends.	The Seven of Cups in this position indicates to me that this person has a tendency to associate themselves with people of high expectations and ambitions. This could indicate that the person themselves is very ambitious and tends to try to associate himself with those who can make his/her ambitions a reality.
2.	How is my desire for freedom?	Judgement in this position indicates to me that his person has a strong desire to live their lives in accordance to their own values. They don't allow others to dictate their life patterns and rules to them. They are strong willed and feel that they are the masters of their own destiny. This is a very managerial person whom more or less knows their place or role and accepts it strongly.
3.	Do I claim leadership within the group?	The Queen of Cups in this position indicates to me that this person actually is more of a behind the scenes person. He/she will relegate responsibilities for his/her work to others and doesn't seek outward recognition, rather he/she leads the group via anonymous control, and gains satisfaction from knowing his/her input or work produces results.
4.	Where do my views oppose that of society?	The Five of Pentacles in this position indicates that this person believes society has placed improper value on material wealth and position. They are cynical and believe that money and position of power are not, and should not be the dominant factors, but satisfaction of your work should be the primary goal.
5.	Do I act spontaneously?	The Six of Cups in this position indicates that this person has a tendency toward spontaneity when it comes to play. He/she follows the idea that "all work no play makes Jack a dull boy".
6.	What are my feelings of inferiority?	The Eight of Wands in this position indicates that this person doesn't feel that they can properly express their ideas in a way that demonstrates their intelligence.
7.	Do I tend to overestimate my worth or value?	The Chariot in this position indicates that the person has the tendency to overestimate their own value and tends toward a bit of being a braggard, often to their own chagrin.
8.	Can I live up to my dreams?	The Two of Pentacles in this position indicates that this person because of their over-expectation of themselves and others, often leads to their dreams not manifesting and disappointment taking place instead.

EX LIBRIS
THE PAGAN LIBRARY
Books by Pagan Authors
Shadow Alchemy



by Priestess Alissandra Raven-Moon

What if the key to unlocking your most powerful magick was hidden in your darkest fears?

Priestess Alissandra Raven-Moon Releases Transformational Guide; Shadow Alchemy, to help you truly claim your power!

Spiritual leader and founder of Raven Moon Academy, Priestess Alissandra Raven-Moon, announces the release of her groundbreaking new book, *Shadow Alchemy: Shadow Work & Spiritual Alchemy for Witches & Lightworkers*. The ebook is now available on Amazon, with the highly anticipated paperback edition launching February 2, 2025. (Including exclusive bonus chapter full of magickal recipes) The book will also be available through Alissandra's website and local esoteric stores.

Blending ancient alchemical wisdom with modern psychological tools, *Shadow Alchemy* guides Witches, Lightworkers, and Healers through the transformative process of shadow work. Readers will learn to confront and integrate hidden aspects of themselves, unlocking their true potential and deepening their spiritual practices.

The Importance of Shadow Work in Witchcraft

Shadow work is a foundational practice for Witches seeking to fully harness their magickal potential. By exploring and integrating the repressed and hidden parts of the self, referred to as the Shadow, practitioners can remove internal blocks that weaken spells and rituals. This deep inner work cultivates self-awareness, emotional resilience, and a stronger connection to one's spiritual path.

Ignoring the Shadow can lead to self-sabotage, misdirected energy, and ineffective magick. However, when Witches confront and embrace their inner 'darkness', they transmute it into a source of empowerment. This transformation amplifies intuition, clarifies intentions, and aligns energy, making magickal workings more potent and successful. Shadow work is the bridge between inner healing and outer manifestation, allowing Witches to embody their fullest power.

Key Highlights of Shadow Alchemy

- **Healing and Integration:** Confront, embrace, and heal your Shadow self to release fears and past wounds.
- **Enhanced Spiritual Gifts:** Strengthen intuition, deepen spiritual connection, and awaken latent abilities.
- **Alchemical Transformation:** Apply the seven stages of Alchemy for personal growth and empowerment.
- **Practical Tools for Change:** Access step-by-step shadow work exercises, visualisations, moon rituals, and banishing spells.
- **Magickal Growth:** Use elemental energies and alchemical principles to elevate rituals and achieve lasting transformation.

"Shadow Alchemy bridges the gap between self-exploration and magickal practice. It's not just another surface level book full of journal prompts, it's a companion for deep, lifelong transformation," says Priestess Alissandra Raven-Moon. *"By integrating our shadow, we reclaim our authentic power and align with our highest truth."*

Author RavenDigitalis says: "Appropriate for metaphysical seekers of all varieties, this book is invaluable in helping us become more well-rounded, honest, and wisened spiritual practitioners! If you're serious about both shadow-work and metaphysics, this book is for you." - Raven Digitalis, author of *A Witch's Shadow Magick Compendium & A Gothic Witch's Oracle*

Launch Event and Special Offer: To celebrate the paperback release, Alissandra is hosting a free workshop on transforming pain into power. Additionally, participants will receive an exclusive 20% discount on her transformative program, *The Wise Witch Society*, which combines inner work and magickal development in a supportive community. Follow her on Facebook for announcements regarding upcoming events.

About the Author: Priestess Alissandra Raven-Moon is a Spiritual Revolutionary dedicated to empowering, educating, and reconnecting humanity to nature while dismantling outdated paradigms. As the founder of Raven Moon Academy, the world's first and only fully accredited Witchcraft Academy, Alissandra brings nearly three decades of experience as a practicing Witch, Spiritual Alchemist, and Soul Coach. She is a passionate advocate for animals, proudly supporting Animals Australia and Edgar's Mission.

Through her work, Alissandra helps spiritual women and men heal, break free from trauma, and live deeply fulfilling lives, blending spiritual mastery with actionable wisdom.

Availability: *Shadow Alchemy* is available now in ebook format on Amazon. The paperback edition will be released on February 2, 2025, through Amazon, Alissandra's official website, and select local esoteric stores.

Media Contact: Alissandra Moon

Author/CEO Raven Moon Academy

Text: +61481252707

alissandra@ravenmoonacademy.com

ravenmoonacademy.com or ravenmoonacademy.org

Author's Biography

Priestess Alissandra Raven-Moon is a Spiritual Revolutionary, here to pioneer the reclamation of the Divine Feminine and fulfil her mission to create major change in the world, by empowering, educating & reconnecting humans to nature, whilst destroying outdated paradigms.

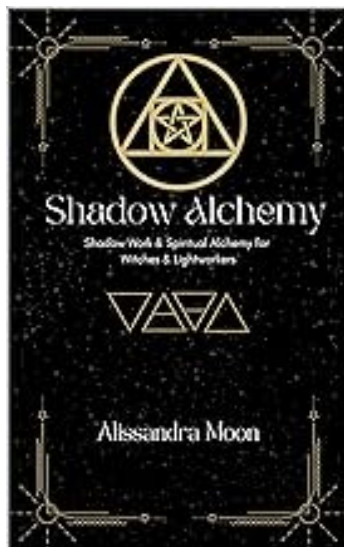
A Priestess, Author, Spiritual Alchemist, Soul Coach and Mentor for Witches, Alissandra is obsessed with personal & spiritual development and extremely passionate about protecting animals.

With almost 3 decades experience as a practicing Witch and a ridiculous number and range of qualifications, Alissandra is the real deal! She not only walks her talk but continues to study hard & is obsessed with personal & spiritual development.

Running Raven Moon Academy, the first and ONLY fully accredited Witchcraft Academy in the world, and regularly collaborating with other incredible experts, she is on a mission to reconnect people with their souls and make the world a better place.

Now using her abilities, knowledge and hard learned lessons to help other devoted, spiritual women & men to heal and empower themselves, in order to escape their pain, break free from trauma, achieve their dreams and live a deeply fulfilling, truly happy life! (without the trial and error or long, arduous journey)

Alissandra is a proud official supporter of Animals Australia and Edgar's Mission.



Today's Witch Interview with Priestess Alissandra Raven-Moon

ED: Good evening, everybody. Welcome to today's Witch Magazine. My name is Edward Sott. I'm the CEO and director of Today's Witch magazine and I'm doing an interview today with Priestess Alissandra Moon. It's my pleasure to have her here. She comes all the way from Australia, I believe.

Alissandra: Yes.

ED: It's my pleasure having you here, Alissandra.

So, let's talk a little bit about what you do and who you are. Let's start with some questions. Who are you?

Alissandra: Well, as you said, I am Priestess Alissandra Moon. I am CEO and Head Witch at Raven moon Academy, where we teach witchcraft, spiritual development, shadow work, and a whole host of witchy things.

We're also working on a publishing house at the moment as well. I am a priestess, I do a lot of work you know, around the end of life, funerary rites, mentoring. Community work, you know, priestess work.

ED: How did you get started on your path? Anyway,

Alissandra: Oh, I was kind of born into it.

I suppose you could say my maternal line, my mom's family were from a place called Lake Bacal on the border of Siberia, Mongolia, they were shamans. So, I was always raised with spirituality being at the forefront. However, my father was brought up Catholic. It was just sort of always a part of me. I always had abilities.

And when I got older, around 10 or 11, my mom started to nurture that and help me to learn. I started with Wicca, as many do, and then progressed from there. I always had healing abilities, so that was central to my studies and my practice was with the healing work.

ED: Obviously, you come from an incredibly supportive family and everything when it comes to the craft, and that's, awesome. We need more support from our family members and understanding about the spiritual path that we're on. What kind of challenges have you faced in the craft from the years of working in the field? I'm sure there's many.

Alissandra: Yes, I think we all, we all share that. I know we've all had very many struggles along our path. I guess starting out there was the usual stigma. I was literally set on fire at school by the good Catholic girls.

The usual being outcast and very lonely, trying to find the right way. Seeking mentors and groups and ended up being exploited and hanging around some very unsavory people. Which is one of the reasons why I founded Raven Moon Academy, because we need more mentors out there. And so, I helped teach the leaders to lead and teach.

I think probably one of the biggest challenges was, as you would know yourself before we had the internet, it was difficult to find information and to learn and feed that hunger and find the answers. People who were on the same path and that was a big struggle.

ED: Oh yes, that's definitely a challenge and after the internet of course we've faced more challenges now in neo paganism because it's changed. It has changed our traditional values and our beliefs quite a bit over the course of the years. There's a lot of false information and stuff and I think it's our goal as teachers and elders in the community to actually try to correct that. I think we'll agree on that.

Do you follow a particular pantheon of god and goddesses or are you eclectic in adopting those that have served the archetypal principles that served the purpose at the time?

Alissandra: I'm a priestess of Diana, the goddess Diana. However, I think that we're all quite eclectic because there's few unbroken lines, and we all take from different traditions and teachings in a way.

I am kind of a shamanic witch; however, I make it noticeably clear to be, I'm no, not a shaman. I incorporate many shamanic practices in my path. So yes, I am a shadow witch and a shamanic witch, but I'm a priestess of Diana primarily.

ED: Okay, thank you for that. Do you feel there are some unwritten rules in practicing that people should follow in the craft?

Alissandra: One of the things that my community is probably sick of hearing me say is do the work. I think when you get started on this path it should be a rule of doing the inner work, the self-work, the shadow work, finding who you are and following that true path.

Working through the traumas, the conditioning, and the things that will go on to affect you, your magic, and your truth, if you will. Look at the universal laws. They are the real thing, you know? And when people say, oh, it's just all woo woo. No, there is actually a science to it, and we follow the natural laws.

ED: Look at one of the greatest physicists of the world. He was a philosopher as well. And he stated with his rules of matter and energy, and that was Sir Isaac Newton. He stated with his third law of motion that for every action there is an equal and opposite reaction.

That's a totally universal truth.

Alissandra: Absolutely.

ED: Because in our craft too, there's a balance of opposition. For every action we do, there's an equal and opposite reaction and learning experience from everything we do. Yes, there are some universal truths that we need to seek out, and I totally agree with you on self-awareness, the self-awareness aspect and learning about who you are.

That is the primary thing everyone personally needs to do. Yes. That was the first goal of the witch, know thyself.

Alissandra: Yes. Exactly. But unfortunately, with all of them, I call them insta-witches, these, you know, the ones that are online on TikTok and they seem to forget that. And it's just something that's glossed over and missed.

And even all of these 101 books, it has no mention of it nine times out of ten. And, as you said, it is the primary role, it's the basis of alchemy, isn't it? The great work.

ED: Well, being that one of the things I know in the craft of being a witch is not something you do, it's something you live. Yes.

It's something you are and live. I always say I'm a human doing, not a human being.

Alissandra: I love that.

ED: Being is just existing, doing is actually, you know, achieving.

Alissandra: Yep.

ED: And so, One thing I do with my students is I always, you know, go for self-awareness first. They don't even get into my coven until the time as they go through a process of total self-awareness and my name is... I'll explain it later on to you.

You'll love it. I'm sure.

Alissandra: Yes.

ED: We get a lot of this on a threefold law, a misconception about, we get we hear a lot of misconceptions about threefold law. They think everything you do comes back to you three times as good as three times as bad. It's not. And I've always said it's not a mathematical concept that the three folds are like taking a piece of paper and folding it into like a business letter, opening it back up and you have three aspects of folds.

And that's physical, emotional, and spiritual.

Alissandra: Yes.

ED: And when Gerald and Doreen mentioned the threefold law, what they refer to is a dharmic principle. What we do comes back to, what comes back to us in those three aspects and affects others in those same three aspects. Yes. In an immediate sense. And I think that's something that we need to address because at least too many times we hear threefold loss, three times bad, three times good.

Alissandra: Yeah, If it were that simple, then, you know, all of us who are out there doing good, we'd all be multi billionaires and have everything we need and no problems. And like, it's, yes, it, I, that is one of the things that, that I get a bit It'd bee in my bonnet about when I see it online and people preaching it.

It's, you know, and again, it comes back to those universal laws of cause and effect and just think about things, think things through. We can't go through our life harming none, you know, every time we walk out the door, we do harm. If we get a job, someone else is not getting that job. It is impossible to not do harm, but everything that we do does have... what's the word I'm looking for?

A consequence, I suppose you could say.

ED: Well, I've always said consequence itself is its own reward because it teaches us what not to do.

Alissandra: Yes, that's right. That's right. And sometimes things are worth the consequence. So, it comes back to that inner work and knowing, knowing yourself.

ED: And though I agree with the "And It Harm None" principle, the idea behind it, I feel, okay, is that It teaches us to have a moral sense of moral value or code to follow. Not necessarily to be totally passive to where we don't do anything because it may harm somebody.

Alissandra: Exactly.

ED: But to have a moral sense of idea or something we can, you know, balance it out. Everything is a balancing act, and choices have to be made in consideration of those three aspects of physical, spiritual, and emotional. One of the things that we've noticed today is we don't say every 15 years or so we get the influx of, you know, people coming into the craft. I know that's been my experience in the, in the last 40 years. Every 15 years, we have this upsurge.

Alissandra: Yes.

ED: And today's society is worse because we have an entitlement society.

Alissandra: Yes.

ED: And people are being brainwashed into feeling they're entitled to being this. They're entitled to being high. I want to be a high, a high priest. I want to be a high priestess. I want to, I want to cast spells to get a job, and I want to cast spells too. I think you may agree with me or disagree and you're welcome to disagree.

That's part of the process, but I've always felt that spell work is nothing more than taking a physical, psychological idea subconscious, bringing it into the conscious awareness and then...

ED: Well, we're resuming. So, we're good. Okay. Anyway, as I was, as we were discussing, You know, with today's society being a society being ingrained with the whole idea of expectation of the what's the word I'm looking for here? Entitlement. We seem to, we seem to be fighting a battle, a battle about that because people want to be witches for the wrong reasons. They feel that magic is a fix to everything. And I always teach that magic is taking a subconscious idea, bringing it into conscious awareness so you can work towards a physical result.

That's what a spell actually is.

Alissandra: Yes.

ED: And we can either agree or disagree. Like I said, if you disagree with me, you know, feel free to disagree.

Alissandra: I agree.

ED: Um, Do you think that some of the practices we have should be kept closed or should they all be shared? I really,

Alissandra: oh, sorry, continue.

ED: I think, I personally think that, you know, we have mysteries for a reason. Yes, they're called mysteries for that, you know, so they're not to be shared to the, to everything, but given out the, given the current trends.

The problem is that people are given all this bad information, and we end up having to correct it. Now, how, how are we going to have to go about doing it, what are some of the things that you can recommend we can do as elders to correct?

Alissandra: I completely agree with you. And, you know, a lot of these practices, it's not so much about the destination, but the journey, the learning, and the growth that comes from them.

You know, and I, I really feel that these practices, witchcraft, and all of the branches that could be called witchcraft to some degree, were never meant to be self-taught from a book or a website. There was always the mentor and the apprentice, the student, they were passed down and they were taught in the right, the right way by, you know, step by step, not just, Oh, don't worry about learning all the foundational skills and practices or doing the inner work here.

Just conjure a demon or do this or that. That's not, there needs to be some sacredness, I suppose you could call it. Not, it's not necessarily secret, but sacred. And we need to teach our beginners and the newer generations and those coming into it that you don't have to rush into it. It's not about pretty tools and alters and spell casting all the time.

Learn properly, learn the foundations, practice meditation and mindfulness and go deeper than just the surface level spell craft. It's not about dressing up and, you know, playing witches and wizards. It's much deeper than that.

ED: Yes, it's a spirituality and it's also a religion.

And the reason I classify it as a religion in a way is because, like most religions, we do have a set of boundaries and rules that we try to follow. a moral code or structure that goes along with our societal moral codes of structure. that's what makes us a religion. Otherwise, we are a spirituality which allows for individuality of growth and connectedness with the universal consciousness.

Alissandra: Yes.

ED: That's one of the things that I kind of stress with, with my craft.

Alissandra: Mm hmm.

ED: And I'm Alexandrian Wiccan, by the way.

Alissandra: Yes, wonderful. I have been down that path myself, so I respect that.

ED: We do need to return traditional values.

Alissandra: Absolutely.

ED: To our craft. And one of the things that I hope we can do, and we can properly teach the craft in a manner that provide the mentorships needed, make people realize that the year and a day is a minimal amount of

Alissandra: Yes.

ED: The minimal year and a day thing was just a simple case of from initiate to first, to secret, from secret to initiate, rather. That was the minimum amount of time needed for you to decide whether or not this craft and this path is right for you. Yes. After that, it can take 30, 40, 50, 60, 70 years. I study because I know you are probably the same way as me and are constantly forever indulging in more teaching of spiritual information.

Alissandra: Oh, yes.

ED: Never stop learning.

Alissandra: No, no. I like to say the day you stop learning is the day you start dying.

ED: Well, we do have one of the premises we have that ain't taught. We have what's called the witch's pyramid, or to know, to will, to dare, to be silent, and to evolve. We often don't teach that. We don't see that in the books that often.

And that's something that's particularly important because, in fact, it's how the evolution of the soul occurs. And that's the knowledge of the elements.

Alissandra: Yep, yes, and the silence part, that's another thing that is completely ignored and you know, these, the insta, which they're out and they're posting their spells and talking about it and putting videos and it's like, You're just messing up the energy, you're pulling it back, you're scattering it, and then you wonder why nothing works for you.

Like, keep it sacred. It doesn't have to be about posing and showing everyone, Look at me, I'm a witch! No, it's, it's in here. It shouldn't be a public display. I mean, of course, if you're proud of who you are and you're teaching, sure.

Be public like myself. I do a lot of media work and things like that to try and instruct people and show them our ways.

But it's not about being a show pony. If that makes sense.

ED: I appreciate the work you do, you know, in teaching and helping educate people in tradition, traditionalism and the traditional values that we think, because I, too, am like a teacher and a mentor and an elder of the craft and the problem is we have too many new elders are not traditionally trained or that they're book trained and they're calling themselves elders, but they don't have the experience behind them of mentorships.

They don't have the experience of working their way through the tradition to a better tradition and everything. Not that I don't appreciate books. Oh, of course. Books and knowledge is something that we all need. Yes. But I feel personally, and I don't know about you, but I feel personally that you need to have a background in theology, in psychology to be a reverend in history, which takes years of study.

Alissandra: It does.

ED: Yes. This is not something, and the craft is not something you get overnight. Look at me, I'm a witch.

Alissandra: Exactly right. I mean, you can, you can make that decision to own that part of yourself, but it doesn't necessarily mean that. You have earned that title or, you know, it's a process.

As you said, it takes years of study, especially to be an elder or a priestess or, and although I, myself, I am not Wiccan anymore, I do believe. that going through the studies of Wicca, whether Alexandrian, Gardnerian, Georgian, whatever it may be, it really is a good starting point for people because of the structure of it.

And that's just missing a lot today. And if you don't have a mentor or someone to help, take you through it, that structure system is greatly beneficial. And, you know, most elders should at least have some experience down that path, even if they don't stay there.

ED: Right. Well, a lot of us, a lot of the people, a lot of people in the, like we started off in the craft as seekers, all of us have.

We all started off as seekers. We all started off desiring something different than the norm. We're not comfortable in the normal religion. The big five religions. There's something that just doesn't occur to us that doesn't reach us in a soul that on a soul level.

We're seeking an outside source. But even with that, we need and there has to be, and I agree with you, structure. There has to be some sort of thing to work towards. So, Wicca has developed a system of degree systems, first, second, and third degree. So, we have a tradition of initiates, seekers, first, second, and third degree.

We've developed a degree system that was based off of a tribal base actually and based off of a life cycle. Yes. Seekers are working basically the child being born into the craft of the womb, the womb of the goddess, the initiate. Finally, coming out of that womb and being raised in understanding the tradition.

Then, you have this, the first degree, which is your , which is basically your adolescence. In the craft. Your second degree, which is your adulthood, you learn from adolescent to adulthood, how to become an adult, and then you have the third degree, which is you are the sage/crone. Elders are the ones who have to teach the next generation. It's a cycle that we see in nature.

Alissandra: Precisely. And I think a lot of the newer witches and younger generations don't understand that priest, priestess, high priest, high priest, it's not about a title. It really is a responsibility and it's about learning, not just

learning, not like up here, but embodying those practices, the knowledge, and the wisdom, but the inner journey as well of who you are becoming of the ego death, the shedding of the old and stepping into the new.

It really is a journey and often not a fun one.

ED: Sometimes it can be a really, really, really, challenging journey.

Alissandra: Oh, yes.

ED: Well, do you have any final words for our audience? We're coming up on the half hour mark, which is what I normally limit the interview to. Do you have any final words for our audience?

Alissandra: I think we've covered most of the important things about the learning, the embodiment, the inner work. So, so important and often forgotten, the foundational practices. Um, but I would just like to thank you for your work as well and for doing these interviews for your magazine. There really are so few good, genuine, honest male mentors out there, which is so sad. It really does get exploited too much. And so, I thank you with all of my heart for all that you do in teaching the newer generation and just creating community. Which I do as well. And, you know, we need to stop these witch wars and stop fighting against each other.

And that idea that my way is better than your way. They're all beautiful. We need to work together to create unity. There's enough division and enough fighting in the world. Let's show the world that we really are different and there is a better way and work together to create a new, beautiful world.

ED: Thank you very much, Alissandra.

It's been a real pleasure having you, having you here. One of these days I hope that maybe in the future we get to meet in person on one of our maybe many ventures of going to festivals or something.

Alissandra: Absolutely and thank you so much for inviting me.

ED: And, um, you know, if anyone needs to contact you or you'd like, do you have any information for contact information?

If people would like to get a hold of you, how could they do so?

Alissandra: My Facebook is just Alissandra Moon or RavenMoonAcademy.com.

ED: Okay, Ravenmoonacademy.com. Okay, thank you very much.

A Priestess, Author, Spiritual Alchemist, Soul Coach and Mentor for Witches, Alissandra is obsessed with personal & spiritual development and extremely passionate about protecting animals.

With almost 3 decades experience as a practicing Witch and a ridiculous number and range of qualifications, Alissandra is the real deal! She not only walks her talk but continues to study hard & is obsessed with personal & spiritual development.

Running Raven Moon Academy, the first and ONLY fully accredited Witchcraft Academy in the world, and regularly collaborating with other incredible experts, she is on a mission to reconnect people with their souls and make the world a better place.

Now using her abilities, knowledge and hard learned lessons to help other devoted, spiritual women & men to heal and empower themselves, in order to escape their pain, break free from trauma, achieve their dreams and live a deeply fulfilling, truly happy life! (without the trial and error or long, arduous journey)

Alissandra is a proud official supporter of Animals Australia and Edgar's Mission.



Cults vs. Covens

By Autumn Stoneflower

“I’ve killed over thirty people using magic, including my father,” the workshop presenter boasted with a smile. I was at a Pagan Pride Day in the early 2000s. Even though I was in my 20s, I realized this guy was full of red flags, even before he boasted about the number of women he “bedded”. He ended the workshop with a call for anyone who was interested in joining his group and learning from him to stay after to sign up. Apparently, many of the workshop attendees didn’t see what I saw, because at least fifteen people gathered around him afterwards.

There’s a reason many Pagans, Wiccans, and Witches are choosing to be solitary. It’s often difficult to figure out whether a group is a cult or a coven at first, and it’s not always easy to find a local group that meshes well with your belief system. While most covens are full of good people who just want to attract and teach new members, there are plenty of “covens” that are really cults in disguise. So how do you tell the difference?

What is a cult?

Most people consider a “cult” to be a bad thing. The word often brings to mind suicide pacts or mindless obedience of a leader. Although, according to the Oxford English Dictionary, a cult is “a relatively small group of people having (esp. religious) beliefs or practices regarded by others as strange or sinister...” [1] However, most people believe in the urban definition, where a cult “is any organization whose leadership uses mind control on its followers.” [2] The problem is that some definitions of the word can also describe harmless Pagan groups, which is the problem. Merriam-Webster defines a cult as “a religion regarded as unorthodox.” [3] This is problematic because the vast majority of Pagan religions are already considered unorthodox. The word “orthodox” itself conjures up comparisons to major “book” religions.

What is a coven?

While definitions often differ on what a cult is, most sources agree on what a coven is. It’s a “group of witches who meet regularly”. Similar definitions were found in the Oxford English Dictionary, Merriam Webster, and the Cambridge dictionary. Of course, when I looked up what a witch was, it referred to “a person (in later use typically a woman; see note) who practises witchcraft or magic, esp. of a malevolent or harmful nature.” [4]

Cults and Covens

If we are to continue to discuss cults and covens, perhaps we should use definitions different from the ones used conventionally in dictionaries. I believe a cult should be ‘a group that is not in the best interest of all its members.’ A coven could still describe a gathering of witches, though the definition of a witch definitely strays from what is found in a dictionary. A witch is someone who practices Wicca or one who takes part in witchcraft.

What should a coven look like?

While there are many good covens, circles, and other groups out there, it’s sometimes difficult to tell the difference between the good ones and the bad ones. The problem is that covens and other practicing groups can vary. One thing that most of them have in common is that there are usually one or two people in charge, usually a High Priest and a High Priestess, but there are groups that will have one or the other. While thirteen is the number of members specified in some forms of Traditional Wicca, there is no set number of people in a group.

All groups have “core” members who do much of the work and show up to most rituals and events. These core members help where they can. Those groups will also have “occasional” members who will sometimes attend, but often will not. How often each group meets can vary. Some meet for the Sabbats and Esbats, some meet every week or every other week, so there’s no rhyme or reason, other than what works best for the group.

Judy Harrow expands on a list of roles that covens can provide: balancing the needs of parents and children, a worshipping group, magical group, a support group, a training group, a task group, a second-chance family, and a support system in her book *Wicca Covens*. [5]

Coven Red Flags

While this is not an exhaustive list, and I disagree with one or two of them, this list is a great place to start with things to avoid in covens. They were taken from the book *Covencraft: Witchcraft for Three or More* by Amber K and give a lot of insight into problematic behavior to look for in a coven.

- **“Evangelism.”** Are they over eager to recruit you? If so, they may not be considering your best interests, but only how many “disciples” they can amass.
- **A shroud of mystery.** Is everything cloaked in secrecy and mumbo-jumbo? You can hardly expect them to share all their coven secrets on your first visit, but if you are troubled by things no one seems willing to talk about, back away.
- **Questionable beliefs.** Does their philosophy seem narrow, intolerant, or sexist in any way? Are there ideas you cannot agree with, and are they closed to serious discussion of these?
- **Disrespect for each other.** Do criticism, sarcasm, and verbal “jabs” in the guise of humor dominate the conversation? Do members criticize each other openly behind each others’ backs?
- **Authoritarian leadership.** Do leaders seem to exercise complete control over coven activities, or worse, over the personal lives of members? Do they take themselves too seriously? Is there a “Great Guru” mentality with blind obedience expected? Do they change the rules erratically and verbally abuse or guilt-trip members?
- **Grim solemnity.** Does every ritual have a deep, dark, “heavy” emotional atmosphere? Do they ignore the playful side of Goddess and God, frown on merriment, and find it impossible to laugh at themselves?
- **Dissipation or intemperance.** Are drunkenness and drug use considered normal behavior? A couple of glasses of wine are one thing, but alcoholism is another. A lack of self-discipline is not characteristic of any skilled priestess or magician. As far as drugs go, a few native religions use mushrooms or peyote as part of their spiritual practice; but these are not part of modern Wiccan rituals, much less casual use of hard drugs! If addictions and poor health are common, in a group you visit, this is a danger signal.
- **Chronic disorganization.** Are members consistently sloppy, unprepared, or indifferent about rituals or classes? Are they overly casual about individual responsibilities, ignoring or laughing off their forgetfulness or inefficiency?
- **“True believer” attitudes.** Do participants seem to accept everything they hear from an “authority” without question? Do they believe in hollow-earth theories, messages from “Space Brothers”, Illuminati conspiracies, and the like without intelligent discussion?
- **Spiritual immaturity.** Do members have shallow or childish attitudes toward life and the Craft? Do they participate in hexes, curses, or “psychic wars” with other groups? Are their auras muddy, dim, or angry? Is there an assumption that they have a monopoly on truth and that other paths are somehow inferior? Do they speak disparagingly of other religious beliefs?
- **Ignorance.** When members discuss ritual and magick, do they parrot phrases which they can’t explain clearly? Are they unable to compare their system of magick to others? Do they talk glibly about magickal techniques they have never used?
- **Profiteering.** Are there hefty fees for training or initiation? Are there muddy financial relationships between the leaders and the members?
- **Lack of teaching.** Is there no clear system for instructing new members? Or is there a system on paper—but when you ask about specific dates and details, no one can supply them?
- **Lack of connections outside of coven activities.** Does it seem that they never see each other outside of rituals? Or are there cliques that do things together but exclude certain members?
- **Isolation.** Are members uncomfortable with you visiting other covens or taking classes outside the coven? Do they avoid working with other covens on public sabbats or large projects? Do they seem unfamiliar with, or contemptuous of, the larger Pagan community around them?

- **Physical surroundings.** Is the altar messy or shabby? Are rituals dirty or cheap? Are there tacky props in evidence—plastic skulls, gruesome sculptures? Do you get feelings of vague distaste near the coven’s ritual objects? Does the library lean towards negativity or sensationalism, with books on psychic control, demonology, or magick of the “how to get power and riches” variety?” [6]

Coven Green Flags

This list of good qualities to look for in a coven comes from the book *Covencraft: Witchcraft for Three or More* by Amber K. It’s nice that there’s a list of good things to find in a prospective group. If someone has started in a cult-like coven, they may not know what to look for.

- **“A friendly but cautious approach to visitors or prospective members.** Most covens will not initiate anyone until the candidate has been around for the traditional year and a day, so that everyone concerned can feel sure it’s appropriate.
- **Candor and willingness to explain.** Certain rituals and advanced magical techniques may be reserved for initiates; but the basic organization, beliefs and activities should be no secret to a serious seeker.
- **Wiccan theology and ethics.** Do rituals, teaching, and discussion emphasize the God/ess within, the Wiccan Rede, individual responsibility, caring for the Earth and one another, and ethical magick?
- **Mutual caring and respect.** Do participants seem to like and respect each other? Is there courtesy, friendliness, open warmth, and affection?
- **Spirituality.** Do people seem to be “in touch” with their best qualities, their Higher Selves? Are their auras bright and clear? Do they discuss spiritual growth?
- **Knowledge.** Do coveners seem to know what they’re talking about? Can they answer questions in a clear and sensible way? Do they draw information from a variety of sources? Have they apparently tried the magickal techniques they’re talking about?
- **Health.** Do coveners seem vital, healthy, and alert? Is there an interest in wholesome food, self-healing techniques, and outdoor activity?
- **Fun.** Is there laughter, lively conversation, singing, and dancing? Do people obviously enjoy others’ company?
- **Organization and efficiency.** Do meetings and rituals show evidence of careful preparation and run fairly smoothly? Are meeting schedules planned in advance? Is there a working system for teaching new people? Do coveners care about quality and punctuality and take assigned tasks seriously?
- **Shared responsibility.** Does everyone have a voice in making coven decisions? Are leadership and teaching roles spread around or rotated?
- **Mental stimulation.** Do they ask intelligent questions of each other, explain things well, and make perceptive and thoughtful comments on magick and the Craft? Are they curious?
- **Physical surroundings.** Are the ritual area and altar area clean and neat, and carefully set up? Are ritual tools well cared for? If indoors, are there plants and fresh flowers? Do the coven symbols and tools radiate an aura of benevolence or and quiet power? If books are in evidence, are there titles by Gardner, Starhawk, Weinstein, and other positive practitioners? Are there books about the Goddess, healing, and personal growth?
- **Sharing outside of coven activities.** Do members discuss interests and activities they share apart from rituals and coven events? Do their friendships extend into their mundane lives?
- **Intuition is your best guide.** Do you feel relaxed, open, and accepted? What does the God/ess within say is right for you?” [6]

Beige Flags

I have added my beige flags to the list. A beige flag is something that could be a red flag or a green flag, but at first sight, it's unclear which it is.

- **One problematic member.** It may just be that a long-time member is going through a hard time and needs support. Or it's also possible that they're one of the types of people who sucks the energy and life out of a group or ritual. Time will tell.
- **People are asked to step outside their comfort zones.** While there is no growth without trying new things, there's a difference between choosing to move outside your comfort zone and being coerced to cross the boundaries that you have set for yourself. If you are asked, or worse, pressured or guilt-tripped to do something that is a firm "no" for you, then you need to find another group.
- **They do things differently than you are used to.** Sometimes doing things differently can be a chance to grow and learn new things. But if it breaks any ethical codes for you or just makes you morally uncomfortable, then that coven is not for you.
- **Members seem overly tired or stressed.** It's possible that they're just going through a stressful period in their lives or dealing with a rough job assignment. It's just as possible that too much are being asked of the members of the group and they're starting to get too stressed out.
- **Many requirements.** A lot of groups have requirements. It could be anything from chipping in to pay for a location for rituals to how many rituals you're expected to attend each year to request you to be on time or even to bring food to snack on. None of those requirements are a problem unless they ask you to do more than you are able or they ask you to do things you are hesitant to do.
- **Unwilling to compromise on certain things.** There are some areas where groups are unwilling to compromise, such as nudity, ritual sex, alcohol as a libation, levels of activity, amount of touch, and whether kids are welcome. This is as it should be. Just make sure that these things align with what you are looking for in a group.
- **A lot of classes, rituals, events, etc.** A long list of things to attend can seem overwhelming at first. It could be a sign of an active, interested group, especially if there's no attendance requirement. However, if you're required to attend everything and help with it all, if you don't have the time or the interest, that coven is not a good fit.
- **Drama.** I don't think anyone enjoys dealing with drama. However, even the most established covens experience it from time to time. If you like a group of people and you see there is some drama, I would recommend waiting it out to see if it's the exception or the norm of the group.

Real-Life Applications

Quite some time ago, I had moved to a new place and was trying to find a new coven to practice with. I encountered one group that looked good from the outside. We met at a cafe and the woman I met seemed down-to-earth and friendly, though not overly so. I was invited to a place to meet several of the members of the group, along with several other prospective members. It seemed to go okay, though I wasn't sure why they started a class on cosmology in another room less than a half hour into the meet and greet. I wasn't too interested in the class, so I stayed away and got to know some people. While I was chatting, I overheard someone nearby being shown a photo album. It was from some sort of event that they attended as a group. The woman who was speaking was saying, "Oh, that's X, she didn't want to go sky-clad at first. She begged me not to take this picture," the woman said, laughing. So whoever X was, she was pressured into being naked, a picture was taken against her wishes, and it was being shown to strangers and laughed about. I never went back.

The next group I attended seemed to have no red flags, but in hindsight, they didn't really have any green ones. There was no structure of any kind. I'd get notice a day or two in advance about the meeting. While the rituals were good enough, there was always one member of the group who broke down crying in the middle of each ritual about a deeply held belief of hers that few others shared. Every time, she sobbed, crying, "I just wish everyone could just see what I see, so they don't do [the behavior she thought they shouldn't be doing]". After several similar rituals, where she just brought down the general energy of the group every time, I decided to stop going.

After that, I went to a meetup where a group of people wanted to start their own coven. I was totally on board and happy to help until I found out that they wanted to start a Goddess-only coven. And while that's fine and there were no red flags at all, I believe in worshipping male deities as well. Was there anything wrong with the group? No. It just wasn't right for me.

Why did I include this brief glimpse into my coven search? It was to serve as an example to anyone looking for a good coven. While red flags should be avoided, and beige flags can become red flags, sometimes a group just isn't right for you, even if it's a wonderful group.

If you are looking for a coven, there's a list of many Pagan groups at witchvox.info.

Bibliography:

[1] Oxford English Dictionary <https://www.oed.com/search/advanced/Meanings?q=cult&sortOption=Frequency>

[2] Urban Dictionary <https://www.urbandictionary.com/define.php?term=Cult>

[3] Merriam-Webster Dictionary <https://www.merriam-webster.com/dictionary/cult>

[4] Oxford English Dictionary https://www.oed.com/dictionary/witch_n?tab=meaning_and_use#14149229

[5] Harrow, Judy (1999). *Wicca Covens: How to Start and Organize Your Own*. Citadel Press. p. vii-viii.

[6] K, Amber (1998), *Covencraft: Witchcraft for Three or More*. Llewellyn. p.23-26.



Cult

Coven



P.A.T.



It is our mission to create a safe space for survivors who have endured trafficking or abuse through cults or dangerous religious sects no matter the background. Here at P.A.T, we strive to bridge the gap for survivors and offer services that meets these individuals' needs, so they can integrate back into society. Here at P.A.T, it is our intention to raise awareness to this cause while facilitating the needs of the individual. It is our mission to be the liaison between survivors to get them the help that is needed while being a safe place to help them through every step of the process. Here at P.A.T, we strive to educate and protect individuals at all cost.

Dictionary of Pagan Terms

O-Words

Ob: The passive, negative, and receptive serpent force.

Occult: "Hidden". Term used to describe a system of mystical wisdom kept secret by its practitioners. ²Knowledge which is supposedly hidden from the eyes or understanding of anyone but adepts, usually referring to techniques or principles of magick. In fact, information formerly considered to be 'occult' is freely available to anyone dedicated enough to seek it out from books or teachers.

Occultism: The pursuit or study of that which is "hidden"; of knowledge and powers not evident to the senses or to scientific measurement.

Od: The active, positive and initiating serpent force.

Offering: The presentation of gifts to the God/dess in thankfulness, often first fruits of the garden, grain, etc.

Officer: See Fetch.

Oils: These can be homemade or purchased and an occult supply store; they are often used on oneself or one's tools for blessing or consecration.

Old Ones, The: A Wiccan term often used to encompass all aspects of the Goddess and God. Some Wiccans view it as an alternative of The Mighty Ones.

Old Ways: The pre-Christian European Mystery Cult teachings based upon the principles and concepts within Nature.

Ostara: Occurring at the spring equinox, around March 21st, Ostara marks the beginning of true astronomical spring, when snow and ice make way for green. As such, it is a fire and fertility festival, celebrating the return of the Sun, the God and the fertility of the Earth (the Goddess). ²Modern name for the celebration of the vernal equinox. One of the eight sabbats of the Wiccan year, celebrated on or around March 20.

Otto: Rose Otto (or attar) of rose is the essential oil which has been steam distilled from rose petals. It is much prized in cosmetic perfumery and in aromatherapy. Rose Otto is purer than rose absolute and is more expensive. It is generally obtained from *Rosa damascena*, or the Damask Rose.

Outer Levels: The levels of being that are physically and environmentally orientated.

Oversoul: The part of a soul group that resonates at a higher frequency and directs the spiritual progress of the group.



Wiccan Rede by Doreen Valiente

Bide ye Wiccan laws you must,
In perfect love and perfect trust.
Live ye must and let to live,
Fairly take and fairly give.

Tread the circle thrice about
It keep unwelcome spirits out.
To bind ye spell well every time,
Let the spell be spake in rhyme.

Light of eye and soft of touch,
Speak ye little, listen much.
Honor the Old Ones in deed and name,
Let love and light be our guides again.

Deosil go by the waxing moon,
Sing and dance ye Wiccan Rune.
Widdershins go when the moon doth wane,
And the werewolf howls by the dread wolfsbane.

When ye Lady's moon is new,
Kiss ye hand to her times two.
When ye moon rides at her peak,
Then ye heart's desire seek.

Heed the north winds mighty gale,
Lock the door and trim the sail.
When the wind blows from the East,
Expect the new and set the feast.

When the wind comes from the South,
Love will kiss thee on the mouth.
When the West wind blows over thee,
Departed souls will restless be.

Nine woods 'neath the Cauldron go,
Burn them fast and burn them slow.
Birch into fire goes
To represent what the Lady knows.

Oak in the forest towers with might,
In the fire it brings the God's insight.
Rowan is a tree of power,
Causing life and magick to flower.

Willows at the waterside stand,
Ready to help us to the Summerland.
Hawthorn is burned to purify,
And to draw the faerie to thine eye.

Hazel, the tree of wisdom and learning,
Adds its strength to the bright fire burning.
White are the flowers of Apple tree,
That brings us fruits of fertility.

Grapes grow on the vine,
Giving us both joy and wine.
Fir does mark the evergreen
To represent immortality seen.

Elder is the Lady's tree;
Harm it not or cursed you'll be.
Four times the Major Sabbats mark,
Both in the light and in the dark.

As the old year starts to wane,
The new begins - its now Samhain.
When the time for Imbolc shows,
Watch for flowers through the snows.

When the wheel begins to turn,
Soon ye Beltane fires will burn.
As the wheel turns to Lammass night,
Power is brought to magick rite.

Four times the Minor Sabbats fall;
Use the Sun to mark them all.
When the wheel hath turned to Yule,
Light the log the Horned One rules.

In the spring, when the night equals day,
'Tis time for Ostara to come our way.
When the Sun has reached its height,
'Tis time for Oak and Holly to fight.

Harvesting comes to one and all
When the Autumn Equinox does fall.
Heed the flower, bush and tree;
By the Lady blessed you'll be.

Where the rippling waters go,
Cast a stone, the truth you'll know.
When ye have and hold a need,
Harken not to others greed.

With a 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 star upon thy brow.
True in love ye must e'er be,
Lest thy love be false to thee.

Mind ye threefold law ye should,
Three times bad and three times good.
What ye send forth comes back to ye,
So ever mind the rule of three.

These eight words the wiccan rede fulfill;
An harm ye none, do what ye will.
Follow this with mind and heart,
And Merry ye meet and Merry ye part.



The Wiccan Rede – Mistranslated and Misunderstood, The Truth Is Finally Told.

By Rev. Edward Sott (GBFC, COM)

The Wiccan Rede has been a mainstay and staple of the Wiccan/Pagan community for the last 60 plus years. However, too many times it has been abridged, misquoted, misinterpreted, and misstated that it has entirely lost its meaning and its intent.

Doreen Valiente originally penned it in the late 40's early 50's as a poem which would be a way to explain the practices of Wicca to the Cowen in an easy to memorize and easy to understand form. In 1964 she presented this poem to the public in a 4 hour conference sponsored by the Witchcraft Research Association. Her intent behind the poem was to present the basic tenets and practices of the religion of Wicca to the Cowen or non-initiated in order for them to understand the principles in which Wicca was based upon.

In 1975 it was abridged by Lady Sheba, leaving out many of the original quatrains of the poem. Several other abridgements have since appeared, and it was at one point stated by Doreen that she regretted ever having penned the poem as a result of the fact that "too many people do not understand what I meant by it."

In this article I'm going to not only put in each quatrain as penned by Doreen but also in addition to that I'm going to break them down into their actual meanings.

The most commonly known part of the Rede as recognized is the last 8 words. "And these eight words the Wiccan Rede fulfill "An it Harm None Do What Ye Will" This statement actually corresponds to the universal laws of most religious and moral tenets, often referred to in other texts as the "Golden Rule."

But the Wiccan Rede is more than just these eight words. It is a precept to the actual structure and teaching of the Wiccan Principles. I write this article in honor of Doreen Valiente in hopes that her words are finally understood and that her spirit can rest in the awareness that someone has taken the time and effort to not only appreciate what she said and meant, but to bring it into the light of truth.

So, to begin.

The first Quatrain of the Rede states

***Bide ye Wiccan laws you must,
In perfect love and perfect trust.
Live ye must and let to live,
Fairly take and fairly give.***

This is interpreted as meaning, Adhere to the principles set forthcoming with a perfect understanding and belief in what they represent. Trust that they are set to guide you in the ways of the truth of what we believe and will be a key factor in your everyday life. Live your life within these principles and allow others to live their lives in accordance with their own beliefs, for

neither are wrong, there is more than one way to the understanding of the Divine. Be willing to offer your beliefs with understanding yet also be reasonable in what you take from others that there is an equity in both. Always remember that there is truth in everything and truth in nothing and that a wise person seeks the truth regardless of its source.

***Tread the circle thrice about,
It keep unwelcome spirits out.
To bind ye spell well every time,
Let the spell be spake in rhyme.***

In this quatrain she talks about how the circle is cast and created. This is done in three parts. The first part is the processional following the High Priest and High Priestess each member of the circle enters the sacred space in a deocil or clockwise manner until all persons are within the circle. Within her tradition this processional and entry began in the east quarter, and all proceeded inside the sacred space starting from the east proceeding around the circle until the final member took their place in the east. At which point the second circle is then cast by the High Priestess. This is the circle of energy that is placed around those present to prevent outside influences from entering the sacred space. The third and final circle is the summoning of the God and Goddess and the Elements. This completes the third circle. And thus solidifies the sacred space in order for the workings to proceed, separating it from the energies of the mundane world.

Where she states, "to bind ye spell well every time let it be spake in rhyme," it is a known fact that the rhyming of word and poetic alliteration is a prominent aid to mnemonics. Rhyme serves two purposes, first it allows one to memorize things easier, and second it increases the vibratory connection to the senses. Thus, allowing for the assimilation of knowledge in an easier and more comprehensive format.

***Light of eye and soft of touch,
Speak ye little, listen much.
Honor the Old Ones in deed and name,
And let love and light be our guides again.***

In this quatrain we can conclude that she is talking about tolerance and compassion for others. Being light of eye means not being judgmental, not looking upon others with a feeling of self-righteousness and being soft of touch means not dealing violently, or physically aggressive toward others just because they may think differently than us. Instead, she advises that we, rather than espousing our ideas in an aggressive manner, open our minds and listen with intent at the expressed opinions of others. For indeed those opinions may serve to have value. Where she says honor the old ones in deed, and name she is saying that we need to respect those that have come before us, and our elders for they have wisdom, which is valuable and also to emulate their actions, which are demonstrative of said wisdom. Finally, ending with the statement which implies for us to act unconditionally and follow the principles set forth with compassion.

In the next two quatrains she speaks of the Lunar Cycles otherwise known as Esbats. Esbats however, to clear up something here, are not only comprised of the Lunar Holidays, but also are considered to be any celebration that isn't of a Solar nature. The term Esbat is derived from the Old French *s'esbattre*, which means to frolic and amuse oneself. So, when we look at these Esbats we should look at them from the aspect of celebration.

***Deocil go by the waxing moon,
Sing and dance ye Wiccan Rune.
Widdershins go when the moon doth wane,
And the werewolf howls by the dread wolfsbane.***

Within this quatrain there are some words of archaic origin that need to be defined. Deocil (*pr. Jess-il*) means sunwise or clockwise. When the moon is waxing or turning toward full, the energies of building up or enhancement are in effect, thus our workings should be focused on advancing or moving forward thus we work in a clockwise direction. Where it says sing and dance the Wiccan Rune, the Wiccan Rune is a chant also written by Doreen Valiente which I will most likely break down in a future article.

Widdershins (sometimes spelled Withershins, Widershins, or Widderschynnes) is the opposite term; its definition literally means anti-sun or counter-clockwise. The waning cycle of the moon is the time for release or removal of negative energy or influence, so moving in a counter clockwise direction allows for that flow. The statement about the werewolf and wolfsbane is there to indicate that we can use positive influences to remove those things we fear.

***When ye Lady's moon is new,
Kiss ye hand to her times two.
When ye moon rides at her peak,
Then ye heart's desire seek.***

In the above quatrain she goes on explaining the two main phases of the Moon the new and the Full. When the Moon is in her New phase it is said that she is in her maiden form. During the Middle Ages it was customary for a gentleman to, when greeting a maiden whom he admired, he would take a knee and then place two kisses upon whichever hand she would offer him. This was a way of honoring the maiden. So, when greeting the New Moon, place two kisses upon the back of your hand and raise your hand to salute the Maiden Moon. Where she states about the Full moon ("at her peak") she is referencing the Motherhood of the Moon, this is the best time to focus on expressing those things you desire and asking the Mother to provide them for you.

The next two quatrains discuss the four directions and their significance. The four directions ("Quarters") are used within ritual to describe not only the four seasons or cycles of the year, but also to describe the four elements and their associated aspects. Here within these two quatrains, she endeavors to explain both in a singular manner. She explains each of these elements in terms of the four winds.

***Heed the North wind's mighty gale,
Lock the door and trim the sail.
When the wind blows from the East,
Expect the New and set the feast.***

***When the wind comes from the South,
Love will kiss thee on the mouth.
When the West wind blows over thee,
Departed souls will restless be.***

Within these two quatrains she describes each of the four winds in relation to the season and direction, the first being the North representing the season of winter, locking the doors, and trimming the sails, because the bitter cold winds often fast and hard are overpowering. The time for this season is the time for us to stay indoors and go into silence for a while.

When the East wind representing the spring enters new life, flowers and fruit trees begin bearing fruits, This is the time to begin the planting process as well as also to set ourselves up for feasts, picnics, and outdoor activities.

When the South Wind comes this is the time of Summer, animals are in ruts, humans likewise, and love is in the air. Many June weddings occur at this time.

And finally, the West Wind, the fall, leaves are starting to turn brown, the deciduous trees are beginning to drop their leaves and preparing for the cold winter, an air of death is upon the living and the dead are gathering because the veil is thinning.

The next topic she touches upon is the nine sacred woods of the druids. Each of these plants had a specific meaning and representation to the druids and each were often used in fires for their various intents. Set of quatrains has often been left out of the Rede in the abridgements. Probably due to the fact those that revised or re-wrote the Red had not done their homework on what each represented.

I will post the entire nine woods and their representations down below and will also explain the opening statement within them which is incredibly significant.

***Nine woods 'neath the cauldron go,
Burn them fast and burn them slow.
Birch into the fire goes,
To Represent what the Lady knows.***

***Oak in the forest towers with might,
In the fire it brings the God's insight.
Rowan is a tree of power,
Causing life and magick to flower.***

***Willows at the waterside stand,
Ready to help us to the Summerland.
Hawthorn is burned to purify,
And to draw the faerie to thine eye.***

*Hazel, the tree of wisdom and learning,
Adds its strength to the bright fire burning.
White are the flowers of the apple tree,
That brings us fruits of fertility.*

*Grapes grow on the vine,
Giving us both joy and wine.
Fir doth mark the evergreen,
To represent immortality seen.*

*Elder Is the Lady's tree,
Harm it not or cursed you'll be.
Four times the Major Sabbats mark,
Both in the light and in the dark.*

The nine woods referred to in this series of quatrains are the Nine Sacred Trees which were worshiped by the Druids of ancient Cornwall. Each of these particular trees had a significant spiritual meaning and representation. One important statement which is made at the start of the quatrains is "Burn them fast and burn them slow." This refers to the fact that they should be ignited as in the case of any fire, fast and strongly and then they are to be left to burn until they reach the point of cinder and ash. It is believed that putting out a fire as soon as it erupts and ignites is an insult to the element.

Now most would assume that she meant that you should burn one of each wood under the cauldron. This isn't the case. The whole premise is that each individual wood should be used in accordance with its intent. So, for example, if you would wish to ease the passing of an individual or to honor an ancestor who had passed you would burn the willow. If you wish to attract a faerie you would burn hawthorn.

In the latter abridged versions, the actual listing of the nine woods with the exception of the elder are left out. I believe the reason behind this to be simply a lack of understanding of the sacred woods and how they were used, so rather than including them, the authors felt that they were superfluous and because of that they were excluded.

Below is a list of each of the mentioned woods and their esoteric meanings:

1. **Birch:** Illumination, Renewal, Purification, Protection, New Beginnings.
2. **Oak:** Strength, Wisdom and Knowledge, Vitality and Life, Thunder and Weather, Greater Wisdom, Power, Authority.
3. **Rowan:** Protection, Healing, Life-Force, Divination, Magick, Psychism.
4. **Willow:** Psychic ability, Adaptability, Fertility/New Life, Lunar Realm, Protection, Healing, Immortality, Rebirth.
5. **Hawthorn:** Love/Romance, Fertility, Protection, Compassion, Longevity, Heart Healing, Courage, Anxiety, Purification, Faerie Folk.
6. **Hazel:** Wisdom, Protection, Fertility, Long Marriages, Invisibility, Wishes, Dowsing.

7. **Apple:** Love, Abundance, Divination, Fertility, Ancestors, Knowledge.

8. **Grapes:** Abundance, Fertility, Joy, Celebration.

9. **Fir:** Strength, Immortality, Rebirth, Action, Transformation, Spiritual Evolution.

Elder is considered to be the tree of the Goddess, it's a very protected tree and if you wish to obtain a bit of elder for magickal usage you must provide an offering and ask the permission of the tree to share itself with you. Intentionally harming an elder, it is said will bring upon the wrath of the Goddess.

At the end of the last listed quatrain begins the explanation of the Sabbats. There are two classes of Sabbats: the Greater Sabbats and the Lesser Sabbats. There are 8 Sabbats (Solar Holidays) which are celebrated in the Wiccan calendar year. The greater Sabbats all fall on the beginning of their corresponding months, and the Lesser Sabbats fall on the Seasonal Equinoxes which normally fall on the 21st, of their corresponding calendar months.

Where it is stated "Both in the light and in the dark" this is stated in deference to the two cycles of the year, the light cycles being spring and summer, and the dark cycles being fall and winter. It also refers to the fact that the Sabbat celebrations would proceed from the eve of the first of the month and then be finished upon the 3rd of the month.

*As the old year starts to wane,
The new begins – it's now Samhain.
When the time for Imbolc shows,
Watch for flowers through the snows.*

*When the wheel begins to turn,
Soon ye Beltane fires will burn.
As the wheel turns to Lammass night,
Power is brought to magick rite.*

In these two quatrains she explains the Greater Sabbats and names them. Beginning with Samhain, which traditionally begins on November 1st and ends November 3rd, it is classified as the Celtic New Year. The holiday represents the time when the old year is no longer upon us, the final harvest is gathered, and the New Year begins.

When she mentions Imbolc which literally translates to in the womb or it's other name Oilmec which means in milk comes on the 1st, of February, this is the time when the first flowers of spring begin their bloom and they burst out of the snow indicating that new life is now upon us, and that there is a new beginning occurring. The first flowers are normally of the Daffodil, Iris, Tulip, and Jonquil varieties. But you may see other flowers coming through the snow such as Edelweiss.

Where she says when the wheel begins to turn soon the Beltane fires will burn. This sabbat occurs on May 1st and it is the time of fertility and the time when we gather around bonfire rituals. And then there comes Lammastide, this sabbat occurs on August 1st, and is considered to be the time when the God is at full potential. It is an optimal time to work the magick of manifestation.

She then proceeds in the next three quatrains to define the Lesser Sabbats. The Lesser Sabbats occur during the solstices or seasonal equinoxes. These are the times when night and day fall at the exact same length. There are 12 hours of daylight and 12 of night.

***Four times the Minor Sabbats fall,
Use the Sun to mark them all.
When the wheel hath turned to Yule,
Light the log, the Horned One Rules.***

***In the spring, when night equals day,
'Tis time for Ostara to come our way.
When the Sun has reached its height,
'Tis time for Oak and Holly to fight.***

***Harvesting comes to one and all,
When the Autumn Equinox does fall.
Heed the flower, bush, and tree,
By the Lady blessed you'll be.***

To clarify one given point, all the Sabbats are solar holidays; they are the life cycle of the God, from his birth to his death. They are marked by the Sun and the duration of time in which it spends in the sky as well as the apparent altitude of the sun in comparison with the earth.

So, when she says "Use the sun to mark them all, she reminds us that they are solar holidays.

She begins with Yule, which occurs on or around the 21st, of the month of December. Time when the birth of the New God comes about and the beginning of the cycle or rebirth and turning of the wheel. This is symbolized by the lighting of the Yule Log, a practice that originated in Scandinavia and is continued unto this day.

Then she proceeds with Ostara which is the Spring or Vernal Equinox which also occurs on or around the 21st, of the month of March. Several festivals fall on this date, including the Christian Easter which derives its name from the Feast of Eostre.

Where she mentions "when the sun has reached its height, 'tis time for oak and holly to fight" she is referring to Midsummer/Litha which falls on or around the 21st of June, This is the time when the battle of the oak and holly king commences. The Oak King represents the Waxing Year which is the light half of the year. The time of year when the sun is at full power and warmth is spread. The Holly King represents the waning year or the dark half which is going to be coming upon soon this is the fall/winter

cycle of the calendar. Indicated in this poem is the fact that winter will soon be upon us so celebrate the warmth while it is still in power.

Then she talks about the Autumn Equinox, this is known commonly in modern Wicca as Mabon. It falls on or around September 21st and it is the time of the first harvest and the preparation for winter. It is often called the Wiccan Thanksgiving. And is the time to begin the harvesting of crops and storing and preparing for winter's return.

Where she states "Heed the flower, bush, and tree..." this is just a confirmation that we need to plan and prepare for the winter and by doing so we shall be able to thrive until the coming of the spring again.

The Last five quatrains of the Rede are representative of the set of moral values which are applied to the tradition of Wicca. These quatrains basically set the standards in which the followers of Wicca should aspire to. And each one of them are important to consider.

***Where the rippling waters go,
Cast a stone, the truth you'll know.
When ye have and hold a need,
Harken not to others greed.***

In this quatrain the first two lines actually refer to the act of gossiping. Where she alludes to the rippling waters, she is actually referring to how gossip is spread. By casting a stone, it creates a counter ripple in the water thus removing the effects of the same. The stone she refers to is truth. It is said that the truth is insidious, it robs one of the abilities to lie to oneself. This statement couldn't be held more prominently. So rather than believe the rumors of gossip seek the evidentiary truth because that's where the answers will be found.

In the second part of this statement, she is referring to Envy. Too often we find ourselves wishing we had what others have. We need to ask ourselves, "Are our needs met? Is this something I need or I want?" Where she says harken not to others greed, she also is cautioning us to be wary of the motives of others, are they instilled with envy as well perhaps of the very things we also have.

***With a fool no season spend,
Or be counted as his friend.
Merry meet and merry part,
Bright the cheeks and warm the heart.***

In this quatrain she reminds us that we are judged by the company that we keep. So, we need to be selective as to whom we associate with. Find people of a like mind and understanding as yourself, however, make sure that these people also adhere to the same moral principles that you also have. Where she states "Merry Meet and merry part..." she is saying never greet someone angrily or depart from them with bitterness. You catch more flies with honey than you do with vinegar.

***When misfortune is enow,
Wear the star upon thy brow.
True in love ye must e'er be,
Lest thy love be false to thee.***

The first part of this quatrain actually comes from an old tradition and a bit of folklore, whenever someone felt they were being cursed or were the victim of various forms of misfortune they would inscribe upon their forehead a pentagram. The pentagram served two purposes, the first was to secure the balance of the elements within themselves, and the second was to act as a channel to open the third eye so that they may have clarity. Sigil magick is powerful because it gives a visual representation of the energy we are trying to manifest. In the second part she reminds us that we should not be deceitful with others, which being deceitful leads to others deceiving us well.

***Mind ye threefold law ye should,
Three times bad and three times good,
What ye send forth comes back to ye,
So ever mind the rule of three.***

This is probably the most misinterpreted and misunderstood part of the Rede. When she is referring to the three folds, she is not referring to a mathematical principle but a dharmic principle. The three folds she is talking about are the three aspects of cause and effect. Physical, Emotional, and Spiritual. What we do and the choices we make affect ourselves and others in these three prominent aspects. So therefore, we must always be conscientious about the choices we make, reminding ourselves that our words, thoughts, and deeds are all energy manifest.

***These eight words the Wiccan Rede fulfill,
An harm ye none, do what ye will.
Follow this with mind and heart,
And Merry Ye Meet, and Merry Ye Part.***

This is another quatrain that is often misinterpreted. When she states "An it harm ye none..." she is actually reminding us that every choice we make has a distinguishable consequence or reward attached to it. The ultimate goal is to create no injury to ourselves and others by the choices that we make, however this is technically impossible for each choice we make also has its opposite effects. The object here is to remember to be mindful of what we are doing, and in the statement, it also includes ourselves in the Harm part. This is equivalent to the Golden Rule and other similar axioms found within all religious and spiritual Beliefs.

Merry Part everyone and I hope that you all now can benefit from an understanding of the wisdom of her words.

*The interpretations of this poem stem from the research conducted by the author, they are also the expressed opinions of the author. However, after years of studying the Rede and memorizing it, I can say with about 60% certainty that my interpretations are accurate. If you have other interpretations or other opinions, I am more than willing to discuss them with you. The

reason I only assign a 60% accuracy to this is because I unfortunately never had the personal opportunity to discuss the rede with Doreen.

I authored this article in honor of Lady Doreen Valiente, I admired and respected her work from the time of my dedication rites and still hold her wisdom in high regard. I am, and will ever be, eternally grateful for her contribution to bringing out the Wiccan traditions. May she always walk within the path of the goddess in this life and in her next life.



Rev. Edward Sott is an Alexandrian Wiccan High Priest with 49 years of craft practice. He began his journey into the ways of the witch at the age of eight. Heavily influenced by his stepmother who was a high priestess, he was

fortunate to be raised in the tradition. His current practice and coven is an Eclectic Form of Alexandrian Wicca. He is the High Priest of the Guardians of the Blue Flame Covenstead. He is also the CEO/Director of Operations of the Pagan's Rights Coalition/ United Pagan Charities Cooperative which he founded with Lady Sappho in the year 1994 and he currently is also the CEO of Covered Bridge Press and Today's Witch Magazine. He is also the founder of the newly forming Pagans Against Trafficking. You can find many of his research works and his Book of Shadows on his website <http://www.prcupcc.org/index1.htm> as well as <https://todayswitch.net>. He can also be reached at his email address ceo@todayswitch.net or you can phone him 570-534-7628.



Gods and Goddesses of the World

Turkish (Cappadocian) Ma (Mah)

Origin: Cappadocian (Anatolia) [Turkey]

Type: Fertility and Vegetation Goddess

Literary Sources: Votive Stellae, coins. Strabo

Regions of Worship: Cabira, Comana

Information: The Tutelary goddess of the *Pontic Comana*, she was served by votary priestesses acting as sacred prostitutes, and biennial festivals were celebrated in her honor. Gradually she took on added roles as a warrior goddess with solar connotations and ultimately became syncretized with the Roman goddess Bellona.

Ma has several associations, initially she was considered to be a mother goddess, but at the same time she also became known as a warrior goddess, which has been determined by her name and epithets of same.

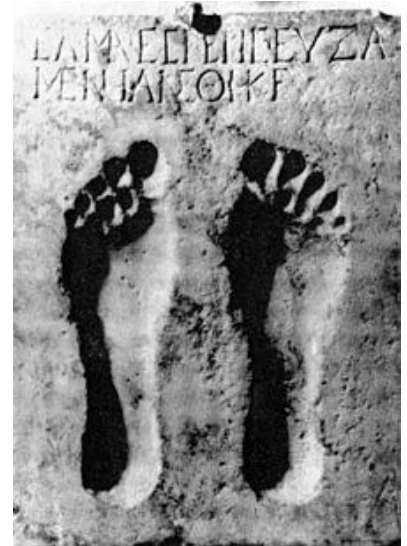
She was associated with the transition of adulthood in both genders, and sacred rituals often involving sexual acts were practiced during the biennial festivals held in her honor.

Ma has also been ascribed as a moon goddess. She has been depicted on stellae in association with *Mem*, in the temple estate dedicated to *Men Pharnakou* and *Selene* at Ameria, near Cabira, in the Kingdom of Pontus. This was done to counterbalance the influence she had in Comana.

She has also been identified with a number of other deities, according to her function. Some of the comparisons include *Cybele*, *Bellona*, *Enyo*, *Athena Nicephorus*, and *Semele*.

Strabo described her temple in Comana in his work *Geography* (section 12.2.3)

"In this Antitaurus are deep and narrow valleys, in which are situated Comana and the temple of Enyo, whom the people there call "Ma." It is a considerable city; its inhabitants, however, consist mostly of the divinely inspired people and the temple-servants who live in it. Its inhabitants are Cataonians, who, though in a general way classed as subject to the king, are in most respects subject to the priest. The priest is master of the temple, and also of the temple-servants, who on my sojourn there were more than six thousand in number, men and women together. Also, considerable territory belongs to the temple, and the revenue is enjoyed by the priest. He is second in rank in Cappadocia after the king; and in general the priests belonged to the same family as the kings. It is thought that Orestes, with his sister Iphigeneia, brought these sacred rites here from the Tauric Scythia, the rites in honor of Artemis Tauropolus, and that here they also deposited the hair of mourning; whence the city's name. Now the Sarus River flows through this city and passes out through the gorges of the Taurus to the plains of the Cilicians and to the sea that lies below them.



February 2025

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
						1 Imbolc/ Candlemas
2 Candlemas	3	4	5	6	7	8
9	10	11	12 Full Snow Moon	13	14 Valentine's Day	15 Lupercalia
16	17	18 Celtic Tree Month of Ash Begins	19	20	21	22
23	24	25	26	27	28 New Moon/ Cake Day	

February 1—Imbolc/Candlemas

February 2—Candlemas (Christian)

February 12—Full Snow Moon

February 14—Valentine's Day

February 15—Lupercalia

February 18—Celtic Tree Month of Ash Begins

February 28—New Moon/Cake Day

Advertising and Distribution Rates:

If you wish to have your shop advertised with us, we have several affordable options available.

A 1/10th to ¼ page advertisement is \$150.00 per year it will start the first month of release and proceed until the same month of the following year. It will be published in our monthly magazine as well as in a banner on our website.

A ½ page advertisement is \$250.00 per year like the previous it will start on the first month of release and proceed until the same month of the following year.

A Full page advertisement is \$450.00 per year. This is a limited quantity advertisement and will not be given on a select page. However, it will rotate throughout the magazine and be present in all issues for a full year's time.

If you wish to become a distributor please contact us at contactus@todayswitch.net for information.

Or fill out the form on our website in Product description distribute with us. todayswitch.net do not try to pay through our shopping cart on our website please contact me directly at ceo@todayswitch.net or call me 570 534-7628 for information on purchasing.

The costs of our Ads are 10% of the average cost per ad per month in other publications so you may wish to advertise with us now.

Our publication statistics as of last year were over 400 copies sold of our magazine, and over 800 copies of our Traveler's Companion. So get your advertising in with us. This is for a full twelve months of Advertising in the only monthly Pagan Magazine in print.

We understand with today's economy that advertising costs are exorbitant in other publications, due to the economy we are NOT going to raise our prices but still offer you the same value and service we provided over the course of last year.

Please be aware all payments must be submitted with the ad no exceptions. Ad's submitted without payment will not be printed in the magazine.

FESTIVAL ADVERTISING

A 1/10th to 1/4 page advertisement is \$50.00. This ad will run for 2 issues prior to your festival.

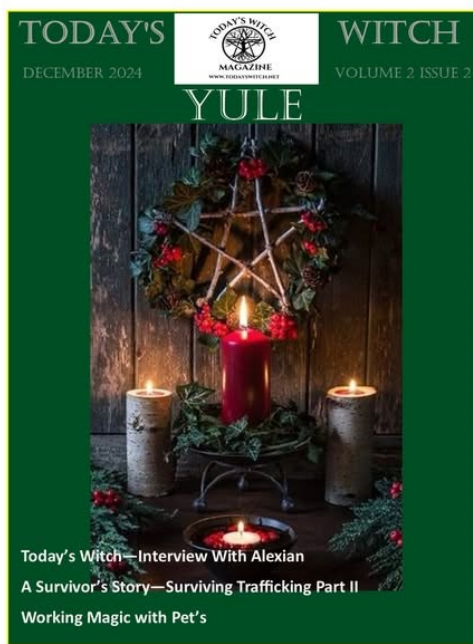
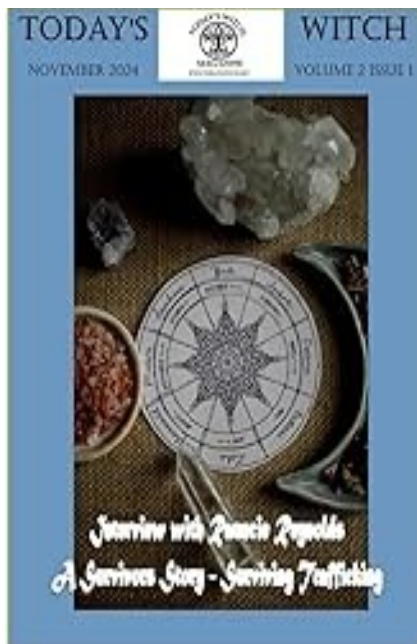
A 1/2 Page advertisement is. \$85.00 This ad will run for 2 issues prior to your festival.

A Full page flyer advertisement is \$150.00 This ad will run for 2 issues prior to your festival.

All advertisement submissions must be submitted 3 months prior to the festival date. They will run in the 2 consecutive issues prior to the date of the event. All advertisements must be submitted with full payment in order to be accepted for a run. There will be no refunds on the cost of this advertisement. Please make sure that all information in your ad is accurate. We are not responsible for any mistakes that are present in your ad.

If there is a date change please submit your changes prior to the 10th of the month; 2 months prior to the first printing of the Ad in the magazine.







The Alexian SHOW

**ARCANE TREASURES
GIVEAWAY!**

New Pagan guest monthly!

*Monthly LIVE show:
1st Sunday, 3pm ET*

**DON'T FORGET TO
SUBSCRIBE**

[YouTube.com/LordAlexian](https://www.youtube.com/LordAlexian)

AlexianMusic.com



14 E Walworth St
Elkhorn WI 53511

262.325.6294
HowlAtTheMoonGems.com

Love, Light & Renewal
— Discover February's Magic

Tumbled Stones • Crystals • Sacred Minerals

Spiritual Jewelry • Enchanting Oils, Sprays & Incense

Wisdom Books • Intuitive Readings • Spiritual Classes

Tarot & Oracle Decks • All manner of Magical and

Metaphysical Statues, Treasures & Supplies