

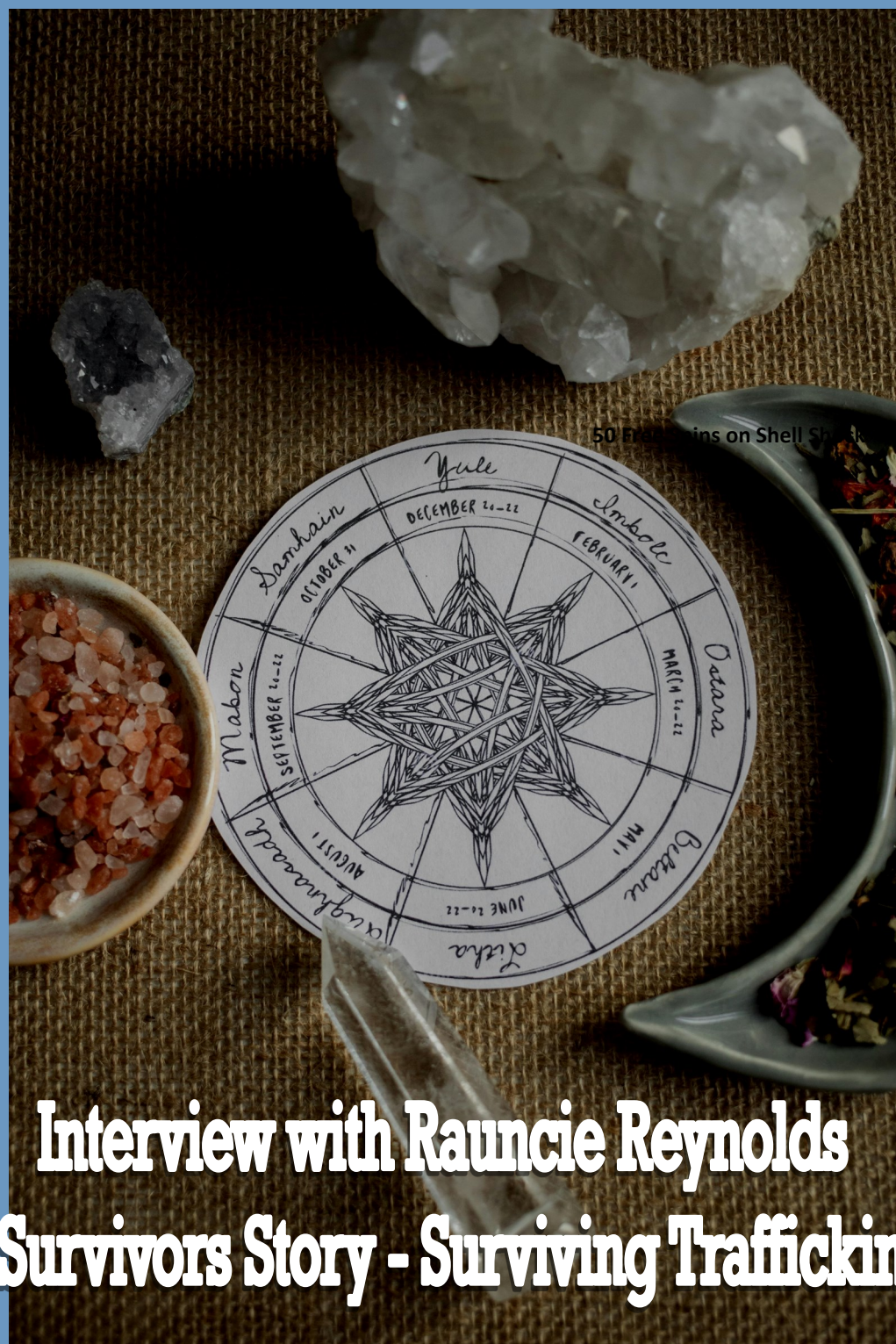
TODAY'S

NOVEMBER 2024



WITCH

VOLUME 2 ISSUE 1



Interview with Rauncie Reynolds
A Survivors Story - Surviving Trafficking

TODAY'S WITCH

NOVEMBER 2024

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.

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Meet the Staff

Edward Sott (CEO)



Edward Sott is a Theologian and Historian and run 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.



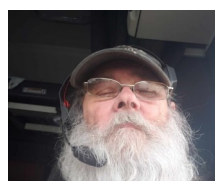
Melina Valdejo (Staff Writer)

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



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.



Don't be shackled by the fetters of the world break free by an awakened sense of the divine.

Letter From the Editor

Thank you dear readers for allowing us the privilege of bringing you this magazine for a whole year. We are going to continue to produce this fine periodical and we hope that you have gotten a lot of enjoyment, information, and learning from it. This year has been an interesting first year for us. We've had our ups and downs, and have watched the magazine grow from it's infancy to a full range publication. And it's you dear readers that we have to thank for that.

There are not too many pagan magazines out there in print, and most are digital and only quarterly or semi-annual's. We are proud to be able to provide you all with a printed monthly magazine, and other products that we have created over the course of our first year.

There are some new changes occurring in the upcoming year, that we hope to have you all continue to be with us. The first change is in our cover designs. Our previous covers have been clean and have had no information on them which shows what articles are featured in them. We are going to change that by putting our feature interview and feature article on the front cover so that you all can know what you can expect to see, amongst other articles.

We are also going to be expanding our viewpoints a bit. Our previous focal points in our articles have been primarily that of education, and instructional with a hint of some personal things like poetry. We also have included recipes, and crafts that can be done on the various sabbats.

In our upcoming issues we are going to be hitting on some very poignant and topical conversations. These articles are important because they focus on social issues that our community as a whole need to address. Everything from, as you will see beginning in this issue, human trafficking, addressing misinformation, to any other social issues, you all may suggest.

Also we will be discussing current topics occurring in our community as a whole. We have noticed in our social media platforms many questions arising in regards to Paganism, and new terminology, and all sorts of other things. We will address these questions in our magazine to the best of our ability.

I have removed the puzzles from our magazine temporarily if you would like to see us continue with the puzzles please let us know and we will put them back in.

In addition to being an in print magazine, would you like to see us in this upcoming year take the magazine to a digital format?

It is our hope to continue to provide you all with this fine publication. And we hope that you dear reader are enjoying your magazines as much as we enjoy producing them for you.

We are committed to having all articles in our magazine to be genuinely authored by the person(s) submitting them. We do not accept or endorse any written AI contributions. All our material is the product of the individual authors.

On behalf of our staff, and Today's Witch Magazine we thank you for your patronage.

If you have any suggestions, comments, feedback, or anything you'd like to see or contribute to this magazine. Please email us at contactus@todayswitch.net. We look forward to serving you in the next coming years.

Edward Sott

CEO Today's Witch Magazine.

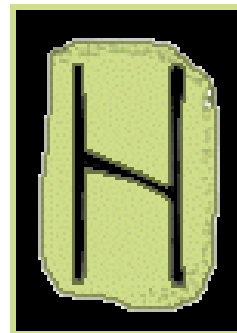
The Runes

Hagalaz (haw—ga-laws)

Sound:	“H”
Depiction:	The connection of two realms of being or the primal snowflake (in its six-branched form)
Runic Position:	2nd Aett, 1st Rune
Original Meaning:	The icy egg or yeast of primal life and pattern with Oneness. Also the movement downward and inward, into the underworlds of the Norns to learn their wisdom
Key Words:	Transformation, change, evolution, merging, harmony, protection, the past
Tree:	Yew/Ash
Herb:	Lily of the valley
Gemstone:	Clear quartz, diamond, moonstone, opal, clear calcite, geode.
Color:	Gray or white
Runic Half-Month:	October 28—November 13
Hours of the Day:	8:30pm—9:30pm
Other Names:	Germanic: <i>Haal (Hagalaz)</i> Norse: <i>Hagall</i> Anglo-Saxon: <i>Hagall (Haegl)</i> Icelandic: <i>Hagall</i> Norwegian: <i>Hagall, Hagl</i>
God/dess:	Ymir, Urd, Gulveig, Hella
Power Animals:	Serpent, dragon, falcon, eagle, hawk, owl, vulture, whale, dolphin, wolf, spider, bat, blackbird, butterfly, chameleon, dragonfly, praying mantis
Element:	Water
Numerological Value:	“9”
Astrology:	Aquarius
Tarot:	World

Magickal Qualities:

- Connects Runic energies into one
- Assists in personal change and transformation
- Assesses Ancestral memories
- Protects from harm
- Shapeshifting
- Heals past physical, mental, and spiritual wounds
- increases mystical experiences and knowledge



Galdr Song: Hagalaz, Hagalaz, Hagalaz

H h h h h h h h h h

Hu ha hi he ho

Hug hag hig heg hog

Oh eh ih ah uh

H h h h h h h h h h

Ogham-Bethlusian: Huath (pr. OO' a-hah)

Quatrain: Through terror ancient heroes came again,
Unapprehending of the danger or pain
By white blossoms, smiling as she stood
The Maiden welcomed them for their soul's
goog

Norse Deities

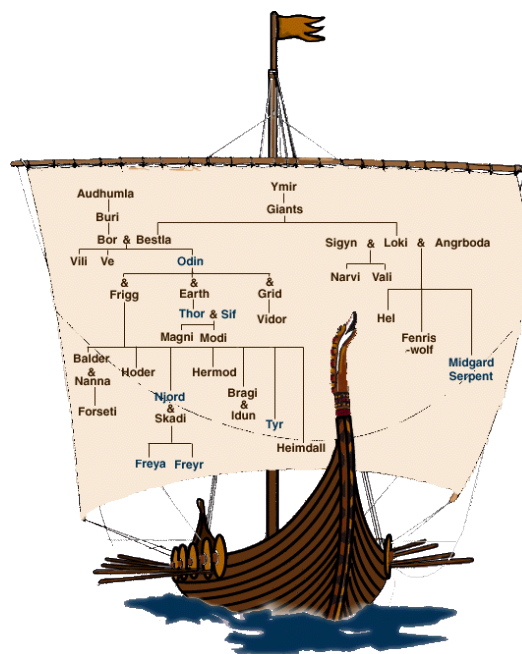
Gullveig, Heid

Also Called:	Golden Branch, Gleaming One
Known Period of Worship:	Circa (700 CE—1,100 CE)
Literary Sources:	<i>Prose Edda</i> (Snorri);
Colors:	Gold
Incense/Oil:	Frankincense, Cinnamon, Ambre
Symbols:	The Sun
Stones/Metals:	Topaz, Jacinth, Chrysolite, Gold, Copper
Plants:	Ash, Chamomile, Celandine, Marigold, Mistletoe, St. Johns Wort
Day:	Sunday
Runes:	Sowilo, Eihwaz, Dagaz, Tiwaz



Gullveig (Old Norse: [ˈgulːˌweiɣ]) is a female figure in Norse mythology associated with the legendary conflict between the Aesir and Vanir. In the poem *Völuspá*, she came to the hall of Odin (Hár) where she is speared by the Aesir burnt three times, and yet thrice reborn. Upon her third rebirth, she began practicing Seidr and took the name Heidr

Gullveig/Heiðr is solely attested in the *Poetic Edda*, compiled in the 13th century from earlier traditional material. Scholars have variously proposed that Gullveig/Heiðr is the same figure as the goddess Freyja, that Gullveig's death may have been connected to corruption by way of gold among the Æsir, and/or that Gullveig's treatment by the Æsir may have led to the Æsir–Vanir War.



Snow Moon Correspondences

Other Names:	Beaver Moon, Blotmnonath, (Sacrifice Month), Dark Moon, Fog Moon, Herbistmanoth, (Harvest Month), Mad Moon, Moon of Storms, Moon when Deer Shed Antlers, Mourning Moon	
Nature Spirits:	Subterranean Faeries	
Herbs:	Betony, Blessed Thistle, Borage, Cinquefoil, Grans of Paradise, Verbana	
Colors:	Gray, Sea-Green	
Flowers:	Blooming Cacti, Chrysanthemum	
Scents:	Cedar, Cherry Blossoms, Hyacinth, Lemon, Narcissus, Peppermint	
Stones:	Hyacinth, Lapis Lazuli, Topaz	
Trees:	Alder, Cypress	
Animals:	Crocodile, Jackal, Scorpion, Unicorn	
Birds:	Goose, Owl, Sparrow	
Deities:	Bast, Black Isis, Hecate, Kali, Laksmi, Mawu, Nicnevin, Osiris, Sarasvati, Skadi	
Power Flow:	Take Root, Prepare, Transformation, Strengthen communication with the God or Goddess who seems closest to you.	

The Moon

The ancients believed that the dark regions on the Moon's surface were oceans, giving rise to the Latin name "mare" (or sea) which is still used in the present day. They believed that the brighter areas were continents. With the advent of telescopes in the 17th century, astronomers discovered many features on the surface (craters, mountains, faults, rays, and domes). In 1969, the American Apollo 11 spacecraft carried the first humans to the Moon.

In Greek mythology, Selene was the goddess of the moon and sister of Helios, the sun god. She fell in love with a shepherd named Endymion and then lulled him into an eternal sleep so that he could never leave her.

Spiritual Significance

Symbolized by the crescent Moon is a half circle which represent the subconscious mind. Magick works through the medium of the subconscious: the realms of dreams, psychic visions, hidden desires and imagination.

As we know the moon has no light of its own but merely reflects the ray's of the Sun. However these rays are changed by contact with the Moon and moonlight has a very different effect on the human mind than that of sunshine. In both astrology and magic the moon represents the hidden side of the human personality which under normal circumstances is not revealed to the outside world. In general most magickal work is hidden (Occult) and is performed out of sight and in privacy. It is an old adage the magick which is practiced in the public gaze will not be as successful as private workings. This belief may date back to the old days of persecution when it was impossible to work openly.

In esoteric tradition the Moon is likened with the widely held doctrine of reincarnation or the rebirth of the soul in a succession of different physical bodies. according to some arcane beliefs, when the spirit leaves the body after death it travels to the Lunar world to be reborn. In old pagan religions we have seen that the Full Moon was one of the mystic symbols of the Great Mother Goddess who according to the oldest creation myths, gave birth to the universe.

When the Magician uses Lunar Energy he is dealing with the ebb and flow of potent psychic forces. Lunar tides have both a physical and psychic affect on humans, animals, and flora. It is therefore natural that occultly the Moon should symbolize the Subconscious mind of the Awakened person who can use it to bring hidden desires into manifestation

November's Full Moon- a time for the ancestors *and* for divination

-By Melina Valdejo, owner Pathways New Age Books

Known by many names and celebrated in diverse ways, the November full moon is a symbol of transition, abundance, and the changing of seasons. These names, traditions, and the celebrations that surround this moon are steeped in history and connected to ancient practices tied to agriculture, spirituality, and the cosmos.

Different cultures and indigenous communities around the world have named the November full moon based on their environment, seasonal changes, and the natural world around them:

Beaver Moon: The most common name for the November full moon in North America is the "Beaver Moon." This name originates from Native American tribes, such as the Algonquin, and early European settlers. During this time of year, beavers are busy preparing for winter, building their lodges and storing food, making it an ideal time to set beaver traps before the ponds freeze over.

Frost Moon: Some European traditions call the November full moon the "Frost Moon" or "Frosty Moon," reflecting the cold nights and the first frost that often occurs in late autumn. This name marks the coming of winter and serves as a reminder to prepare for the darker, colder months ahead.

Mourning Moon: In certain pagan and Wiccan traditions, the November full moon is known as the "Mourning Moon." It symbolizes the end of the harvest season, the shedding of what is no longer needed, and a time for reflection and letting go. It is believed to be a time for inner work, preparing the soul for renewal in the coming year.

Oak Moon: In the Celtic tradition, the November full moon is sometimes called the "Oak Moon." This name stems from the strength and endurance of the oak tree, which is revered for its ability to withstand the harsh winter months. The Oak Moon symbolizes endurance, protection, and wisdom, offering a reminder to persevere through challenging times.

Astrological Significance of the November Full Moon

From an astrological perspective, this November full moon occurs in Aries and then a few hours later, moves into Taurus. Here we go from the action, fiery, Aries to the comfort seeking Taurus. Taurus carries themes of stability, comfort, and material abundance. Taurus, an earth sign, is associated with grounding, sensuality, and the physical pleasures of life, making this full moon a time when people are encouraged to reconnect with nature, their senses, and their practical needs.

Astrologers often view the November full moon as an ideal time to focus on personal security—both financial and emotional. Because Taurus is a sign associated with values, this is also a period to reflect on what truly matters and to assess whether life choices align with core values. The full moon's illumination helps reveal areas where people may need to reassess priorities, let go of what no longer serves them, and focus on building a more solid foundation.

Additionally, because the moon often opposes the sun in Scorpio during this time, (in 2024, it's just 5 days later) there's an interesting polarity at play. Scorpio is the sign of transformation, death, and rebirth, and this opposition highlights a tension between holding onto security (Taurus) and the need for deep, transformative change (Scorpio). The November full moon can therefore trigger emotional intensity, bringing hidden truths to the surface for some much-needed healing and release.

These cycles of transformation, death, and rebirth can bring with it the questions and a “need to know”; that’s where the divination aspect comes in. You may feel a need to ask “why” more often during this full moon- *and* with the veil being thin at this time of the year, it’s easier to hear the responses to those questions.

In parts of medieval Europe, full moons, including November's, were often tied to practices of divination and magic. The Frost Moon or Snow Moon was seen as a time when the veil between the physical world and the spiritual realm was thinner, making it an ideal time for divination practices like scrying, tarot readings, or rune casting. Folk healers and mystics would use the light of the full moon for their craft, believing that its glow heightened their intuition and spiritual connection.

The November full moon, often called the Mourning Moon in pagan and Wiccan traditions, is an ideal time for rituals and ceremonies focused on release, transformation, and preparation for the winter months. Below are several rituals and ceremonies that would be fitting for pagans to perform during this time, emphasizing reflection, letting go, and personal growth.

1. Release and Letting Go Ritual

The Mourning Moon is the final full moon before winter, making it an opportune time to release emotional baggage, bad habits, or anything holding you back. This ritual helps to symbolically let go of the past and clear the way for new beginnings in the coming year.

Materials:

- A black or dark-colored candle (for banishing and release)
- Paper and pen
- A fireproof bowl or cauldron
- Dried sage or palo santo for cleansing

Ritual Steps:

1. Cleansing the Space: Begin by smudging your space with sage or palo santo to clear any negative energy. As you do so, visualize the smoke carrying away any stagnant or unwanted energies.
2. Writing the Release: Sit in a quiet place and reflect on the things you want to let go of—old habits, toxic relationships, limiting beliefs, or emotional baggage. Write them down on a piece of paper. Be honest with yourself.
3. Lighting the Candle: Light the black candle, which represents banishing, protection, and the release of negativity. Hold your paper in your hands and set your intention clearly: "I release what no longer serves me, making space for growth, healing, and renewal."
4. Burning the Paper: Safely burn the piece of paper in the fireproof bowl or cauldron. As the flames consume the paper, visualize the weight of these burdens being lifted from you. Watch as the smoke rises and disperses, symbolizing your release.
5. Closing: Once the paper has completely burned, sit quietly for a moment, feeling the lightness of having let go. Extinguish the candle (or let it burn down completely) and close the ritual by thanking any spirits, deities, or ancestors you may have called.

2. Ancestral Honoring Ceremony

The Mourning Moon is a time for introspection, and it is also associated with honoring ancestors. This ceremony allows you to connect with your lineage, seek guidance from those who have passed, and pay respects to their memories.

Materials:

- A white candle (for purity and connection with the spiritual realm)
- Photos or mementos of ancestors
- A small offering (such as flowers, fruit, or wine)
- A quiet altar or sacred space

Ceremony Steps:

1. Setting the Space: Create an ancestral altar by placing photos or items connected to your loved ones who have passed. Decorate the space with flowers, crystals, or other items that feel sacred to you.
2. Lighting the Candle: Light the white candle in the center of your altar. This candle serves as a beacon for your ancestors, symbolizing your intention to connect with them.
3. Calling the Ancestors: Sit quietly and speak aloud, inviting your ancestors to join you in this space. You may say something like: "Beloved ancestors, I invite you to join me in this sacred space tonight. I honor your memory and seek your wisdom as I walk my path."
4. Offering: Present your offering (fruit, flowers, or wine) to the altar. This offering symbolizes your gratitude and respect for the guidance your ancestors have provided throughout your life.
5. Meditation and Reflection: Spend some time in quiet reflection or meditation. You may ask for guidance on a specific matter or simply reflect on the lessons your ancestors have taught you. Be open to receiving messages or signs, whether through your intuition or symbolic imagery in your mind.
6. Closing the Ceremony: When you feel ready, thank your ancestors for their presence and guidance. Extinguish the candle (or burn it completely down) and leave the offering on the altar for a day or so before disposing of it in nature (e.g., burying or leaving it out for wildlife).

3. Gratitude and Abundance Ritual

Though it is a time of release, the Mourning Moon also symbolizes the end of the harvest season, making it an ideal moment to express gratitude for the abundance of the past year. This ritual focuses on acknowledging what you've gained and affirming your intentions for future growth.

Materials:

- Orange or gold candle (for abundance and gratitude)
- A small bowl of water
- Herbs or fruits representing the harvest (such as apples, pumpkins, or rosemary)
- Journal or notebook

Ritual Steps:

1. Creating Sacred Space: Set up an altar or sacred space with harvest items such as fruits, herbs, or vegetables. Light an orange or gold candle to represent the abundance you've received this year.

2. Reflection on Abundance: Reflect on the blessings and abundance you've experienced over the past year, whether they are material, emotional, or spiritual. Take a moment to feel gratitude for everything that has come into your life.

3. Gratitude Writing: In your journal or notebook, write a list of all the things you are grateful for. Focus not only on tangible items but also on personal growth, relationships, and moments of joy.

4. Water Offering: Hold the bowl of water in your hands and speak aloud: "I honor the harvest of this year and give thanks for the abundance I have received." Pour a few drops of water onto the earth (or into a plant) as a symbol of your gratitude and desire to nourish future growth.

5. Closing Affirmations: Close the ritual by speaking affirmations aloud that set the tone for the coming year. You may say things like: "I am open to receiving abundance. I am grateful for the blessings in my life. I trust that the seeds I plant now will grow in the future."

6. Extinguishing the Candle: Once your affirmations are spoken, sit in gratitude for a moment, then extinguish the candle (or let it burn down completely), sealing in the energy of abundance and gratitude.

4. Divination for the Year Ahead

Since the Mourning Moon is also seen as a time for introspection and gaining wisdom, a divination ritual can help guide your intentions and decisions for the year ahead. Tarot cards, runes, or scrying can be used to gain insight into the themes of the coming months.

Materials:

- A tarot deck, rune set, or scrying bowl
- A purple candle (for psychic connection and wisdom)
- A journal to record your findings

Ritual Steps:

1. Cleansing Your Tools: Before you begin, cleanse your tarot deck, runes, or scrying bowl by passing them through the smoke of incense or placing them under moonlight for purification.
2. Setting the Intention: Light the purple candle and set your intention to gain clarity for the year ahead. Say something like, "Under the light of the Mourning Moon, I seek guidance and wisdom to guide my path forward."
3. Performing Divination: Use your preferred method of divination (tarot, runes, scrying) to ask a specific question or simply inquire about the energies of the coming year. Take note of any cards, symbols, or impressions that arise.
4. Reflection and Recording: Write down your findings in a journal, noting any patterns, advice, or themes that stand out. These insights can serve as a guide for how to approach the winter months and the upcoming year.
5. Closing: When finished, thank the moon and any spirits or guides that have aided you in this ritual. Extinguish the candle (or let it burn completely down) and close your sacred space. Consider leaving a visual representation of your message on your altar to remind you of what's to come. (Set out the tarot card that you pulled, the rune, etc)

Cedar

This genus of six species of evergreen coniferous trees occurs in E Asia and N America. *Thuja occidentalis* and *T orientalis* are widely grown as ornamentals; both have numerous cultivars, varying in size, habit and color, making them some of the most versatile conifers for garden use. Thujas have aromatic foliage, rich in volatile oil, which consists mainly of thujone, a toxic compound also found in *Artemisia absinthium* (. *Thuja occidentalis* has long been used by native N Americans, providing materials for bows, canoes, baskets, cordage, and roofing, and medicines to treat menstrual problems, headache, and heart disease. It was made into anti-rheumatic tea by loggers in the wetland forests where it grows wild, and listed in the *U.S. Pharmacopoeia* (1882-94) as a uterine stimulant and diuretic. *Thuja orientalis* was first described in Chinese medicine in the *Tang Materia Medica* (c.CE569). Some botanists now classify this species as *Platyclusus orientalis*.



Cedar leaf's scientific name, *Thuja*, comes from the Greek *thuo*, which means "to sacrifice" and alludes to the Greek practice of burning the fragrant cedar wood when making sacrifices. The aromatic cedar leaf oil has been used for respiratory, menstrual, and urinary problems; rheumatism; psoriasis; and wart removal. It has also been used as an antifungal agent for ringworm and thrush. Cedar leaf's major constituent, thujone, is toxic in large doses, so long-term use should be avoided.

Slow-growing, narrow conifer with orange-brown bark and tiny, scale-like leaves, that turn bronze in winter and have an apple scent when crushed. Flowers consist of minute black male cones and erect yellow-green, ovoid female cones, 1cm (½in) long, that turn brown and pendulous when ripe.

Common Name: Cedar

Other Names: American Arbor Vitae, Arbor Vitae, Eastern White Cedar, Swamp Cedar, Thuja, Tree of Life, Yellow Cedar

Botanical Name: *Thuja occidentalis*

Native Location: Eastern N. America

Cultivation: Deep, moist, well-drained soil, drying winds when young. Trim hedges in spring and late summer

Height: 10-20m (30-70ft)

Width: 3-5m (10-15ft)

Hardiness: z 2-9

Parts Used: Foliage, bark, leaf, oil of the leaf

Properties: A bitter astringent cooling herb with a camphoraceous, fruity aroma. It stimulates the heart, uterus, and nerves, reduces inflammation, clears toxins, and is diuretic, expectorant, anti-fungal, and anti-viral

Medicinal Uses: Internally in cancer therapy and for bronchial complaints (especially associated with congestive heart failure), urinary infections (including cystitis), bed-wetting in children, psoriasis, eczema, failure to menstruate.

Known Effects: Stimulates central nervous system; Stimulates heart muscle to contract more efficiently; Destroys intestinal worms; Causes uterine contractions; Interferes with the absorption of Iron and other minerals when taken internally.

WARNINGS AND PRECAUTIONS

Leaves are toxic if eaten.

Skin allergen.

Contraindicated during pregnancy and in dry, irritant coughs.

For use by qualified practitioners only.

Don't take if you:

Are pregnant, think you may be pregnant, or plan pregnancy in the near future.

Consult your doctor if you:

Take this herb for any medical problem that doesn't improve in 2 weeks (There may be safer, more effective treatments.)

Take any medicinal drugs, or herbs including aspirin, laxatives, cold and cough remedies, antacids, vitamins, minerals, amino acids, supplements, other prescription or non-prescription drugs

Pregnancy:Dangers outweigh any possible benefits. Don't use.

Breastfeeding:Dangers outweigh any possible benefits.

Don't use. Infants and Children: Treating infants and children under 2 with any herbal preparation is hazardous.

Others: Dangers outweigh any possible benefits. Don't use.

Storage: Store in a cool, dry area away from direct light, but don't freeze

Store safely out of reach of children

Don't store in bathroom medicine cabinet. Heat and moisture may change the action of the herb

Safe Dosage:

Consult your doctor for the appropriate dose for your condition.

Mycology

American False Russula

Macowanites americanus

Common Name: American False Russula
 Botanical Name: *Macowanites americanus*
 Order: Hymenogastrales
 Family: Astrogastraceae
 Description: Roundish, Variable colored cap with deformed, ochre gills and short, white stalk.



Cap: $\frac{3}{8}$ -2" (1-5cm) wide Roundish to somewhat convex at first, expanding to flat with downcurved margins; sticky at first, cracking into patches. Smooth; yellow, pink, purple, red, blue or olive, often mixed. Odor, taste mild

Gills: Attached or slightly descending stalk, irregular, convoluted, chambered; white becoming ochre.

Stalk: $\frac{3}{8}$ -1 $\frac{1}{4}$ " (1-3cm) long $\frac{1}{8}$ - $\frac{3}{8}$ " (0.3-1.5cm) thick Smooth, White

Spores: 8.5-13.5 x 8-12 μ Short, elliptical to nearly round; with ridges and warts, amyloid, yellowish.

Edibility: Edible, with caution

Season: July-November

Habitat: On the ground or buried in conifer, duff, near fir, Douglas-fir, spruce, pine.

Range: Pacific NW and Idaho

Look Alikes: *Russula* species have normal gill development and produce a spore print. Other species of *Macowanites* are differently colored, strongly scented, bitter, or differ in spore size.

Comments: This species is common, especially in the mountains. It is reportedly edible, although little is known about it.

Bibliography: National Audubon Society Field Guide to North American Mushrooms by Gary H Lincoff copyright©1981 Chanticleer Press pg 812-813

Always consult with a Mycologist before consuming any wild mushrooms.

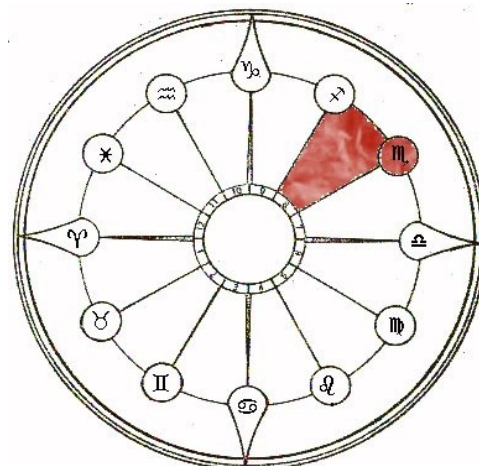
Astrology

8th House—"Legacies"

Scorpio

The Eighth House is the House of Death and Spirituality. Ruling the mystical forces surrounding birth, death, sex, spirituality, and the afterlife, this House also governs inheritances and taxes. This house may even give you some insight into the circumstances leading to your own death. The Natural Ruler (or corresponding zodiac sign) of the Eighth House is Scorpio.

Sign:	Scorpio
Symbol:	♏
Dates:	October 24–November 21
Ruler:	Pluto
Element:	Water
Quality:	Fixed
Gender:	Feminine
Body Parts:	Sexual Organs
Key Words:	"I Desire"
Colors:	Deep Red, Maroon, Dark Brown, Black
Tarot:	Death, Strength
Archangel:	Cassiel
Birthstones:	Kunzite, Spinel, Tourmalined Quartz
Gems:	Acanthite, Actinolite, Alexandrite, Almandine, Anatase, Anhydrite, Apache Tear, Aquamarine, Argentite, Astrophyllite, Azeztulite, Azurite, Azurite-Malachite-Chrysocolla, Baculites, Beryl, Betafite, Black Coral, Black Opal, Blood Red Carnelian, Amethyst, Chocolate Marbles, Chrysolite, Dioptase, Domeykite, Duftite, Embolite, Emerald, Enhydro, Flame Agate, Flint, Garnet, Green Tourmaline, Gyrolite, Heterosite, Herkimer Diamond, Hiddenite, Kainosite, Kornerupine, Kunzite, Labradorite, Lake Superior Agate, Larsenite, Leaverite, Linarite, Ludlamite, Lurelite, Malachite, Manganese, Margarite, Melanite, Meteorite, Millerite, Moldavite, Molybdenum, Montana Agate, Moonstone, Multicolored Topaz, Natrolite, Nepheline, Obsidian, Ocho, Octahedrite, Olivine, Opal, Orange Tourmaline, Parisite, Peridot, Pinakiolite, Plume Agate, Priday Plume Agate, Purple Sage Agate, Quartz, Ralstonite, Ramsdellite, Rauenthalite, Red Spinel, Reddingite, Rhodochrosite, Rhonite, Rubellite, Rubellite and Lepidolite, Rubellite Tourmaline, Ruby, Rutilated Topaz, Samarskite, Sard, Sardonyx, Seamanite, Snakeskin Agate, Spectrolite, Spodumene, Stibnite, Strombolite, Thalenite, Thunder Egg,



Topaz, Tremolite, Turquoise, Unakite, Variscite, Wardite, Xanthoconite, Zeolite

Babylonian Name: Girtab

Meaning: Scorpion

Sumerian Month: Arah Shamna

Translation: The Scorpion

Scorpio Traits: Passionate, Secretive, Sexual, Penetrating, Resentful, Mystical, Unfathomable, Relentless, Investigative, Blunt, Honest, Trustworthy, Conscientious, Industrious, Calculating, Vindictive, Vengeful

Eighth House Traits: Birth, Death, Regeneration, Sexual Instincts, Occultism, Legacies, Other's Property, Investigations, Afterlife.

Planetary Correspondences

Pluto

Pluto is the planet of great change, latent power, and untapped potential. Expressed in its positive form, Pluto may change your life forever with a blinding insight or personal transformation. Pluto fills you with a need to lead others and change the world or at least your part in it; it urges you to make discoveries or uncover the secrets of the past.

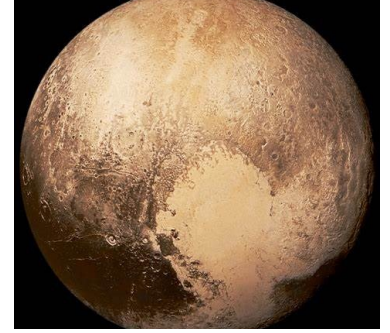
If Pluto is afflicted (at odds with another planet in your horoscope), Pluto's influence results in a controlling nature and opens the door for treachery, sadism, and violence.

Pluto is the ninth (and last?) planet from the Sun and was discovered in 1930 by American astronomer Clyde Tombaugh after a 25 year search inaugurated by fellow American astronomer Percival Lowell who predicted its approximate location based on perturbations in the orbit of Uranus.

More than 3.67 billion miles from the Sun, Pluto requires 247.7 years to complete its orbit. Because its orbit is so elliptical, Pluto is currently closer to the Sun than Neptune is. The earth is 250 times more massive than Pluto, and its diameter is 5.55 times greater.

Only visible through extremely powerful telescopes, Pluto's Moon, Charon, wasn't discovered until 1978.

In Roman mythology, Pluto was the god of the dead and assisted his brothers, Jupiter and Neptune, in overthrowing their father, Saturn. Pluto became the ruler of the underworld and the dead. Pluto was associated with the Greek god, Hades.



Color: Blue, Black

Signs of the Zodiac: Scorpio

Metal: Plutonium

Jewel: Bloodstone, Kunzite, Spinel, Quartz—Tourmalined

Plants: Roots of most plants, Mandrake

Incense: Opium, Asafoetida

Animal: Scorpion

Gods: Pluto, Hades.

Time it takes to circle an Astrological Chart: Approximately 248 Earth years. Spends 20.6 years in each sign

Retrograde Periods: Once per year for approximately 6 months

Number of Satellites: 1 Moon, Chiron

Degrees This Planet Moves on Average Per Day: 1.4° per year or .003° per day.

Consistency: Actually a double heavenly body with the other half (sometimes referred to as a moon) known as Chiron. Where Pluto is covered with frozen methane, Chiron is covered with frozen water.

Topaz

Removing negativity, topaz transforms it to joy and enhances individuality and creativity. It helps the wearer to see the big picture, understanding their own motivation and desires as well as the intents of those around them. Topaz improves the intellect, promotes health and wealth. It instills discipline and gives the wearer the impetus to act on their dreams, thus bringing them into materialization



Energy: Projective
 Chakra: Throat
 Planet: Sun, Mercury
 Zodiac: Sagittarius
 Element: Fire
 Deity: Ra
 Assoc. Metal: Gold
 Assoc. Stone: Tiger Eye
 Powers: Protection, Healing, Weight Loss, Money, Love

Magical Uses:

- Use to protect against envy, intrigue, disease, injury sudden death, sorcery, negative magick, and lunacy
- Wear to relieve depression, anger, fear, greed, frenzies, and all disturbing emotions
- Place in your home as a charm against fire and accidents
- Place under pillow to fend off nightmares and end sleepwalking
- Wear to relieve the pain of arthritis and rheumatism, to regulate digestive system, and to promote weight loss
- Use this stone to draw wealth and money

Divinatory Meaning: Exercise caution

Forms of Topaz

Blue Topaz

Magical Properties:

This form of topaz placed upon the throat chakra or the third eye chakra provides aid to those chakras and allows for verbalization. It is an excellent color for meditation and attuning to the higher self, assisting in living in accord with your own aspirations and views. This color attunes to the angels of truth and wisdom. It assists in seeing the scripts you have been living by and to recognize where you have strayed from your own truths.

Clear Topaz

Magical Properties:

This form of topaz aids in becoming aware of thoughts and deeds, and the karmic effect that these have. It assists in purifying emotions and actions, activating cosmic awareness. In healing, clear topaz removes stagnant or stuck energies.

Golden Imperial Topaz

Magical Properties:

This form of topaz acts like a battery and recharges spiritually and physically, strengthening faith and optimism. It is an excellent stone for conscious attunement to the highest forces in the universe and can be used to store information in this way. It reminds you of your divine origins.

Pink Topaz

Magical Properties:

This form of topaz is a stone of hope. It gently eases out old patterns of dis-ease and dissolves resistance, opening the way to radiant health. This stone shows you the face of the divine

Rutilated Topaz

Magical Properties:

This rare form of topaz is extremely effective for visualization and manifestation. It is an excellent stone for scrying, bringing deep insights when properly programmed and attracting love and light into ones life.

Pagan Prayers of Gratitude

-By Melina Valdejo, owner Pathways New Age Books

While we can't say exactly where and when prayer began, we do know that the history of prayer is ancient and universal, spanning cultures and religions throughout human history. Early forms of prayer likely arose in prehistoric times as humans sought to communicate with the unseen forces of nature, the spirits of ancestors, or the divine that influenced their lives. These early prayers were likely spoken or chanted in communal settings, accompanied by rituals, possibly sacrifices, or offerings to appease or seek favor from deities. As civilizations developed, prayer became more formalized within religious traditions. In ancient Egypt, Mesopotamia, and Greece, prayers were often inscribed on temple walls dedicated to gods and goddesses, asking for protection, health, fertility, or victory in battle. Similarly, ancient Hindu texts such as the Vedas contain elaborate prayers to deities that were chanted or sung, and this tradition has continued for thousands of years.

Pagan prayers, much like the traditions they arise from, are deeply rooted in a connection to nature, the elements, and the cycles of life. These prayers often acknowledge the sacredness of the Earth and its forces, honoring deities, spirits, and ancestors who are believed to guide and protect practitioners. And while Thanksgiving is still a hot topic of debate in both the mundane and spiritual worlds, gratitude for all that is- in and of itself- can still be expressed and honored in "Thanksgiving-Like" ceremonies and rituals during harvest season.

In many Pagan traditions, prayers are not just words spoken in isolation but are intertwined with rituals, offerings, and meditations. They can be used to give thanks, invoke blessings, seek protection, or offer guidance during personal challenges. Rather than a formalized structure, Pagan prayers are typically personal and spontaneous, sometimes channeled, and often reflecting the practitioner's current needs or desires.

The content and focus of these prayers can vary significantly depending on the tradition. For instance, Wiccans might pray to the God and Goddess, invoking their presence in rituals or daily life, while Druids may focus on prayers honoring the spirits of nature and the ancient ancestors. Heathens, following the Norse traditions, might direct their prayers to specific deities like Odin, Thor, or Freyja, asking for strength, wisdom, or fertility. This diversity reflects the vast spectrum of beliefs within Paganism, where practitioners often adapt prayers to suit their path and spiritual connection.

Many prayers often align with the rhythms of the natural world, such as the changing of the seasons, lunar phases, or solar cycles. Seasonal festivals like Beltane, Samhain, or Yule are times when group and personal prayers become particularly potent, celebrating birth, death, renewal, and transformation. For example, prayers at Mabon may give thanks for the harvest and seek balance as day and night become equal. These prayers are not only expressions of faith but also speak to the practitioner's role as part of a larger cosmic and earthly cycle, reinforcing a sense of unity with the universe.

Additionally, prayers are frequently used in magical practices before doing invocations, where words are seen as having inherent power to bring about change and desire. Spoken during spells, rituals, or meditations, these prayers are infused with intention, directing the practitioner's will toward a specific outcome, whether for healing, prosperity, or protection. In this sense, prayers become a means of communicating with both the divine and the unseen forces that weave through life, blending devotion with having an active part in shaping one's own destiny.

When it comes to composing prayers, practitioners often include a strong emphasis on personal intention and connection to the natural world. Unlike more structured religious traditions where prayers might follow a prescribed format, or the same prayer is repeated for the same thing over and over, Pagan prayers are often directed towards a specific outcome. As mentioned, prayers are often inspired in the moment.

To compose a prayer, many Pagans start by grounding themselves, focusing on their intention, and attuning to the energies they wish to invoke, whether that be a deity, ancestor, or the elemental forces of nature. Language in

Pagan prayers tend to be informal, heartfelt, and poetic, reflecting the personal relationship between the practitioner and the divine. The prayer might include acknowledgments of the Earth, the moon, or the seasons, and could center around themes like gratitude, protection, or seeking guidance. The typical prayer includes three steps: a calling to deity, element or energetic, the request, and a closing of gratitude.

Some traditions may incorporate correspondences into their prayers, aligning their words with specific herbs, stones, or celestial events, or even a specific day or time to enhance the prayer's power. For instance, a prayer written for the full moon might invoke lunar energy and include symbolic references to intuition, illumination, or personal growth; while another prayer may be tied to the planetary influence of the day in order to channel the energies governed by that planet. Many practitioners also weave in invocations to specific deities or spirits, using names, titles, or attributes that resonate with their tradition.

It's important to remember that prayers are just as valid whether spoken aloud, written in a journal, chanted, sung, or mentally recited. In fact, a good way to memorize a prayer that you wish to incorporate on a regular basis is to write it down repeatedly daily or to come up with a chant or tune (such as a kirtan). It's all in the energetic and intention that's directed into the prayer.

Prayers are deeply personal, often evolving over time and adapting to the practitioner's spiritual growth- and to the intention at hand. This fluidity allows for a creative and individualized approach to prayer, making it a living, breathing, aspect of one's spiritual practice. Consider keeping a journal of prayers that you use or create and watch them evolve over time as your personal path grows and changes.

Prayers can be created for a multitude of reasons- not just gratitude and there are several great Pagan prayer books if you're looking for inspiration. (Please note, not all titles listed here are still in print).

"A Book of Pagan Prayer" by Ceisiwr Serith This comprehensive book offers prayers for many occasions, from seasonal festivals to everyday activities. It includes prayers for various deities, spirits, and nature, as well as guidance on how to create personal prayers.

"A Pagan Ritual Prayer Book" by Ceisiwr Serith A companion to A Book of Pagan Prayer, this book focuses on ritual-based prayers. It provides structured prayers for use in rituals, ceremonies, and rites of passage, catering to a wide range of Pagan traditions.

"The Book of Pagan Prayer and Ritual" by Carl McColman This book offers a collection of prayers for all aspects of life, from morning blessings to evening invocations. It includes prayers to the elements, the ancestors, and various deities, blending ritual and prayer in Pagan practice.

"Pagan Prayers" by Marah Ellis Ryan An older collection of prayers that explores themes of nature, spirits, and the divine, this book draws from indigenous and nature-based spiritual traditions and provides poetic prayers for different life events and ceremonies.

"Book of Hours: Prayers to the Goddess" by Galen Gillotte

Prayer is an intimate way of connecting with the Goddess. It is as easy as breathing, gently guiding you beyond the conscious mind into the realms of the heart and spirit. "Book of Hours: Prayers to the Goddess" includes morning, evening, and nightly prayers; seasonal prayers for the Wiccan holy days; and prayers for the new and full moons

"Book of Hours: Prayers to the God" by Galen Gillotte

He is the Lord of the Wild, the Great Father, the Divine Son, the Beloved Consort . . . the God is the masculine principle of the universe. In order to seek and find balance in our lives, we must first find it in our spirituality. Balance exists with the Goddess and the God--both are necessary, for with the balance created by their cosmic union comes wholeness and holiness.

Tree of Life
Malkuth מלכות
Tenth Sephirah

Titles:	The Kingdom, Kingship, The Gate, The Inferior Mother, The Bride, The Virgin, The Queen, The Sphere of Form, Malkah or the Queen, Kallah of the Bride, The Gate of the Shadow of Death	
Intelligence:	Resplendent	
Pronunciation:	MAHL-kooth	
Place:	7th Plane, Middle Pillar	
Number:	10	
Sephira Name:	Mahlkoot (Kingdom)	
Color (Q.S.)	Citrine, Brown, Olive, Black	
Scents:	Dittany of Crete	
Mundane Chakra:	Earth	
Archangel:	Earth	
Archangel:	Sandalphon סנדלפון (Messiah)	
God-Name:	Adonai ha Aretz, Ah-don-nai Mel-ech אדוני הארץ, אדוני מלד	
Body:	Feet	
Tarot:	10 of Wands, 10 of Cups, 10 of Swords, 10 of Pentacles, Wheel of Fortune	
Stone:	Rock Crystal	
Angelic Order:	G'uph ג'ופ (Physical Self)	
Qlippoth (Demons):	Eshim אשים (Souls of the Redeemed, the Flames)	
Arch Demon:	Lilith לילית (Evil Woman)	
Virtue:	Naamah נעמה	
Vice:	Discrimination	
God Forms:	Earth and Grain Deities– Nerthus, Audhumla, Freyja, Frigga, Ymir, Gefjon, Pan, Ceres, Demeter, Marduk, Mati, Nokomis, Niamh, Cernunnos, Persephone, Osiris, Isis, Nephthys, Adonis, Lakshmi	
Magical Image:	A Crowned Queen (Nature)	
Color:	Citrine, Olive, Russet, Black	
Symbols:	Sandals, The Altar	
Creature:	Sphinx	
Animals:	Cow, Bull, Snake, Dog	
Tools:	Circle	
Plants:	Lily, Ivy, Willow	

The Dhammapada of Buddha Chapter XI Old Age

Verse CXLVI

How is there laughter, how is there joy, as this world is always burning? Do you not seek a light, ye who are surrounded by darkness

Verse CXLVII

Look at this dressed-up lump, covered with wounds, joined together, sickly full of many schemes, but which has no strength, no hold!

Verse CXLVIII

This body is wasted, full of sickness, and frail; this heap of corruption breaks to pieces, life indeed ends in death

Verse CXLIX

After one has looked at those grey bones, Thrown away like gourds in the autumn, what pleasure is there (left in life)!

Verse CL

After a stronghold has been made of the bones, it is covered with flesh and blood, and there dwell in it old age and death, pride and deceit.

Verse CLI

The brilliant chariots of kings are destroyed, the body also approaches destruction, but the virtue of good people never approached, destruction -thus do the good say to the good.

Verse CLII

A man who has learnt little, grows old like an ox; his flesh grows, but his knowledge does not grow.

Verse CLIII, CLIV

Looking for the make of this tabernacle, I have run through a course of many births, not finding him; and painful is birth again and again. But now, make of this tabernacle, thou hast been seen; thou shalt not make up this tabernacle again. All thy rafters are broken, thy ridge-pole is sundered; the mind approaching the Eternal (visankhâra, Nirvâna) , has attained To the extinction of all desires

Verse CLV

Men who have not observed proper discipline, and have not gained wealth in their youth, perish like old herons in a lake without fish

Verse CLVI

Men who have not observed proper discipline, and have not yet gained wealth in their youth, lie, like broken bows, sighing after the past.



Fool's Journey: Meeting Justice

By Emily Thornton

The Fool has been traveling for quite a while. Justice is the number 11 card in the Major Arcana and as such, it is full of symbolism and balance of scales to help teach the Fool many things. Justice is a powerful symbol of fairness, impartiality, and karmic retribution. This is where the Fool learns to take responsibility for actions. He also learns integrity, fairness, balance, and harmony. The Justice card is the beginning of the more “difficult” or soul searching cards. It is a time that the Fool learns how to survive in the world. He has been working on his inner self, now he has a chance to put forth change into his outer world. He learns to draw a line in the sand and stand for his convictions. He learns to set healthy boundaries when needed.

When the Justice card comes up in a reading, many times it is asking the querent, which area is demanding so much of your energy? It often appears in readings when there is a need for resolution or closure to a situation. It can indicate that a legal matter is about to be settled, or that a long-standing conflict is finally coming to an end. The card can also be a sign that it is time to take responsibility for one's actions and to make amends for any wrongs that have been committed.

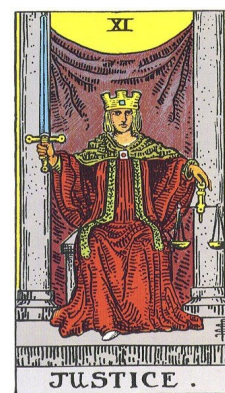
The Justice card can represent fairness, impartiality, and karmic retribution. It can also indicate that a person is on the right path and that their efforts will be rewarded. It can also represent injustice, bias, and unfair treatment. It can also indicate that a person is being held accountable for their actions and that they may have to face the consequences of their choices. This is where the reader will take the card and compare it with the other cards that have been drawn in the session. To know which representation the querent needs to understand.

This card is full of symbolism and many of the pieces one might recognize. There is a sword in the main character's hand. This sword is pointed to the heavens and is symbolic of cutting the cords of past injustices. The pillars represent wisdom of the higher realms and they are being brought down to the earthly realms. They are gray, because the card wants us (the fool) to be in an observer position at the moment and not get caught up in what is right and wrong. By taking a step back it gives us a chance to know that higher perspective, without having the heaviness of guilt. The scales represent objectivity. They hold the sole energy to keep things in balance and the Justice is holding them on her pedestal.

Colors play a big role in tarot. Most decks follow a similar color scheme, but it is also important to work with them to get a feel whether the color is symbolic of one thing or another. The Yellow background in the justice card represents bright and hopeful things, if you hold on to belief. Feel confident in your stance, no matter what happens, we can survive it. The Justice is wearing

red. They have authority over the human world. Behind her is a purple veil which keeps us separate from the higher wisdom she is gaining. We are obscured by a lot of her work because we are not meant to know what is happening (but we will in due time). Overall, the Justice card is a powerful reminder that there is a higher power at work in the universe, and that justice will eventually prevail. It is a card of hope and encouragement, reminding us that even in the darkest of times, there is always light at the end of the tunnel. It reminds us to look at the choices and actions we take, and take responsibility for our actions. It is a powerful reminder that when we take responsibility and are held accountable for our actions...we will continue to strive for fairness and justice.

The Justice Tarot card is a powerful reminder that we are all responsible for our actions and that we will eventually be held accountable for our choices. It is a call to live our lives with integrity and to always strive for fairness and justice.



Tarot Spread

Scorpio "I Desire"



Card Number

Card Representation

Divinatory Meaning

Card 1

My tendency to suppress

The High Priestess in this position indicates that the person doesn't suppress their emotions but rather embraces them and expresses them appropriately.

Card 2

My Taboos

The Hermit in this position indicates that the person is reserved and conservative. And tends to stick to a strict moral code.

Card 3

My Sexuality

The Queen of Cups in this position indicates that the person experiences a deep connection to their relationships with others.

Card 4

How do I see my death?

The Ten of Cups in this position indicates that the person views their death as not a termination but a new beginning.

Card 5

My Values

The Three of Wands in this position indicates that the person looks at things with a worldly perspective.

Card 6

Inheritances that await me

The Ten of Pentacles in this position indicates that the person is awaiting an inheritance and a legacy.

Card 7

My self destructive tendency

The Two of Cups in this position shows that the person is self healing and not self destructive.

Card 8

My profundity/depth.

The Three of Pentacles in this position indicates that the person views their death with an absolute acceptance.

A Survivor's Story—Surviving Trafficking

Anonymous

One of the first memories I can remember, which was like a snapshot, was me being burned as an infant at the hands of my mother. She was putting me in a boiling pot of water, because of her mental illness, she thought I was an alien sent to kill her, even though I was an infant. The amount of pain that I endured, and the amount of surgeries is something that still impacts me to this very day.

This is just one of many incidences of abuse that I suffered at the hands of my birth mother, which I later found out later in life, was truly no fault of her own. She never should have been in a position to care for anybody. She couldn't even take care of herself. All of that being said, she was very naive and very impressionable, so not only was she victimized by my birth father, but she was also further victimized by the company that she surrounded herself with, which were unsavory characters from bikers that were part of biker gangs and John's that she had to hook up with.

There was an incident, where I walked in on her having sex with somebody, and she got so angry at me that she chased me to the front of the apartment, and we were on the second floor, and she grabbed me by my arm as I opened the door and she literally threw me. Thank god there was a car underneath that caught my fall, and I just got bumps and bruises, nothing was broken.

Needless to say, when I was four and a half, I was finally taken away from her for good, and that final time was because she was chasing me around the apartment and I was hiding under the kitchen table, trying to call my grandmother while she had a needle hanging out of her arm. It's a very distinct memory.

So foster care came to get me when I was at my grandparents' house, and I had no idea that was coming. I remember that day very vividly. My mom was there, my aunt was there, My grandma was there, and my uncle was there. My grandfather was there. I remember what the car looked like. I remember what I was wearing. I remember kicking and screaming. Because I did not want to be taken away from my grandma. I remember flipping around in the back seat of the foster care worker's car, crying and screaming watching everybody in the driveway, get smaller and smaller.

From there, I went to my very first foster home, where I had no clue that I would endure more trauma and torture than my little body had already been through. These people had had many foster kids before me. It was a husband and a wife and their seventeen year old son and their house was literally in the middle of nowhere in the avocado groves and orange orchards, deep in the foothills of Ventura county. A sound definitely couldn't be heard for miles, if you were screaming at the top of your lungs.

Week one wasn't so bad. It progressively got worse from there. Obviously, because of all the stuff that I had been through as an almost 5-year-old, I had some issues. Sometimes I did understandably wet the bed.

What did these people do? They put me in a trunk and closed the trunk. And back in the late 70s, early 80s, those high platform beds were really popular like those king size beds think really would almost need, like the 3 step ladder just to get up on it, so like underneath the bed was probably about from your waist down so they would make me get in the trunk.

And then they slid the trunk under the bed so I couldn't get out even if I wanted to. They only let me out on a strict schedule. In the middle of the night and if I had already gone to the bathroom, they just left me in there. If I hadn't, then they would make me sit on the toilet until I finally went and then I had to crawl back into the box until morning.

I'm sure everybody can appreciate the fear, trauma, and agony that I went through. This was just the beginning of the abuse. As I stated, if they let me out of the box for the scheduled bathroom break and I'd already gone, they would wait till morning, drag me back out, walk me outside, literally outside with nature. Strip me down to nothing, take that dirty diaper and mash it on my head, and I was not allowed to remove it. And then I would proceed to be beaten and waterboarded, and I mean, like the hose shoved down my throat with it turned on full blast until I was almost drowning and becoming unconscious.

This went on for months. During that time, when they would do underwear checks is where the sexual grooming came in to play and the mom would just check and then would make me pull them back up. The father, on the other hand would actually touch it and then touch me to see just to see he's like, maybe you haven't peed yet, let's see if you need to pee.

And God forbid the son made me go with him on these hikes, out in the wilderness, which later turned into inappropriate, touching of him and him making me do things that a little girl should not be doing. I'm not going to go into specifics, and if I didn't do those things, he threatened to leave me out in the middle of the wilderness with the coyotes, or anything else that could get me and pick me to death or, I would die in the elements.

This was also followed by torturous behaviors of standing in the corner on one foot while balancing a pencil on the opposite hand while listening to classical music. And I would have to do it until the mother would say stop. Every once in a Blue Moon, she would doze off and take a nap, so I would keep a careful eye on her and I'd quickly sit down, and when she would start to stir, I would stand back up and act like I'd been standing there. The entire time. I can't even begin to tell you the horrific details that I'm leaving out.

I just want to paint you a picture of when they received me as a child. I had the softest light brown hair and the softest curls, think Shirley Temple if you will. After days and months of the mashing diapers into my head and not washing it out and not allowing me to wash it out. Not only did I get a scalp infection, but my hair became so matted and gross, that when I finally left there, which I'm getting ahead of myself, I'll backtrack in a minute. There was literally nothing that they could do. Except for to cut it all off where I literally look like a little page boy. My hair, turned bone straight and instantly jet-black.

At a certain point I did notice through the abuse that there were cameras in the bedroom and there was like this camera thing in the garage, but I really at my age, I didn't realize what the thing in the garage was, but what happened 1 day is one morning when they pulled me out of the trunk. At a certain point I had learned to just hold it, and I would just stop eating and drinking at night just so I didn't have an accident. But then they started getting to the point where they were forcing me to. It was almost like they wanted me to have an accident so that they could continue the torture, and it was in one of those mornings they got caught slipping and I saw a wall of videos hidden behind a panel one day. The dad had an emergency and had to go into town. I don't really remember what it was because certain specifics have gotten lost over time when it comes to that.

All I know is that at some point, the mom got a call, and she was acting very erratic and everything else and she kind of forgot about me for a minute and so I took that opportunity, to call my grandmother. And I still know my grandmother's phone number to this day, I knew it by heart. Because my grandmother used to tell me to call her when my mom was acting up.

So, I called my Grandma when I finally got an opening and mind you this entire time, I hadn't seen my social worker, and I hadn't seen my family or my grandparents, which I thought was very odd and my Grandma was like "I thought you've been sick".

She's like "what is going on"? I told her everything and I'm like, "I got to go I got to go. They're gonna find me. I got to hang up." And what a lot of people don't understand is that my grandmother worked for the sheriff's department in Ventura County. She was on the administrative side. She was very well-known. Unfortunately, nobody came that day and I really thought that I was just gonna be left abandoned that night. I had a really bad night.

The son had just taken me on a really long hike. Things got intense during that hike. When I came back, the dad wanted to check my underwear. It was just too much. My little brain just broke that night, so I had a couple accidents during that time. Both urinary and fecal. The fecal was diarrhea like you know, my body was starting to break down.

Fast forward to the next morning. They're literally out there, actively mashing the diaper to my head. Mocking me in saying the most God, awful things that somebody shouldn't even say to anybody never mind an almost 5-year-old and they had just got done like shoving the hose down my throat and pulling it out, turning it on full blast. I would choke and almost lose consciousness.

They would pull it out, I would cough, they would let me regain my balance and they would start it all over again. About the third time I just collapsed. I couldn't fight back. I couldn't take it anymore and about that time is when I saw blue and white lights. That's what I remember some of them might have had some red, but most of them were county sheriffs, and I just remember them coming. It was like in a movie where you just see people like see cars coming up a hit. Hill and I was just like, "oh my God, thank God, thank God, it's finally over".

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So, the police officers came the social workers were there. And the perpetrators were just trying to explain it away. They were like "you don't understand this kid, she's been putting the diapers on her head. She's the one that's been doing this." At first, they were just trying to listen to them and hear their side of the story until they started examining me, and they realized that their story didn't hold up. Because I had ligature marks from them, holding me down so I couldn't fight back. You know, I was soaking wet, and plus I hadn't sores on my head, my hair hadn't been brushed in months.

When they pulled me to safety and they let my grandmother on the scene and I was in the arms of my Grandma while I was sitting in the ambulance, I told them "They have done this before I'm not the only kid, they were taking videos." They said, "Are you sure? Do you even know what that means?" I kept telling my grandmother, "they're not listening, they're not listening". So, my Grandma responded, "you need to listen to her." and I cried out "Let me go, let me go". I was not going in that ambulance. So, my Grandma carried me inside with the officers and I was able to take them where the bedroom was, and I told him what panel to remove, because it was like a false wall.

And it had tapes upon tapes upon tapes, I don't remember how many there were, but they were stacked ceiling to the floor and a couple rows back. That's a lot of videos, a lot of kids that they victimized.

Both the husband and the wife were sentenced to prison. I don't know the outcome of the 17-year-old son. I do know that he got a lighter sentence since he was under 18 and he wasn't on any of the videos, and it was just my word against him. Somebody exclaimed that he got a six year sentence and ten years of probation. But I honestly don't know. This was just the first foster home. (To be continued in next couple of issues)

I went through some other foster homes. I started having really bad migraines and screaming fits from pain, which they told me years later, that they thought it might have been a brain tumor but fast forward, all these years later, I find out that I was actually well, I am autistic, and I was autistic, then.

And what I was screaming about my head hurting was probably my head really was hurting, but not in the way that they were thinking I was overstimulated we'll get back to that in a minute, put a pin in that.

So, after a few more failures and everything else, I finally got placed with a foster home that seemed very loving from the outside. Looking in now, mind you up into this point I have been through the ringer of both mental emotional physical and sexual abuse at the hands of the people that were designed to protect me and should have protected me, so I finally thought I got a good family.

The mom and dad seemed down-to-earth and normal. They seemed like they had a very loving middle class home. Everything looked good on the surface, and everything was good on the surface for a little while. So, for a year and a 1/2 they were nothing but kind and tried to work with me and my roadblocks and stuff like that. Then they were given a chance to adopt me, and they did. Months leading up to that adoption, I want to say 2 months, the atmosphere and everything around the home changed, they started getting very mean, curt and judgmental.

The emotional and verbal abuse had started. Now mind you, I was a kid that was autistic and had been through a lot of traumas, that was expected to just turn around and just live as a perfect kid with no problems. Come to find out the only reason they adopted me was because one you do get money for that and two they realized I did have problems, but they were already this far in, so they just adopted me so that they would have a live in maid, a caregiver and a babysitter, because not soon after I was adopted, they turned around and took in 2 infants that were twins that had a lot of problems.

(This story is not over yet there will be more installments in the upcoming issues. However, the reason for this story being put in here today is it comes from a member of our community. It is a true story and she is telling this to not only help herself heal but to also shed light on a very important topic that is affecting our world today. It is with gratitude that I am offered the privilege to publish her story.)

Faeries of the World

Ankou

Land of Origin: Brittany

Other Origins: Ankou is part of the faery lore of Cornwall and Wales, and is deeply a part of Irish mythology

Other Names: Death, The Grim Reaper, Father Time

Element: All Elements including Spirit

Appearance and Temperament: Being the personification of Death, he appears in various forms most notably in the form of a robed skeleton carrying a scythe. Though often time he is met with fear and dread, in truth he is a very caring and Benevolent spirit helping to ease the transition of the soul into the next lifetime.

Time Most Active: All Year

Where to Find Him: Unknown.

How to Contact: Contacting him is not advised. .

Magickal and Ritual Help: If you should happen to see him be not afraid. Instead observe at a safe distance and recognize that he is there to ease in a transitioning.



Raucie Reynolds Interview:

ED: Good afternoon, everybody. Welcome to Today's Witch Magazine interview with Raucie Reynolds, otherwise known as the Gothic granny, I believe. Raucie is a pagan minister and a chaplain over RIT, it is.

Raucie: That is correct. I am the pagan chaplain at RIT and a high priestess.

ED: If you'd like to tell us a little bit about your chaplaincy and what got you started in working in that field and give us some insight on what you do as a chaplain and how your congregation and so forth and things.

Raucie: Okay. So about 16 years ago, I decided that I was going to start a dessert and dialogue event at RIT and the dessert and dialogue event was something that invited people of all different faiths to come together and discuss a topic. The topic would be winter holidays and that kind of got me thinking, you know, we really need to have a pagan chaplain here at RIT because there were representatives for, you know, the Catholics, there were, you know, all the other religions, but there was no one there to represent the pagan students.

Over the years, they would send students to me if students came to the Religious Life Center and asked, is there a pagan on campus? They would say, oh, see Raucie. So, for about 10 years, I was doing work with students, but not officially as a chaplain, and a part of that was their requirements. This is one of the things about becoming an official chaplain at a university or a hospital.

There are requirements that as pagans, it's not always easy for us to meet those requirements. For example, you have to have a sending, you have to have a sending like a church or, you know, organization, someone who sends you, because as a chaplain at a university, your community or the organization is the organization that pays you. Most universities do not pay chaplains.

So that was part of it, not having a sending organization. And also, I think that there, well, I know that there was some resistance to it. People felt like we don't really need a pagan chaplain.

Why do we need a pagan chaplain? You know, so for 10 years, I was convincing them of why we needed a pagan chaplain. And then what happened was a new director came in, and she was Buddhist. And right away, someone said, hey, do you know about Raucie? You know, she's been doing this work with the pagans.

She even won an award. I actually won an award at the university for the work I did with the pagan students. And, but she's still

not officially listed.

And so, the director contacted me and said, we need to fix that. And, you know, in looking at their rules, we were able to produce things that would work that weren't necessarily, because their requirements were built on a, you know, thinking about how churches are built with a hierarchy, which, of course, as pagans, we don't have that. We don't have a main church that we go to.

We're going to talk, and we're going to do this for Raucie. So, what I had to do was I needed to get letters of recommendation. I got more letters of recommendation than any of the chaplains that they at that current time had.

And I had to meet with two different groups of people and talk about, you know, why it was important. And then six years ago, I officially became the pagan chaplain. I am there to serve the students, all members of the RIT community.

I provide Wheel of the Year rituals. I am there to spiritually counsel students. And, you know, anybody, faculty, staff who is pagan can come and talk to me.

I help to facilitate workshops there. We have a discord where we talk about different types of pagans. So, my role there is, you know, to be an example for students who are pagan, and also some of the things that students said to me that made me realize how important this was.

I had a student last year who said, I came to RIT because I heard that there is a pagan chaplain here. This was a student who was raised pagan, and it was particularly important to them because they couldn't find that anywhere else. And the students who have said what a difference it made for their four years at RIT to have somebody that was like them, you know, and that's so important.

All students should have the same things offered to them. So, you know, for many, many years, there was this hole, you know, that was not being filled for pagan students. So that's what I do.

I have an office there. I also work with other chaplains. We work together.

You know, when something is happening, we all come together to help the students. There's a 365 program at the beginning of the year where we provide spiritual experiences. And I lead a labyrinth walk for, you know, like 30 students at a time.

And these are students that are not necessarily pagan. And one of the things I'll say is I'm available to all students. They do not have to be pagan to come to me.

ED: Right. Well, that's, as a chaplain that we have, I'm known as a, I'm a minister. I'm a reverend.

And as a reverend, I have a responsibility to the community as a whole to provide religious and spiritual counseling. I find it interesting that you have, that it started off in the military in 1983 with the Detmer Act, that chaplaincy started increasing into Wiccan pagan chaplains, you know, chaplains being initiated into the military.

That's where we had a good start in building chaplaincies because they had the same issue. They had the issue that you mentioned that we don't have an organized set of our religion.

Rauncie: Yes, that is a problem for a lot of people trying to get into this kind of work.

ED: There was an importance in having economical counseling for those of alternate religions. In all forms, there's a definite importance to that, because the fact that not everybody practices the same religion, that's what the United States was founded on.

But the principle is that we don't have to practice the same religion, and that the government cannot control the religion. And religion can control the government in, you know, our country.

I think it's fantastic, the work you're doing, you know, and becoming a pagan chaplain is excellent, which for the college is an excellent start to helping other colleges.

Rauncie: Absolutely.

ED: Making it, you know, make the acceptance of the chaplaincy in our colleges.

We are in jails and other institutions that don't have pagan chaplains, I've talked to the chaplaincy over in jail several times with my work. So, what would you recommend saying to other people who have our beliefs and who are willing to take the steps to come forward and work with the schools and colleges and stuff like that and develop a chaplaincy? How would you go about that?

Rauncie: there are a few ways that are really helpful. First of all, one of the things I did not say is that I do have a unit of CPE, which is training for chaplaincy.

I did that at a local hospital. CPE training is one way to get, you know, that those letters behind your name, you know, I have done this. I've had actual training.

You know, I want to say that I was incredibly lucky in the situa-

tion I was in because I was well known at the university. It's really important to get to know people, to be involved with that university in other ways. I retired from RIT.

I was an assistant dean when I retired in 2020, and I had been at RIT for 17 years when I retired. So, you know, if you're already a part of the system, the family, that helps because universities tend to be very protective about who comes in. So, getting to know people, volunteering to be a part of things, letting people get to know you as a person is really, really important.

But as far as training, CPE, I definitely would recommend that. You know, there is Cherry Hill Seminary, which is a pagan seminary, you know, but volunteering, even if you went to their spiritual life center and said, look, I'm a pagan. I am a leader in my community.

I do rituals. Would you allow me and work with me to, you know, have a ritual on campus for pagan students and see if there's an interest? You know, I found that at RIT, RIT is a vastly different kind of university. It's lots of very nerdy kids and they call themselves that.

I'm not just saying that. And we had so many students, and we still do, it even surprised the university that there is such an interest in this. The other thing that I used to do is I contacted professors on campus who taught classes that maybe a talk about paganism would be welcome.

And I did that for years. I talked in an anthropology class. I talked in a class about religion.

I can't remember what the name of the class was, but, you know, if you go in and you look into the catalog and you see, hey, there is a class here where they're looking at all kinds of different religions, contact them and say, this is what I do. I am a practicing pagan. Would you like me to come and give a talk? You know, this is another way of getting people to know you.

So really, it's like laying the groundwork first, you know, because if you just come in and present yourself and say, I want to be the pagan chaplain here and nobody knows you, you know, it is going to be a lot harder. And I feel really blessed that I had the situation that I had. And there was some pushback.

I want to, I want people to understand that. And you probably already know that, you know, when I was announced as the official pagan chaplain, you know, there were people who said things, but that's our world, you know, people said, oh, I don't want anything to do with that place anymore. That's a witch.

Even when I did the dessert and dialogue, somebody went to the office of diversity and inclusion and complained that, that a witch was running a workshop and they said, do you know what this office is? You know, this is about diversity and her, you know, all religions are allowed. So, and, and I think, you know, I'm not laughing at the person I'm, I'm just laughing at the situation. And also, I think it's just because of ignorance of who we are.

They don't understand. So, a big piece, again, educating, educating people about what you do. Also, the one thing that I do tell people, if you are thinking about doing this, because you're not going to make a lot of money, what I do is volunteer.

Even though I have my own office, even though I'm an official chaplain, I don't have a sending line.

ED: We have, we're having a little bit of a technical issue. Okay.

That would be, that's work. I'm back with you. So go ahead.

Rauncie: Okay. Okay. I was just saying that, you know, this is not something that you're going to make a lot of money doing.

I do this as a volunteer. I'm able to do that because I'm retired. I would love it if universities would pay chaplains, but that's not the way that works.

So, and the Pagan community doesn't have, you know, things set up to pay a chaplain to represent them.

ED: So. I would, first of all, I think, and I feel personally that it should not be about the money.

It should be about the education. It should be about the whole spiritual understanding of what paganism, and everything is, what we have practiced, because we have a growing religious field. Okay.

We don't call ourselves a religion. We call ourselves a spirituality. Yes.

But we have a growing religious base. We have more people are coming to paganism and finding our paths because they are more individualized. They're more allowable for individualization as opposed to some of the other religions who are predominantly power controlled.

You know, you have to obey the rules and stuff like this, where we don't have a binary set of rules. We have a moral standing and format, which we practice, which we demonstrate in our practices as well. Most in the Wiccan traditions, we call it the reed, you know, which is basically a, basically a poem that says how we put what we practice in our, some of our moral standings and guidelines.

The main aspect of it in the harmony, none do what you will is a key factor, you know, but so more people are turning towards pagan spiritualities because, and we need to be able to address that in this current population, because we are, we have a population increase, but at the same token, maintain our individuality and spiritual, spirituality as opposed to religion aspect. So as a, I think it's important as reverends and multi, well, we're both basically multi-religious reverends. We can cover both.

I know that you're, you, and I both have similar degrees in that, where we can cover reverend ship and theology and all theologies, basically, studying all theologies. I think it's important that we develop some sort of chaplaincy or something like that. You agree with me on that.

Rauncie: Absolutely.

ED: We need to be able to educate and maintain more structure and structurally organize ourselves a little better, put a better light, I think, on paganism.

Rauncie: Absolutely Yeah, I agree with that. And, you know, we had that little discussion earlier about herding cats. It's not always easy in the pagan world.

Because there's so many different kinds of things, you know, and this is one of the things I educate people on. There are many different kinds of pagans, so, yes.

ED: But we have to get people to understand we are part of your community.

We are your doctors, your lawyers, your teachers. You know, we're your next door neighbor.

Rauncie: Right, right. Yes. And there are a lot of us. And I think of those people, so there's two things I see.

More people are coming out and feeling not afraid. But it also depends on where you live. I live in Western New York, where I live.

And because I've been out for an exceedingly long time, I don't think twice about it. But I also know that there are people who may not be able to be out because of their family, because of where they live. You know, there's all these things.

But if you have people like us who are, you know, like in my case, saying, look, I was an assistant dean at a college. I live a normal life, you know. Yes, my house is spooky, but it's because I like it, you know, my style.

But if you have people like us who are, you know, like in my case, saying, look, I was an assistant dean at a college. I live a normal life, you know. Yes, my house is spooky, but it's because I like it, you know, my style.

But, you know, we're just like everybody else, you know, we're human beings. And, you know, we all have the right to practice whatever our religion is, as long as we're not harming others. You know, that's especially important that we're not harming others and trying to push our religion on other people.

ED: Right. Pagans don't proselytize. We don't proselytize at all.

We educate when people ask us about what it is we do. We're happy to be educated, but we do not proselytize.

Rauncie: Absolutely.

ED: We don't go around preaching that this ours is the only way because we know ours is not the only way. Ours is, you know, just our way. Right.

And our spiritual beliefs and that, but we don't sit there and say ours is the only way because we don't know the answers. That's right. We're like every other human being, guessing.

Rauncie: That's right. You know, and I always say this, it is okay when somebody asks you a question to say, you know, I'm not sure about that. Or, you know, let me look at it and let's talk about it.

I'm never afraid to say to my students, you know, I'm not sure about that. Let's look it up and we'll learn together, you know, whatever. Yes.

You know, one of the things I did want to touch on about being a Pagan chaplain at a university was my students and also just in general, our Pagan student club being targeted because, you know, of people not understanding what we are. We haven't had anything really bad happen, but we did on two occasions have our altar desecrated. But, you know, that is pretty bad.

We set up a Samhain altar every year and other spiritualities do the same thing. And they're out in a shared space. And so, what happened was a student came along and, you know, messed up the whole altar, stabbed some candles.

You know, it was, I'm sure, out of fear. We did not have cameras at that time, so we didn't know, you know, who had done this or what had happened. The university was amazing.

They stepped right in. They said this is not acceptable. Within a few weeks, there were cameras, you know, so that our anything that we have could be protected.

And then, I don't know, maybe six months later, we had a small

little altar that we have in a shared room where people can do meditations. And someone had taken a stone that we have a pentacle on and had defaced that. But this was the coolest thing.

I was able to take that stone. We were having a ritual that night when we found it and talk in that circle about, you know, why this kind of thing happens and how we can respond in a positive way. And so, we took that stone and passed it around the circle, infusing it with positive energy.

And then we fixed the stone and put it back. And, you know, we did report it, of course. But this is something, because of the fact that people have misconceptions about us, that you must be prepared that things like that may happen.

ED: Yes. Well, one thing I like, one thing, now, I live in the South. I lived in Arkansas and in Missouri.

And I'm an incredibly open pagan. You know, I have no hesitation on keeping my pentacle in plain sight. In fact, I still wear both of them.

Rauncie: Well, I have a saying that says, which, witch, witch.

ED: So, you know, being an open pagan in a Bible Belt community was a little bit tricky, but not so much. Because one of the things is, if you carry yourself as what you are, professional in your field and so forth, and so on, you do anything, it doesn't matter what religion, what symbol you're wearing.

People don't see the symbol. It's all in the energy you project. If you're projecting a fear and that you're, you know, and afraid to come into the open public eye, I'm sorry to say this, but it's the truth.

You are what you project. If you project that fear, people are going to eat into it like a dog. They're going to sense fear.

And then they just react with it. So, one of the things I'd say as a practicing witch, which is I'm not a human being to begin with, I'm a human doing. I love that.

Because being's just a state of existing. I'm a human doing. Right.

Rauncie: Right.

ED: So, I, you know, project that same imagery in my aspect of my everyday thing. People know I'm a witch.

They have no problem with me. People don't fear me because I express myself openly as accepting other religious beliefs. I mean, I even have Christians on my staff in my magazine.

My best friend is a Christian and he's a co-writer of my books. But he's an open-minded Christian.

So, keeping an open mind, keeping an open mind is the most important thing.

Rauncie: Right. Right.

Yes. I feel really blessed that I work with chaplains that are very open-minded. You know, when I went in for my CPE training, it was myself, there was a Catholic, there was an Episcopalian, a Southern Baptist, a Holiness Pentecostal.

And, you know, it went fine, you know, because we were all there to, you know, do this training. And the first night, though, one of them said to me, wait, you're a pagan? How does that work? So, it was a great way for me to educate people about why someone like me could do chaplain work too. And I was raised Southern Baptist and Pentecostal.

So, you know, I do understand the religion and where they come from. And it was, you know, it was a really good experience for me. Though taking CPE is a very look-at-yourself, deep experience.

I'm really, really glad I did that.

ED: Well, as pagans, that's one of the first goals of the witch is know thyself. So, we have to educate, I mean, as an educator and a pagan elder, that's one of the first things or initiates I do is go through the know thyself process, which is self-awareness. And it's a very, very, my classes aren't easy on that. They take more than a year and a day to gain self-awareness. And I put them through several different things that are hard lessons to learn.

I mean, it takes four months just to do one part of it for me.

Rauncie: Yes. And I think, you know, it's a lifelong thing because lessons about us, like, just keep spiraling around.

And every time we see them, it's maybe from a different perspective as we age, you know, as we're going through things like, for example, my mother died a year and a half ago. And talk about like some deep work of looking at myself, you know, those are the things that we have to continue to work on as we grow as pagans and know more about ourselves. Absolutely.

ED: Well, we're coming up on the half hour mark, which is where I normally like to cut off our interview. So, let's, would you have any final suggestions to those aspiring to become chaplains that what they need to do, some of the things they need to do, is there a way they can contact you for assistance and stuff like this?

Rauncie: Sorry, Yes, Well, one of the things I did not talk about at the very beginning that I would like to share is that I also studied for four years with a tradition. I am part of the living tapestry tradition. And that is how I became a high priestess.

I think having some solid training in that way, because I could show this is all the work that I did. This is my high priestess, who, by the way, is a professor in Chicago now. You know, doing that work, working with a coven, working with other people is also

something that I think is really helpful.

Looking into the CPE, like I talked about. If you want to, if anybody would like to talk to me, and, you know, just one on one, Zoom call or whatever, I'm more than happy to talk to you, you know, about my ideas about how you can go about this.

You can reach me, probably at the best site, website rauncie.org.

I am on other social media, Facebook as Rauncie Reynolds, I am a public figure you can't automatically friend me. But if you message me then I can friend you. I am also on Instagram and TikTok, I am granny goth. Anybody who would like to talk to me about, or how do I do this, I am more than happy to help people.

ED: Thank you very much Rauncie. We are really appreciative of having you here and doing the interview. I hope it satisfies what you wished to do to explain some of the things on chaplaincy and some of the things you work with. It is really a pleasure speaking with you again. I have had the opportunity previously to have a conversation with you. I look forward to further conversations with you of course.

I want to say to everyone, thank you for reading us. We are looking for more interviews at Today's Witch Magazine. We are always open to new topics and new ideas. If you would like to have an interview with us, please feel free to contact us at todaywitch.net.



Types of Divination

C

Capnomancy (Captromancy): Divination by interpreting smoke rising from a fire, especially sacred fires.

Carrromancy (ceromancy, ceroscopy): Divination by interpreting melting wax (usually poured into cold water.)

Cartomancy: Divination using modern playing cards. Tarot and other divinatory cards are in this category.

Catoptromancy (catoptromancy, cattobomancy, crystallophony, crystallophony, dubjed, enoptromancy, scrying): Divination by interpreting images in a reflective or transparent object such as a mirror, crystal globe, or pool of water.

Causimomancy (Causimnacy): Divination from observing the behavior or reaction of objects placed in a fire. Good sign if combustible materials don't catch fire.

Ceneromancy: Divination using ashes.

Cephalomancy (kephalomancy, cephalomancy): Divination interpreting the skull or head of a donkey or goat.

Ceraunomancy (Ceraunoscopy): Divination by interpreting thunder and lightning.

Ceromancy (Ceroscopy): Divination from the figures produced by dropping melted wax into water..

Channeling: Receiving messages via the astral plain by allowing astral bodies to enter oneself.

Chaomancy: Divination by interpreting ariel visions.

Chartomancy: Divination using writing paper.

Chien Tung: Shaking of bamboo sticks in a container until one falls out. Each of these sticks is numbered and interpreted.

Cheirromancy (chirognomy, chirolgy, chiromancy, palmistry): Divination through analysis of hand shape, fingers, fingernails, and the palms.

Chronomancy: Divination utilizing the passage of time.

Clairaudience: Divination through hearing the future.

Clairgustance: Divination through smelling of scents coming from other dimensions.

Clairsentience: A form of clairvoyance where the seer senses but doesn't actually see the object.

Clairvoyance: Divination through seeing the future. Clairvoyance refers especially to the visual image of future events. Other forms of "seeing" the future are also called Clairvoyance. *Clairaudience (hearing), *Metagnomy (induced through hypnotic trance), *Precognition (inner knowing), * Psychometry (induced through contact with physical object).

Clamancy: Divination through interpreting the unexpected cries people make under various circumstances.

Cledonismancy (Cledonomancy): Divination by interpreting random events or statements.

Cleidomancy (clidomancy): A form of radiesthesia (pendulum) using a suspended key.

Cleromancy: Divination by sortition of dice.

Coffee Grounds: Using coffee grounds in a fashion similar to tea leaves for divinatory purposes.

Coins: The art of tossing 5 coins then interpreting them numerologically from head and tails combinations in order to divine the future.

Colorology: Divination using colors.

Conchomancy: The Santerian method of divination using seashells.

Coscinomancy (coskiomancy, Cosquinomancy): A form of radiesthesia (pendulum) using a sieve which is suspended by tongs or shears.

Cranioscopy (phrenology): Divination and character analysis by studying the shape and structure of the human skull.

Crithomancy (critomancy): Divination by interpreting food, usually cakes and breads, that are offered in sacrifice.

Cromniomancy (cromnyomancy): Divination by interpreting onions or onion sprouts.

Crystal Ball: A crystal sphere used for divination, especially scrying. Also called a showstone.

Crystallomancy (Crystalomancy): see catoptromancy. Scrying.

Cubomancy: Divinations using dice and Dominoes.

Cursed Bread: see aliphitomancy.

Cyclomancy: Divination by interpreting revolving wheels.

Cylicomancy: Divining using cups of water for scrying in.



Magickal Recipes for a Pagan Gratitude Gathering

Harvest Potato and Squash Gratin

-By Melina Valdejo, owner Pathways New Age Books

This gratin celebrates the grounding energy of potatoes combined with the abundance of butternut squash, layered with the sweet, savory flavor of onions. It's the perfect dish for a Pagan Gratitude ritual or harvest feast, honoring the Earth's bounty while providing nourishment and comfort. Potatoes represent grounding and stability, while squash symbolizes fertility and prosperity, making this a beautifully symbolic dish for gratitude and abundance.

Set the Space:

Cleanse your kitchen and tools with sage or palo santo to clear any stagnant energy. Light a candle (brown or green for grounding and growth), and focus your intentions on abundance, gratitude, and nourishment as you prepare the dish.

Bless Your Ingredients:

Speak your intentions aloud or quietly to yourself as you prepare, saying something like:

"I bless these ingredients with love, grounding, and abundance. May this meal nourish all who partake, bringing blessings from the harvest into our lives."

Ingredients:

- 4 large russet or Yukon Gold potatoes (grounding, stability, and nourishment)
- 1 medium butternut squash (abundance and fertility)
- 1 large yellow onion
- 2 tablespoons olive oil
- 1 ½ cups heavy cream or coconut milk
- 1 ½ cups grated sharp cheddar cheese
- 1 teaspoon dried sage (wisdom and protection)
- 1 teaspoon dried thyme (for courage and strength)
- 1 teaspoon dried rosemary (for remembrance and love)
- 1/2 teaspoon cinnamon (for prosperity and spiritual clarity)
- 1/2 teaspoon salt (purification)
- Freshly ground black pepper (for protection and banishing negativity)
- Fresh parsley for garnish (gratitude and renewal)

Instructions:

1. Preheat your oven to 375°F (190°C). Lightly grease a large baking dish with olive oil, focusing on the protective and healing qualities of the oil.
2. Thinly slice the potatoes, butternut squash, and onion into 1/8-inch rounds. As you slice, meditate on the symbolic layers of grounding (potatoes), abundance (squash), and balance (onions) that you are building in this dish.
3. In the prepared baking dish, begin layering the slices of potatoes, squash, and onion. Start with a layer of potatoes at the bottom, followed by squash, then onions. Continue layering until all ingredients are used, ending with a layer of potatoes on top. As you add each layer, sprinkle a bit of salt, pepper, and the dried herbs (sage, thyme, and rosemary) over the vegetables, visualizing the dish filling with blessings of protection, wisdom, and love.

4. (For the cream) In a separate bowl, whisk together the cream (or coconut milk), cinnamon, and a pinch more salt and pepper. Pour this mixture evenly over the layered potatoes, squash, and onion
5. Sprinkle the grated cheddar cheese over the top layer of potatoes. Cover the dish with foil and place it in the oven to bake for 45 minutes
6. After 45 minutes, remove the foil and continue baking uncovered for another 20-25 minutes, or until the top is golden and bubbly, and the potatoes are tender.
7. Remove the gratin from the oven and let it rest for a few minutes. Garnish with freshly chopped parsley, symbolizing gratitude and renewal. Before serving, hold your hands over the dish and say a blessing such as:

“As we share in this meal, may we be grounded and nourished by the Earth’s abundance. May this food bring us together in love, balance, and gratitude. Blessed be.”

Harvest Spice Cookies

-By Melina Valdejo, owner Pathways New Age Books

These Harvest Spice Cookies are perfect for a Pagan Gratitude Gathering, symbolizing the abundance, warmth, and gratitude of the harvest season. Created with autumn spices, honey, and grounding oats, these cookies offer not only a sweet treat but also a connection to the Earth's blessings. Each ingredient carries its own magickal properties and can be found below.

Ingredients:

For the Cookies

- 1 ½ cups all-purpose flour (protection and grounding)
- 1 cup rolled oats (stability and strength)
- ½ teaspoon baking soda (expansion and change)
- 1 teaspoon cinnamon (prosperity, protection, and spiritual clarity)
- ½ teaspoon nutmeg (luck and abundance)
- ¼ teaspoon ground cloves (protection and banishing negativity)
- ¼ teaspoon salt (purification)
- ½ cup unsalted butter, softened (nurturing and comfort)
- ½ cup brown sugar (grounding and sweetness)
- ¼ cup honey (prosperity and love)
- 1 large egg (renewal and new beginnings)
- 1 teaspoon vanilla extract (love and harmony)
- ½ cup chopped nuts, such as pecans or walnuts (wisdom, strength, and protection)

Optional Add-ins:

- ½ cup raisins or dried cranberries (protection, love, and remembrance)
- ½ cup chocolate chips (indulgence and joy)

Instructions:

A good rule of thumb is to cleanse and bless your space before beginning.

1. Preheat your oven to 350°F (175°C). Line a baking sheet with parchment paper.

2. In a medium bowl, whisk together the flour, oats, baking soda, cinnamon, nutmeg, cloves, and salt. As you combine these ingredients, focus on their grounding and protective qualities, forming the stable foundation of the cookies.
3. In a separate large bowl, cream the softened butter and brown sugar until light and fluffy. Add the honey, egg, and vanilla extract, beating until smooth.
4. Gradually add the dry ingredients to the wet ingredients, stirring until fully incorporated. If you're adding nuts, raisins, or chocolate chips, fold them in now.
5. Using a tablespoon, scoop portions of dough onto the prepared baking sheet, leaving about 2 inches between each cookie. As you shape each cookie, take a moment to reflect on something you are grateful for in this harvest season.
6. Place the cookies in the oven and bake for 10-12 minutes, or until golden brown around the edges.
7. Once baked, remove the cookies from the oven and let them cool on the baking sheet for a few minutes before transferring them to a wire rack.

Optional Magickal Blessing:

Before serving the cookies, gather around and say a simple blessing to honor the Earth's bounty and the warmth of the season:

"Blessed be the harvest, the Earth, and the hands that prepared this meal. As we share these cookies, may we be filled with love, protection, and gratitude for all the blessings in our lives. May the warmth of the season guide us through the colder months ahead. Blessed be."



Don't Be Afraid Of The 'Bad' Tarot Cards

By Emily Thornton

Tarot card reading can be a great way to preview your future. It can inform you of the opportunities, happiness, and abundance coming your way and prepare you to receive these gifts from the Universe.

Tarot cards also provide insight into unfortunate events, such as losing a job or a loved one, facing financial issues, and much more. Often these tarot cards that represent distressing news are considered 'bad' and cause a lot of frustration and anxiety. It is essential to recognize that these cards are not bad in themselves. They might be the bearer of bad news, and they might be terrifying to look at, but the insight they provide on the difficulties of your future prepares you to tackle these problems head-on! They are providing you with the wisdom to overcome any struggle.

Cards like Death, The Devil, or The Tower are often considered bad cards, but accepting why they aren't harmful requires an understanding of their purpose.

Reframing The Scary Cards

While most of these cards will offer insight, some will also bring bad news, but you might be interpreting these cards with a deeper intensity than required.

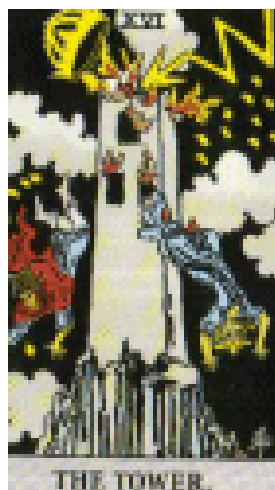
The Tower

This card holds an image of a tower being struck by lightning. There are flying objects bombarding the Tower, and we see illustrations of panic and fear.

The card represents a sudden, frightening, and life-altering event that will follow a disaster. When this card is drawn, the general assumption is that it is a sign of something horrible occurring at a greater magnitude, but that might not always be the case.

No doubt that this card represents destruction, but it does not necessarily have to be at a vast level.

Here is what the card means. It is the Universe opening your eyes to a structure in your life that was built on unstable foundations. It is not destruction that is coming, but rather foundational change that is required.



This is the kind of change that will be beneficial for your growth. Deep within, you will be grateful for this loss since there will be recognition of how it was no longer serving your higher purpose.

The card is awakening you to the higher truth and giving you a chance to grow towards the future. If you follow the advice of this card, evaluate your life, and make the required improvements and adjustments, you may discover that these so-called terrible cards have provided you with a great benefit.

Death

The card of Death is the embodiment of fear. A skeleton is riding a horse, surrounded by dead and dying people. That surely can't be a good sign?

While the card is quite intimidating, it does not just represent the death of a person. It represents the end of an era. This can mean the end of a job, a relationship, or an opportunity; anything that no longer serves a positive purpose in your life.

It shows the end of a cycle and a transformation waiting to happen. It is important to mourn the loss of the ending but also to accept the new beginning with an open mind and heart. If you stick to these required endings, you will only cause more pain and agony.

The card advises you to choose to cross the threshold, accept the renewal, and enjoy the freedom that is essential to your growth. The Universe is giving you a blank slate to start over; embrace it.

Ten Of Swords

There is nothing visually appealing about this tarot card. It holds an illustration of a man lying on his stomach with ten swords stabbed into his back.

Scary? Yes, absolutely.

While this card shows the desire of every homicidal individual, it is not about murder, heartbreak, or backstabbing. It is about change.

As humans, we become too comfortable in our zone and often are resistant to change that requires us to put in more effort. This card reminds us of how we continue to hurt ourselves in the process of this resistance.

Drawing this card might mean that there is about to be a sudden breakup, or you are about to face the loss of a job. However, these endings have been long overdue, but you have denied it. The change that you fear is the change that is



going to happen without your permission now.

Hence, it is ideal for preparing yourself and accepting the change as it comes. The swords represent what needs to be cut out of our life, so be prepared to do so. Ten Of Swords does not bring any happy news, but it does bring a needed ending so you can continue to grow.

The Devil

The Devil card is painted with a picture of a devil sitting on a high chair. A man and a woman are tied to him with chains. A pentagon is designed at the head of the devil, and the man and women also show devilish features.

This card alone can put anyone in a state of anxiety, and quite frankly, it can be challenging to decipher. Despite common assumptions, the emergence of this card doesn't indicate that you are destined to hell, that death is coming your way, or that you have done something terrible.

It does, though, suggest some toxicity in your life. Maybe you are or will soon be trapped in addiction. Perhaps you're being controlled by fear. Maybe you're self-destructive, and perhaps you're surrounded by flawed individuals and circumstances.

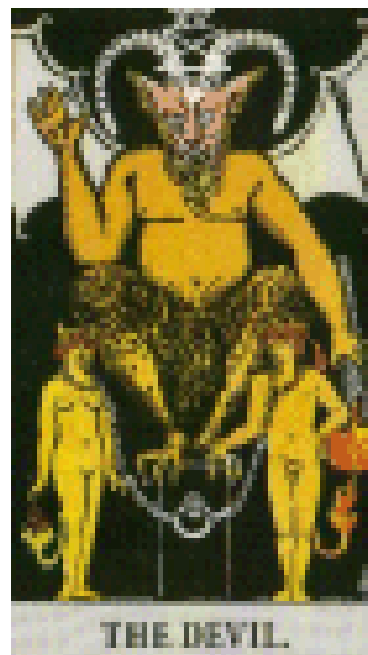
The Devil card should be a reminder to evaluate your life and make any necessary adjustments.

Understanding The Meanings As A Whole

These cards alone might be a bearer of bad news, but as we discussed, they often bring strength, acceptance, and new opportunities that we sometimes overlook.

The 'bad' tarot cards have meanings, but these are interpreted independently. Oftentimes in tarot readings, more than three cards are being drawn. Each card has its own meaning, but the message these cards provide is interpreted as a whole, not individually.

Hence, understand that hard times are a part of life and are bound to come. But after the rainstorm comes a rainbow.



Dictionary of Pagan Terms

L-Words

Labrys: A double-headed axe which symbolized the Goddess in ancient Crete, still used by some Wiccans for this same purpose. The labrys may be placed on or leaned against the left side of the altar.

Lammas: See Lughnasadh.

Lamps of Art: Candles used to illuminate the altar at a ritual, they may be white or colored to correspond with the sabbat being celebrated or the magickal work being done.

Law of Return: Whatever energy is sent out returns to the sender multiplied. Some traditions say that it is multiplied by three, and therefore call this principle the "Threefold Law".

Law of Three, The: A Wiccan belief that our actions, both positive and negative, will be returned to us three-fold.

Laws of Witchcraft: A list of rules for Witches, focusing on individual conduct and coven operation. They are sometimes called the "Ordains" or "Ardaynes". Several versions exist. Their origin is unclear; they may be from the Burning Times, or recent, or a patsche of ancient and modern.

Left-Brain Function: The linear-logical, word-and-number-using, analyzing, basically masculine function of the left hemisphere of the brain, which controls the right side of the body; balanced by the right-brain function, the intuitive, image-forming, synthesizing, basically feminine function of the right hemisphere of the brain, which controls the left side of the body.

Left-Hand Path: Generally used to mean black-magick working, but this is really a corruption of its original Tantric meaning.

Lemuria: In esoteric thought, an ancient civilization believed to predate Atlantis.

Lesser Sabbats: See Sabbats.

Ley Lines: Subtle energy lines, straight or spiral, that connect ancient sites or prominent points in the landscape.

Libation: Pouring a little wine or other liquid on the ground during ritual as a way of thanking the Earth for her bounty.

Library: Most Witches collect books on the Craft, ancient religions, mythology, nature magick, ceremonial magick, the Qabalah, and related subjects. Be careful in your selections, as there is still a great deal of nonsense about the Craft in print.

Light Body: A subtle energy body vibrating at a very high frequency. It is the vehicle for the soul and higher consciousness.

Light Library: An energetic repository of healing and knowledge.

Litha, Lithas: An alternate name for Summer Solstice, June 21st. 2The Summer Solstice, A Wiccan religious festival and a traditional time for magick. Also known as Midsummer. 3Germanic name for the celebration of Midsummer. One of the eight sabbats of the Wiccan year, celebrated on or around June 21.

Luck, Good: An individual's ability to make timely correct decisions, to perform correct actions and to place herself or himself in positive situations. 'Bad Luck' stems from ignorance and an unwillingness to accept self-responsibility.

Lughnasadh: A Wiccan festival celebrated on August 1st, also known as August Eve, Lammas, Feast of Bread. Lughnasadh marks the first harvest, when the fruits of the Earth are cut and stored for the dark winter months, and when the God also mysteriously weakens as the days grow shorter. 2The August-Eve Great Sabbat, normally celebrated on 31 July. Its name means 'Festival of Lugh', the Celtic God of Light. It is also sometimes called Lammas after its Christian equivalent, and it is associated with the harvest. Lúnasa is the Irish Gaelic name for the month of August, and Lunasda the Scottish Gaelic name for Lammas, 1 August. The Manx for Lammas Day is Laa Luanys or Laa Lunys. 3Ancient Irish fire festival honoring the god Lugh. One of the eight sabbats of the Wiccan year, celebrated on August 1.

Lunar Cycle: The roughly 29-day cycle during which the visible phase of the moon waxes from dark to full and wanes from full to dark again. Much magick is geared to the energies present at certain phases.

November 2024

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
					1 Caileach's Reign New Moon	2
3	4	5	6	7	8	9
10	11	12	13	14	15 Super Beaver Moon	16 Night of Hec- ate
17	18	19	20	21	22 Night of Shiva	23
24	25 Celtic Tree Month of Elder Begins	26	27	28	29 Feast of Hathor	30
31						

November 1, Caileach's Reign– Day of the Banshees. New Moon

November 15, Super Beaver Moon

November 16, Night of Hecate

November 22, Night of Shiva

November 25, Celtic Tree Month of Elder Begins

November 29, Feast of Hathor

Gods and Goddess of the World

Siberia

Chuckchee

Kavra'nna, Kere'tkun, Ku'urkil, Lietna'irgin, Mratna'irgin, Na'chit-na'irgin, Nu'tenut, Picvu'cin, Tenanto'mni, Tnecei'vune, Tne'sqan, Va'irgin, Wu'squus

Kamchadal

Kutkhu, Nenekicex, Si'duku, Si'mskalin, Ti'zil-Kutkhu

Ket

Es

Koryak

Eme'mqut, I'lana, Ina'hitelan, Miti, Na'ininen, Na'nqa-ka'le, Qaitakalnin, Qeskina'qu, Quikinn A'Qu, Tamu'ta, Tatqa'hicnin, Ta'yan, Tenanto'mwan, Tna'nto, Toko'yoto, Tomwo'get, Ve'ai, Velaute'mtilan, Ya'china'ut, Ya'halan, Ya'halna'ut. Ya'qhicnin, Yine'ane'ut

Tungus

Hinkon, Mayin, Ti'hmar

Yakut

Aha, Ajysyt, Arsan Duolai, Ayi'-Uru'n Toyon, Tanara, Ti'ykitiy, Ulu'Tuyar Ulu Toyon, Uru'n Ajy Toyo'n, Uslo, Xaya Iccita, Yina'mna'ut, Yina'mtilan

Yukaghir

Kini'je, Kuju, Lebien-Pogil, Lo'cin-coro'mo, Lo'cin-po'gil, Me'mdeye-Eci'e, Peju'lpe, Pon, Pu'gu, Yeloje, Yobin-Pogil

Slavic

General

Dabog, Triglav, Veles

Hungarian

Boldogasszony, Isten, Ordog

South American

Aracania Indian

Menechen

Aymara Indian

Acacila

Aztec

Acolmitzli, Acolnahuacatl, Amimitl, Atl, Atlahua, Camaxtle, Ce Acatl, Centeocihuatl, Chalchiuhtlatonal, Chalchiuhtlicue, Cahlichintotolin, Chalmecacihuilt, Chalmecat, Chantico, Chicomecohuatl, Chicmexochitl, Chiconahui, Chiconahuiehecatl, Chiconahui Itzcuilli-Chantico, Cihaucoatl-Quilaztli, Cipactli, Cipactonal, Citlalatona, Citlallicue, Coatlicue, Co(co)chimetl, Coyolzahqui, Ehecatl, Ehecatl-Quetzalcoatl, Huehuecoyotl, Huehuecoyotl-Coyotlinahual, Huehuetotl, Huizilpochtli, Huixtocihuatl, Intal, Ipalnehmoani, Itzcuintli, Itzpapalotl, Itzpapalotl-Itzcueye, Itzli, Ixcozahqui, Ixnextli, Ixpuztec, Ixquimilli-Itzlacolihuiqui, Ixlilton, Izquitecatl, Kundalini, Matlalcueye, Mayahuel, Metztli, Mexitli, Micaptelacoli, Mictecacihuatl, Mictlantecuhtli, Mixcoatlcamaxtli, Moyocoyani, Nagual, Nahuiehecatl, Nahuiollin, Nanahuatl, Nappatecuhtli, Nextepehua, Ocelotl, Omecat, Ometecuhtli, Ometeotl, Ome Tochtli, Opochtli, Pahtecat, Painal, Quetzalcoatl, Quiahuitl, Tecciztecatl, Teicauhtzin, Telpochtli, Tepeyollotl, Tepoztecatl, Teteoinnan, Teteo Innan Teteo, Teteoinnan-Toci, Tetzahuateotl, Tetzahuatl, Teuhcatl, Tezcacoac Ayopechtli, Tezcatlipoca, Tezcatlipoca-Itztlacoliuhqui, Tezcatzoncatl, Titlachuan, Tlachuepan, Tlahuizcalpantecuhtli, Tlalachitonatiuh, Tlaloc, Tlaloquete-Pictoton, Tlaltecuhli, Tlazolteotl (Ixcuiname), Tloque Nahauque, Tomiyauhtecuhtli, Tonacacihuatl, Toncatecuhtli, Tonaleque, Tonatiuh, Totoltecatl, Tozi, Tzontemoc, Xilonen, Xipe Totec, Xochiquetzal, Xochiquetzal-Ichuchtl, Xolotl, Xolatl-Nanahuatl, Yacoacoliuhqui, Yacapitzahuac, Yacatecuhtli, Yaotl, Yahqueme, Yoallihecatl, Yaltecuhtli, Zapotlanetnen

Chimu

Ni, Si

Inca

Apacita, Apo, Huaca, Huanacauri, Ilyapa, Inti, Mam-Kilya, Mama-Qoca, Paca-Mama, Pachacamac, Pariacaca, Vairacohca, Wanka, Wawki

Mayan

Acan, Acat, Ac Yanto, Ah Bolon Dz'acab, Ah Cancum, Ah Chun Caan, Ah Ciliz, Ah Cuxtal, Ah Hulneb, Ah Kin, Ah Kin Xoc, Ah Kumix Uinicob, Ah Mun, Ah Muzencab, Ah Patnar Uinicob, Ah Peku, Ah Tabai, Ah Uincir Dz'acab, Ah Uuc Ticab Bacabs, Balam, Bolon Ti Ku, Boluc Chabtan, Caco, Chac, Chac Uayab Xoc, Chamer, Chaob, Chibirias, Chiccan, Chul Tatic Chites Vaneg, Cit Chac Coh, Cizin, Colel Cab, Colop U Uichkin, Cum Hau, E Alom, Ek Chuah, E Quaholom, Gukumatz, Hachacyum, Hahana Ku, Hexchuchan, Hunab Ku, Hunapu, Hunhau, Hun Hunapu, Hurucan, Ih Fen, Ikal Ahau, Itzam Cab, Itzam Na, Ix Chebel Yax,

South AmericanMayan (Continued)

Ix Chel, Ix Kanan, Ixtab, Ix Zacal Nok, Kabrakan, Kai Yum, Kakupacat, Kucumatz, Kukulcan, Mam, Manohel-Tohel, Menzabac, Ohoroxtotil, Oxlahun Ti Ku, Poxlom, Totilma'il, Tzultacah, Yum Cimil, Yum Kaax, Zipakna, Zotz

Mohica

Ai Apaec

Peru

Axo-Mama, Coca-Mama, Quinoa-Mama, Zara-Mama

Totonac

Taijin

Uitoto

Moma, Nainuema

Zapotec

Cocijo, Pitao, Cozobi

South PacificMelanesia

Nareu

Polynesian

Atea, Atua Fafine, Atua I Kafika, Atua I Raropuka, Avatea, Favarongo, Fe'e, Hakea, Hanui-o-Rangi, Haumea, Haumiatiketike, Hi'aika, Ikatere, Kahukura, Kane, Keawe, Ku, Laka, Lono, Mahuizez, Make Make, Malamagangaifo, Malamanganga'e, Marama, Maru, Maui, Oro, Papatuanuku, Pele, Pu Ma, Pusi, Quat, Raka, Ranginui, Rongomatane, Salevao, Savea Si'uleo, Tana'oa, Tane(mahuta), Tangaroa, Tango, Taumata-Atua, Tawhirimatea, Te-Aka-la-Roe, Te-Kore, Te-Manava-Roa, Te-Po, Te-Tanga-Engage, Tifenua, Tiki, Timaiti-Ngava Ringavari, Timatekore, Tini-rau, Tino Taata, Touia Fatuna, Tu, Tumatauenga, Tu-Metua, Tumuteeanaoa, Vari-Ma-Te-Takare.

Southeastern EuropeAlbanian

Shurdi

Slavic

Chors

TurkishCappadocian

Ma

Carian

Aphrodisias

West IndiesJavan

Saning Sari



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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.

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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.

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.

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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.



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