

TODAY'S

AUGUST 2025



WITCH

VOL .2 ISS. 11



TODAY'S WITCH

AUGUST 2025

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

contactus@todayswitch.net

(570) 534-7628

Publishing Data

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

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

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

Shelf Life: Perpetual, Collectable Magazine.

Supplements: Wheel of the Year Book (HC) 80pg; Puzzle book (SC) 150pg; Witches' Traveling Companion (SC) \$7.95 with a yearly subscription.

Today's Witch is Copyrighted as a collective work, monthly issue by Covered Bridge Press LLC. © 2023. This work is a collaborative collection. All works belong exclusively to the Author(s).



USA --Pennsylvania

Covered Bridge Press, LLC.

570-534-7628

contactus@todayswitch.net

Edward Sott

Editors Board and Staff

Edward Sott—CEO. President

David Larsen—Sales and Marketing

Earl Williams—Human Resources

Emily Thornton—Chief Managing Editor

Melina Valdejo—Staff Writer/Chief Admin Exec.

Zannah Matejak—Staff Writer

Published by Covered Bridge Press, LLC. © 2025 Vol2 Issue 11. Reasonable care is taken to ensure that "Today's Witch" articles and information is current at the time of publication. No responsibility can be taken by the Editors, or staff for any errors or omissions contained herein. Further more, responsibility for any losses, damages, or distress resulting from the information available in this magazine, is not the responsibility of Covered Bridge Press, LLC or its affiliates, and is protected under the First Amendment of the Constitution of the United States. Submissions are accepted to be paid upon time of publication. Covered Bridge Press, LLC. Does not guarantee the publication of your works. If they are printed by us you are acknowledging and giving us the right to print and reproduce your articles. The opinions expressed are those of the Authors and do not necessarily reflect the opinions of Covered Bridge Press, LLC. We reserve the right to refuse any articles or advertisements. We assume that the authors have full copyright ownership or permission. Covered Bridge Press LLC and Today's Witch will make all attempts to insure that copyrights are not violated. If any violations are discovered we will immediately retract the article and will attempt to inform the Owner of the violation. We reserve the right to republish any articles without extra compensation.

Table of Contents

Page 2.	Publishing Information'	Page 37.	My Journey by Brigid
Page 3.	Table of Contents	Page 38-41.	What Can the Trees Teach Us?
Page 4.	Meet the staff	Page 42-46.	Moon Goddesses of the World
Page 5.	From the Editor	Page 47-48.	Time and Tea Leaves
Page 6-8.	A Dictionary of Angels—Barbiel-Bezriel	Page 49.	Pagans Against Trafficking
Page 9.	The Runes—Thurisaz	Page 50.	Dictionary of Pagan Terms Y-Z
Page 10.	Taroscopes—August 2025	Page 51.	Types of Divination D-G
Page 11-13.	Reading the Bones; My journey into Osteo - mancy	Page 52.	Gods and Goddesses of the South Pacific
Page 14-15.	Lughnasadh: Honoring the First Harvest	Page 53.	Monthly Correspondences—August
Page 16-21.	Interview with Helena Dominic	Page 54.	Calendar August 2025
Page 22.	Herbalism—Achiote	page 55.	Mycology—Aniseed Cockle Shell
Page 23.	Stones—Afghanite	Page 56-57.	Chants for Lughnasadh
Page 24-25.	Recipes for Lughnasadh	Page 58.	Subscription Information
Page 26-27.	The Serpent Spiral	Page 59.	Advertising Information
Page 28-29.	Tarot Spread—Partnership Fulfilled		
Page 30.	Sabbat Ritual Worksheet for Lughnasadh		
Page 31.	Sabbat Correspondences—Lughnasadh		
Page 32.	Judgement—Major Arcana Card 20		
Page 33.	Understanding the Ogham—Nion		
Page 34.	The Tree of Life—Path 19		
Page 35.	The Dhammapada of Buddha Chapter XX		
Page 36.	Faeries of the World—Anthropophagi		

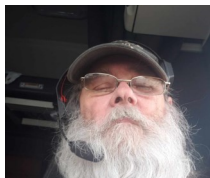


Meet the Staff

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.



David Larsen (Vice President)

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



Earl Williams (Hum. Res. Director)

My name is Rev. Earl Williams.

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



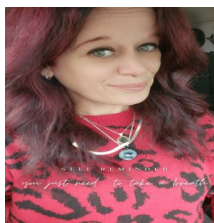
Melina Valdejo (Staff Writer)

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



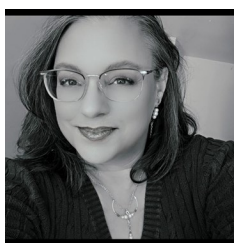
Emily Thornton (Managing Editor)

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



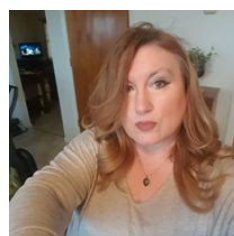
Zannah Matejak—Social Media Director

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



Christina Aul (Resident Crone/Staff Writer)

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



"Brigid" (Marketing Director)

Brigid, our newest Magazine member with Celtic and Indigenous heritage, joins Today's Witch Magazine as Marketing Director, writer, and instructor. A certified astrologer since age nine, she studied Celtic Wiccan/Druidic Alchemy and served as her local coven's historian for several years. With over 40 years of experience and more than 800 clients, Brigid has taught advanced students, marketed magazines, and ghostwritten books. She holds a Bachelor of Science, ODS, and Holistic Practitioner Certification.

Contact Information: Brighidsees@gmail.com or visit AstrologybyBrigid.com.

From the Editor and Staff.

Our New Offerings to Our Pagan Community

Welcome to Today's Witch Magazine! I'm Brighid, the new Marketing Director, with experience in publishing, business services, and a Fortune 500 cosmetics company. I'm excited to help bring new offerings and support to solo pagans, groups, shops, and publications. For more about my background, visit AstrologybyBrighid.com. We believe in our community and quality education! Today's Witch offers support for both individual practitioners and the broader community. The following new features are available to assist with building individual practices, communities, or businesses, and to provide resources for continued development.

***Calling All Pagans!!!! Pagan One and All Hear the Call!!! We invite community members to share their experiences and practices. Stories submitted may be selected for inclusion in the Magazine as part of our initiative to highlight different journeys along the Pagan Path. To have your story considered, please send it to editor@todayswitch.net. Selected submissions may be featured in the publication.

We prioritize community-focused, quality education. Affordable online classes (\$10-15) begin in October with eight experienced instructors teaching traditional skills. Follow us on Facebook at Today's Witch Magazine and Newsletters for updates.

*Check out our Newsletter to receive updates on educational opportunities, events, sponsor highlights, and more. Send your email to editor@todayswitch.net. If you have an event, product, or

***Do you have a book you have been aching to write and publish? We can feature you in

Today's Witch Magazine in the "Ex Libris section" where we feature new and old publications that are relevant to the "Old Ways." We can bring that Idea of yours to print/publish that book for you with our in-house Book Publishing company Covered Bridge Press. Information about our publishing company can be found on our website at todayswitch.net.

***Do you have a Business, Event or Art/Musical Groups, you would like to promote? We would love to highlight "Wolf Den Productions" & Pagan Artist Spotlight. We can provide a community outreach with coordinated VO Ads, Production and Distribution. Contact Information: Call 319-400-7583 or send email prairielandradionetwork@gmail.com. Schedule a 1 on 1 Conference At <https://calendly.com/wolfdenproductions>



Dictionary of Angels

Barbiel—Batariel

BARBIEL **ברביאל**(Barbuel, Baruel) once a prince of the order of virtues and of the order of archangels. He is the angel of the month of October and one of the 28 angels of the 28 mansions of the moon. Barbiel is equated with Barakiel (which would make Barbiel ruler also of the month of February). In the underworld, Barbiel serves as one of the 7 Electors, under the suzerainty of Zaphiel.

BARCUS **ברקוס**in Apollonius of Tyana, The Nuctemeron, Barcus is a genius (i.e., angel) of quintessence; he is also one of the genii of the 5th hour.

BARDIEL **ברדיאל**(Barchiel, Baradiel) in Jewish legend, the angel of Hail, along with Nuriel, the twin kadishin (quadisin), and others.

BARESCHEs or **BARESCHAS** "**בארשס**"(beginning") in the grimoires, a great angel invoked to procure the woman desired by the invocant.

BARGINIEL **ברגינאל**the governing angel of the 7th hour of the day.

BARIEL **בריאל**ruling angel of the 11th hour of the day; also, angel of the 4th pentacles of the planet Jupiter.

BARKEIL **ברקיל**an angel in Mandaean tradition.

BARKIEL **ברקיאל**(Barakiel) in Ozar Midrashim II, 316, one of numerous angelic guards of the gates of the East Wind.

BARMAN **ברמן**(Bahman, Bahram) in ancient Persian cosmology, a great mihr (angel) placed over all the animals on earth except man. Barman was also chief of 30 angels appointed to preside over the 30 days of the month. Barman is one of the amesha spentas, "the first intelligence, the first angel... from whom other spirits or angels proceed." He is "the mightiest of the angels whom the Muhammedans call Jabriel" (Gabriel). He was the angel of January and governor of the 2nd day of the month. Barman is usually pictured in an image of red stone, in human form, on his head a red crown. Omar Khayyam in the Rubaiyat sings of "Bahram, the great hunter."

BARPHARANGES **ברפרנג'ס**(Sesenges-Barharanges) in gnosticism, Barpharanges is one of the powers in charge of the spring fo the waters of life. (i.e., heavenly baptism). His name appears in Coptic magical texts.

BARSABEL **ברסבל**(Barzabel) in The Magus, one of the angels governing the planet Mars. His cabalistic number is 325.

BARTYABEL **ברטיבל**According to Paracelsus in his doctrine of

Talismans, Bartyabel is a spirit of Mars, serving the angel Graphiel, who is the presiding intelligence of the planet.

BARTZACHIAH **ברצחיה**(Barzachia) found inscribed as an angel's name on the 1st pentacle of the planet Mars, along with the names of Ithuriel, Madaniel, and Eschiel, all these angels' names being set down in Hebrew characters.

BARUCH (" **ברוך** blessed") chief guardian angel of the Tree of Life, according to the Apocalypse of Baruch. In Baruch Apocalypse, Baruch journeys through 5 heavens, in the 1st 3 of which he sees "evil-looking monsters." In an early Ophitic (gnostic) system, Baruch was one of 3 angels sent forth by Elohim (God) "to succor the spirit in man." In witchcraft lore Baruch is one of 7 devils who possessed the body of Sister Seraphica of Loudon.

BARUCHIEL **ברוכיאל**in 3 Enoch, one of the 7 great planetary rulers; and the only angel able to rout the female demon named Strife.

BARYÁ'IL **בריעיא**in Islamic apocalyptic writings, and angel encountered by the sufi Abu Yazid in the 7th Heaven. Baryá'il is found to be "of the tallness of the distance of a journey of 500 years. He is head of innumerable ranks of fellow dwellers on high. As in the case of offers in the lower Heavens (by the angel Láwidh in the 2nd and by the angel Nayá'il in the 4th), Baryá'il offers the sufi "a kingdom such as no tongue can describe," but the offer or bribe is resisted, Abu Yazid remaining throughout his mir'aj (heavenly ascent) single-minded in his devotion to God.

BASASAEAL **באסאאל**(Basasaeyal) in Enoch I, an evil archangel.

BASKABAS **באסבאס**a variant reading for Kasbak, one of the secret names of the angel Metatron.

BASUS **באסוס**in hechaloth lore an angelic guard stationed at the 4th heavenly hall.

BATALIEL **בטאליאל**one of the rulers of the 12 signs of the zodiac.

BATAREL **בטראל**(Batariel, Badariel, Batrael, Batarjal, Metarel) one of the 200 fallen angels in the Enoch listings. He may be invoked in ceremonial magic rites. The name Batariel appears in Talisman 4 of the Sage of the Pyramids.

BATARIEL, Batârêl (Aramaic: **בטריאל** Greek: **Βατριηλ**) was the 12th Watcher of the 20 leaders of the 200 fallen angels that are mentioned in an ancient work called the Book of Enoch. The name is generally believed to be "valley of God" bathar-el and Babylonian in origin. Michael Knibb lists the translation for this Angel based on the Ethiopic Book of Enoch as "Rain of God".

A Dictionary of Angels

Bathor—Beliar

BATHOR **באתור** in white magic, one of the 7 olympian spirits, known as Electors or Stewards of Heaven.

BAT(H) QOL **כל האמבטיה** (Bath Kol "heavenly voice" or daughter of the voice") a holy guardian angel said to have visited in his cell the 2nd-century sage Simeon Ben Yohai, reputed author of The Zohar. Bat Qol is held by many rabbis to be a form of divine pronouncement in the latter days when prophecy had ceased. She (for Bat Qol is female) is symbolized as a dove and may be compared, with the manifestation in this form, to the Holy Ghost in New Testament theophany. In a Syriac charm invocation, Bat Qol is referred to as "the Voice which called out to Cain the murderer, 'Where is thy brother Abel?'"

BATSRAN **באטסראן** one of the many names of the angel Metatron.

BAT ZUGE **בת זוגה** a term for the evil Lilith when she is regarded as the 10th of the 10 unholy sefiroth or divine emanations issuing from the left side of God.

BAZATHIEL **בזתיאל** one of the angelic guards of the 1st Heaven.

BAZAZATH **בזאזת** (Raphael-Bazazath) an archangel residing in the 2nd Heaven. In magical tracts generally, Bazazath (or Bazazarath) is reported to have put to flight, among other feats, a winged dragon (female) by the name of Obizuth.

BAZ BAZIAH **בזאז בזיה** a Talmudic angel invoked to cure cutaneous disorders.

BAZKIEL **בזקאל** an angelic guard of the 3rd Heaven.

BAZTIEL **בזתיאל** in hechaloth lore, an angelic guard of the 1st heavenly hall.

BEALPHARES **ביאלפארס** although characterized as a demon, Bealphares is also declared to be "the noblest carrier that ever did serve any man upon the earth." He must therefore be called a benign spirit. Moreover, he is not listed as a demon in any registers of underworld hierarchs.

BEARECHET **בארצ'הט** an angel of the Seal.

BEATIEL **ביתאל** an angel serving in the 4th Heaven.

BEBUROS **בבורוס** one of the 9 angels who will rule "at the end of the world."

BEDALIEL **בדליאל** an angel invoked to command or exorcise demons, as cited in goetic tracts.

BEELZEBUB **בעלזובוב** (Belzebud, Belzaboul, Beelzeboul, Baalsebul, etc. "God of Flies") originally a Syrian god, Beelzebub

is in II Kings 1:3, a god of Ekron in Philistia. In the cabala, he is chief of the 9 evil hierarchies of the underworld. In Matthew 10:25, Mark 3:22, and Luke 40:15, Beelzebub is chief of the demons, "prince of the devils" (as in Matthew 12:24), but he is to be distinguished from Satan (just as he is in all magic, medieval or otherwise). Christ, during his 3 days in Hell, gives Beelzebub dominion over the underworld in gratitude for permitting him (Christ), over Satan's objections, to take Adam and other "saints in prison" to Heaven. A popular title of Beelzebub was "lord of flies" Another of his titles was "lord of chaos", as given in the gnostic writings of Valentinus.

BEHEMIEL **בחמיאל** (Haniel, Hashmal) an angel with dominion over tame beasts. Behemiel is chief of the order of hashmallim, an order equated with that of the cherubim.

BELETH **בלת** (Bileth, Bilet, Byleth) once of the order of powers, an order to which he hopes to return, Beleth is a fallen angel in Hell where he rules 85 legions of demons. He is a king, rides a pale horse, and is announced by a blare of trumpets.

BELI **בלי** one of the angelic guards of the gates of the North Wind.

BELIAEL **בליאל** like Beli, an angelic guard of the gates of the North Wind.

BELIAL **בליאל** (Beliar or Berial) this great fallen angel, often equated with Satan.

BELIAR **בלאר** ("worthless")-interchangeable, in most sources, with Beliel. Beliar is mentioned in Deuteronomy, Judges, and I Samuel, always as evil, its symbol or personification. In apocryphal writings Beliar is the prince of darkness, supreme adversary of God. In The Martyrdom of Isaiah he is the angel of lawlessness. In The Gospel of Bartholomew, Bartholomew asks Beliar to tell who he is, and Beliar answers: "At first I was called Satanel, which is interpreted a messenger of God, but when I rejected the image of God my name was calld Satanias, that is, an angel that keepeth Hell (Tartarus). . . . I was formed the first angel . . . Michael second, Gabriel third, Uriel fourth, Raphael fifth, Nathanael sixth. . . . These are the angels of vengeance that were first formed." In Waite, The Lemegeton, Beliar is said to have been created "next after Lucifer." As a fallen angel Beliar boasts that he "fell first among the worthier sort." Milton calls him a "false-titled son of God." According to the Schoolmen, Beliar was once partly of the order of angels and partly of the order of virtues. However, Glasson, Greek Influence in Jewish Eschatology, argues that Beliar was never an angel and compares him with Ahriman, chief devil in Persian mythology, who was "independent of God and God's opposite equal." The tradition that Beliar is Hell's primate is carried on in the work of two modern writers

A Dictionary of Angels

Belphagor—Bezrial

BELPHAGOR or **BELFAGOR** or **BAAL-PEOR** **בלפגגור** ("lord of opening or "lord Baal of Mt. Phegor)-a Moabite god of licentiousness who was once, according to cabalists, an angel of the order of principalities. In Hell, Belphegor is the demon of discoveries and ingenious inventions. When invoked, he appears in the form of a young woman. Rufinus and Jerome identify Belphegor with Priapus (see Numbers 25: 1-3). De Plancy Dictionnaire Infernal indicates that certain dignitaries of the infernal empire served as special envoys or ambassadors to the nations of the earth, and that Belphegor was accredited to France. Victor Hugo in *The Toilers of the Sea* confirms De Plancy's accreditation of Belphegor to Paris.

BELSAL **בלסל** an angel of the 1st hour of the night under the rulership of Gamiel.

BELZEBUTH **בלזבוט** (Beezebuth) prince of seraphim. Belzebuth is not an angel but a demon, and the evil genius who governs the month of July (the opposite number to the angel Verchiel).

BENAD HASCHE ("**בנות האשה** daughters of God") female angels worshipped by Arabs.

BENCUL **בנקול** one of the 9 holy angels invoked in cabalistic rites in the general citation of Moses.

BENIEL **בניאל** an angel invoked to command demons for conferring the gift of invisibility.

BEN NEZ ("**בן נז** hawk") a name for the angel Rubiel or Ruhiel. Ben Nez exercises dominion over the wind. According to tradition, he "holds back the South Wind with his pinions lest the world be consumed." Ben Nez is referred to as a mountain as well as an angel.

BEODONOS **באודונוס** an angel invoked in the conjuration of the Reed.

BERATIEL **בראטיל** one of the ruling angels of the 12th hour of the day.

BEREKEEL ("**ברקיל** my blessing is God") and angel of the seasons in Enoch lore.

BERKA'EL **ברקאל** in Enoch lore, Berka'el is a leading spirit of 3 months of the year, serving under Melkejal.

BERNAEL **ברנאל** in Falasha lore, the angel of darkness; when he is identified or equated with Beliel, his is an angel of evil.

BESHTER **בסטר** the name of Michael in ancient Persian lore. He was regarded as providing sustenance for mankind, which would equate him with Metatron.

BETHOR **בת'ור** one of the 7 supreme angels ruling the 196 provinces in which Heaven is divided. Bethor rules 42 Olympic regions and commands kings, princes, dukes, etc., and "governs all things that are ascribed to (the planet) Jupiter." To do Bethor's bidding there are, in addition 29,000 legions of spirits.

BETHUAEL ("**בטואל** house or man of God") one of the 28 angels governing the 28 mansions of the Moon.

BETHUEL **בתואל** and angel's name found inscribed on an oriental charm (kamea) for warding off evil.

BETULIEL **בטוליאל** one of the governing angels of the zodiac.

BEZALIEL (also Busasejal, Basasael), Aramaic **ביאל** (damaged), Greek **Βεζαλιηλ** (damaged), was the 13th Watcher of the 20 leaders of the 200 fallen angels that are mentioned in an ancient work called the Book of Enoch. This angel is probably one of the most controversial of the list of fallen angels in the Book of Enoch. He is often left off the list of angels from chapter 6 as a result of the problematic transmission of the text. The R. H. Charles translation from 1917 does not include him on the list of 20 leaders. Michael Knibb says as of 1982 there were various translations of the name all with different names and meanings. The name Bezaliel (Shadow of God) is taken from chapter 69 and is the 13th angel listed there.

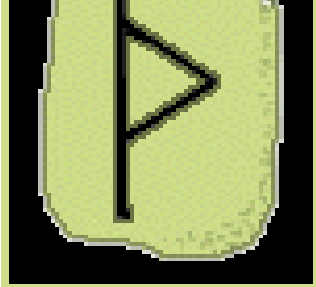
Bezaliel has been rarely mentioned in texts. There also is an occult organization which asserts that it works for this Watcher:

BEZRIAL **בזריאל** one of the angelic guards of the 3rd Heaven.



The Runes

Thurisaz (Thur-ee-saws)

Sound:	"Th"	
Depiction:	Thor's hammer or a sharp thorn or brambles	
Runic Position:	1st <i>aett</i> , 3rd Rune	
Original Meaning:	Protection, the enemy of unfriendly forces, a thorny vine which provides defense against invaders .	
Keywords:	Protection, destruction, defense, polarity, action, regeneration .	
Tree:	Oak	
Herb:	House Leek	
Gemstone:	Bloodstone, garnet, red jasper, obsidian, onyx, black tourmaline	
Color:	Red	
Runic Half-Month:	July 29—August 13	
Hours of the Day:	2:30 p.m.— 3:30 p.m..	
Other Names:	Germanic: <i>Thydh</i> (<i>Thurisaz</i>) Norse: <i>Thurs</i> Anglo-Saxon: <i>Thorn</i> Icelandic: <i>Thurs</i> Norwegian: <i>Thurs</i>	
God/Goddess:	Thor	
Power Animals:	Goat, ram, dragon, hound, cat, tiger, lion, leopard, porcupine, mosquito, Tasmanian devil, wasp, bear, elephant, mongoose, rhinoceros	
Element:	Fire	
Numerological Value:	"3"	
Astrology:	Mars	
Tarot:	Justice	
Magickal Qualities:	Actively protects from enemies and harm Overcome unfriendly situations Love magick Awoken will to take action Awareness of separation and commonality of all things Projected energy and applied power	
Galdr Song:	Thurisaz, thurisaz, thurisaz Th, th th th th th th th th Thur thar thir ther thor Thu that thi the tho Th th th th th th th th th	

Tarotscopes for August 2025 by Lisa Stewart.

August sees us all feeling the shifts of energy quite deeply. Remember to work on staying grounded and focused through the chaos. Work on offerings to the self, such as meditation, cleansing and daily practices for well being. This will go a long way in keeping you sane

Aries: 7 of Wands

Not to worry, I know things have been moving along very nicely the past few months. August may bring a minor hiccup. Look a little closer at the long term. Don't be afraid to spend a bit of what you have saved to set yourself up for bigger and better things later on. Try to see the forest through the trees.

Taurus: 7 of Swords

Careful, don't lend anything that you are not prepared to make a gift of. If it's a tangible item, you won't get it back in the same condition you lent it in. If it's your time you most likely won't be paid anywhere near what you are worth, and if it's money just consider it a gift or an investment, even if the borrower with the best intentions won't be able to pay you back.

Gemini: The Moon

You will open yourself up a lot over the next while. It is a time of great growth and although it may be chaotic and difficult you have so much more inner strength now. Use caution in August when dealing with new people, someone may be trying to pull a bit of wool over your eyes. Use your strength to say no, wait it out and soon the real truth will be revealed.

Cancer: 2 of Wands

Aaah, at last a much-needed vacation. If you don't have one planned now would be a good time to do so. Even if it's only for a few days, you don't need to go far. Just find a nice quiet place to rest up from this summer's lessons and bustle. There is much to be gained by allowing yourself a respite.

Leo: King of Cups

A new contract or offer is being made. Please get all the promises and details in writing. Things promised only verbally you may never see. Again, the focus for the fall seems to be on money and work. Contracts and agreements signed now could exceed your expectations in the months to come, provided you get all the promises in writing. Mercury retrogrades are a great time to finalize old projects.

Virgo: 3 of Cups

Wow, what a summer! New friends with great ideas



are put to work and there are new eye-opening experiences. August is set up to be another month to celebrate you, all that you have achieved, all the growth, and all the changes. They were all for the best and you may honor them now.

Libra: The World

Time for a dance of delight. You have proven yourself and now you may enjoy the respect and opportunities that it brings. Don't be afraid to accept offers, you have earned them. Dazzle them and enjoy!

Scorpio: Page of Cups

You know how to guard your own secrets, August will ask you to guard someone else's. Be aware that this news is not yet ready to go public. The person has entrusted you with this information, guard it as if it were your own. No good will come of it, if the timing isn't right.

Sagittarius: Ace of Swords

The sword of control is at your disposal. Use it! You can be direct, yet tactful. Take care of business, use your authority, it will benefit everyone. It may be a bit stressful, but it will be well worth it.

Capricorn: The Tower

Wait! It's just a temporary setback. Don't get nervous or revert back to your corner. Things will work out beautifully. The key here is communication. Speak the right language and be sure to get your point across. This is only a small glitch, easily overcome with your Capricorn grace and sensitivity.

Aquarius: Queen of Cups

Put your guard up and be ready to protect what's yours. Don't let people get too close to your well guarded secret. August is a time to continue this idea or project of yours in silence. Wait for the right moment to reveal it. All will work out well. Just keep cool, you can get excited later.

Pisces: The Fool

August brings another message of faith. Faith in yourself. There are a lot of people around you that believe in you, so why not go ahead and believe in yourself. A new idea will go over much better and smoother than you expected. Move ahead, take those steps, it would be foolish not to.

Reading the Bones: my journey into osteomancy

By Nicho O'Neill (The cornfed witch)

Many witches find their divination calling in unexpected ways. For me, it came after years of struggling to connect with tarot. In the incense filled reader's nook of a local occult shop, I found a practitioner casting bones. That moment sparked a journey into the ancient, intuitive art of osteomancy reading the bones.

Bone throwing, known as **cleromancy** or **osteomancy**, is an ancient art of casting bones and symbolic objects to receive messages from spirit, ancestors, and the deep self. It's chaotic, raw, and intuitive, much like the spirits who speak through it.

Over the last few years, I've slowly learned to read the bones and build my own set, piece by piece. Unlike card readings, this isn't a system you memorize. It's personal. It's spirit-led. Every bone and charm carries its own meaning, its own story, and together they speak.

Forms of cleromancy can be found across many ancient cultures. It is believed that Norse pagans practiced it, and one of the clearest references comes from the Gautreks Saga. This is where Odin casts lots and determines that a human sacrifice must be made, choosing the son of King Harald.

The Bible also mentions the casting of lots numerous times, especially when significant decisions needed divine input.

“Joshua then cast lots for them in Shiloh in the presence of the LORD, and there he distributed the land to the Israelites according to their tribal divisions.” — Joshua 18:10

I love that this form of divination has such deep roots across so many times and cultures. This makes my practice feel both timeless and personal. Still, modern associations can be a little entertaining. Not long ago, at the end of a reading I had just performed, someone chuckled and said it reminded them of the witch in Robin Hood: Prince of Thieves, tossing bones into a plate of blood. As much as that image makes me laugh, I promise my practice is far less gory and a lot more grounded.

I've spent years carefully building my throwing kit. Each item carries meaning that I've assigned through relationship, intuition, and experience. The reading doesn't come only from what lands, but how it lands, what it touches, what it avoids, and what patterns emerge across the cloth. The bones never speak the same way twice.

What exactly is it you read?

My kit isn't just a set of curios, it's a living spirit, grown over time. Each piece has a history, a resonance, and a role in the story told on the cloth.

Below is a list of what I have in my current bone throwing kit. Each piece in my set has been chosen over time, through intuition, spirit guidance, and lived experience. Every object carries symbolic weight and speaks with its own voice.

Elf figure – Personal spirit ally, magical self, otherworld connection

St. Mary medallion – Protection, divine feminine, ancestral Catholic energy

Cross – Spiritual conflict or power, duality, authority

Thimble – Protection, boundary, mending wounds

Key – Access, initiation, opening or closing pathways

Skull charm – Death, spirit world, ancestors, shadow truth

Stones & Coins

Red stone – Passion, danger, vitality, action

White stone – Purity, clarity, spirit, truth

Black stone – Mystery, concealment, protection

Penny – Luck, offerings, value, ancestral coin

Bones

Rib bone – Protection, emotional truth, heart work

Small finger bone – Action, direction, individual agency

Vertebra – Backbone, strength, spiritual alignment

Wishbone – Hope, divided outcomes, crossroads

Animal & Organic Charms

Shell – Water, emotion, femininity, spiritual echo

Rabbit's foot – Luck, warding, movement through unseen paths

Raven foot – Spirit messenger, death/rebirth, omen

High John root – Power, command, spiritual mastery

Buckeye – Luck, grounding, traditional protection

Nutmeg – Prosperity, luck, fire magic

Peach pit – Love, protection, fruitfulness

Gnarled root – Deep ancestral wisdom, twisted paths, natural spirit

Domino – Fate, structure vs chance, decision-making

Black buttons – Binding, closure, hidden things

When I cast within a circle, my mat is marked by intentions. My cloth divides space into zones: past, present, future; self. When I throw, I don't seek fixed answers, I seek patterns, pull, and position. Spirit speaks not through rigid systems here, but an interplay of positions woven into a story of the querents life.

The center of my cloth is the **Self Ring**. This is where the most personal messages fall. It's the heart of the reading. The self ring is the heart of the throw where truth lands without disguise. "What falls here speaks not just of who you are, but who you are becoming."

How to Start Reading Bones

If you're drawn to bone reading, you can begin simply with a small set of 10 to 20 pieces. These can be bones, stones, coins, buttons, or charms that feel meaningful or interesting to you.

1. **Build your initial set:** Choose around 10–20 objects that resonate with you personally or symbolically. Don't worry about having the "perfect" items. Your set will grow and change over time.
2. **Prepare a casting surface:** Use a small cloth or mat where you'll toss your bones. You can mark zones like past, present, future, or just keep it open for intuitive readings.
3. **Set a clear intention:** Before casting, focus on a question or simply open yourself to receiving messages.
4. **Cast gently and observe:** Toss your pieces lightly onto your cloth. Pay attention to how they land, their relationships, and any patterns formed. Were looking for clusters, indicators pointing to problems.
5. **Listen and interpret:** Trust your intuition and the stories the bones tell. There's no fixed meaning. Your readings will evolve as you build your personal connection

Common patterns

Straight lines: Indicates clarity, focus, clear path or straightforward outcomes.

Crossed bones: May signify obstacles, conflict, or choices to be made.

Circular or spiral formations: Could represent cycles, transformation, or repeating patterns in life.

Scattered arrangements: Often suggests confusion, chaos, unpredictability, or a lack of control.

Clustered or Closely grouped bones: Indicates harmony, unity, or a concentrated effort. Shows an inter-relationship between bones.

Widely spaced bones: Can symbolize separation, distance, or a need for independence.

Bones forming a barrier: Might warn of blockages or boundaries in a particular area of life.

Pointing bones: A bone that appears to "point" may guide attention toward a particular direction, person, or situation.

Overlapping bones: Suggests entanglement, complex relationships, or interference.

Bone lying alone: Represents isolation, a need for introspection, or an individual standing out.

A bone set is never finished. New pieces arrive in dreams or strange places. For example, a button from my grandmother's sewing tin. A vertebra gifted by the land or a board game piece from childhood, both heavy with meaning. Each object is part divination, part devotion. I don't read bones to control fate. I read them to listen to spirits, to ancestors, and to seek hidden knowledge.

Finally, if bone reading calls to you, trust that call. Bone reading is not about perfection. It's about presence. It's messy. It's haunted. It's sacred. If the bones are calling you, listen. Don't worry about doing it "right." Let your set grow with your spirit. Speak to your tools. Let them speak back.

And when the bones fall—listen to what lives in their silence

Lughnasadh: Honoring the First Harvest

By Melina Valdejo, owner, Pathways New Age Books

As the Wheel turns once more, we arrive at Lughnasadh (pronounced *LOO-nah-sah*), *the first of the three harvest festivals in the Celtic Wheel of the Year. This sacred sabbat falls traditionally on August 1, though its energy lingers well into the month. Lughnasadh is a threshold moment—the beginning of the descent from the peak of summer into the ripening energies of autumn.*

The Sun still burns brightly overhead, but the days are beginning to shorten. The fields swell with grain, the orchards begin to offer fruit, and the promise of abundance becomes tangible. Lughnasadh invites us to give thanks for what has come to fruition—and to consider how we'll carry this momentum forward.

The Magick of Lughnasadh

Lughnasadh takes its name from the Celtic god Lugh, a deity of many skills: warrior, poet, craftsman, and king. In myth, Lugh established this holiday to honor his foster mother, Tailtiu, who died of exhaustion after clearing the land for agriculture. Her story is a powerful reminder that every harvest is born from sacrifice, devotion, and labor.

Magically, this sabbat is a time to reflect on the fruits of your work—both literal and metaphorical. What have you planted this year that is now ready to be gathered? What efforts are beginning to show results? And what still needs tending before the final harvests of Mabon and Samhain?

Lughnasadh is also a time to honor cycles: of growth and rest, of giving and receiving. As the first grains are cut, we're reminded that all abundance carries within it a sacred responsibility—to steward what we've been given, and to share it wisely.

The Full Moon of August: An Illuminated Harvest Companion

This year, the August Full Moon rises on Monday, August 11, 2025. Just as Lughnasadh honors the Earth's early bounty, the full moon amplifies our spiritual insight and emotional awareness. Across many cultures, the August moon has been closely tied to themes of harvest, heat, and transition.

Traditional Moon Names for August:

- **Sturgeon Moon** – According to Algonquin and other North American Indigenous tribes, August was the time when sturgeon fish were most easily caught in the Great Lakes and other major bodies of water.
- **Grain Moon** – In English and Anglo-Saxon traditions, this name reflects the ripening and harvesting of grain, aligning perfectly with the spirit of Lughnasadh.
- **Corn Moon** – Among some Indigenous communities, this name refers to the importance of corn (maize) as a sustaining crop, coming into full growth and readiness by late summer.
- **Lightning Moon** – Used by some Eastern tribes, this name reflects the seasonal prevalence of intense summer storms, symbolizing both purification and dramatic change.
- **Red Moon** – In European folklore, the August moon often appears with a reddish hue due to atmospheric conditions, making it a potent symbol of fire, ripeness, and impending transition.

Historically, full moons in agrarian societies were important time markers—helping communities plan harvests, gatherings, and rituals. The August full moon would have been a key celestial sign to begin storing food, preparing for seasonal changes, and celebrating Earth's visible gifts.

Ritually, this moon is excellent for:

- Gratitude ceremonies for abundance and nourishment
- Releasing fear or resistance around change
- Charging harvest tools or ritual items in lunar light
- Dreamwork, especially around what you're "ripe" to manifest or release

You might choose to sit in meditation under the moonlight with a stalk of wheat or a piece of bread in hand—connecting the celestial with the earthly, and honoring both cycles as sacred.

How to Celebrate Lughnasadh

- Bread-Baking Ritual – Bake a loaf using local grains or herbs. As you knead the dough, infuse it with gratitude for your personal harvests. Share it, or offer a portion to the spirits of the land.
- Gratitude Harvest – Collect something from nature—flowers, berries, herbs—and create a simple altar. As you build it, reflect on what you're harvesting in your life.
- Harvest Reflection Fire – Light a candle or fire. Write down what you've reaped and what you're ready to release. Burn the paper to offer your truths to Spirit.
- Creative Expression – Channel the spirit of Lugh through art, music, or writing. Let your talents be your tribute to the divine.
- Seasonal Feasting – Host a meal using seasonal foods: corn, grain, squash, root vegetables, berries. Eat outdoors if you can, and offer a plate to the fae or land spirits.

Journal Prompts for Lughnasadh & the August Full Moon

1. Harvesting Your Work
 - What has begun to bear fruit in my life this year?
 - How can I share my harvest with others—emotionally, spiritually, creatively?
2. Gratitude and Reciprocity
 - Who helped me grow this year, and how can I thank them?
 - In what ways can I give back to the Earth or my community?
3. Lunar Insight & Letting Go
 - What is the full moon revealing to me that I couldn't see before?
 - What emotional or energetic patterns am I ready to release?
4. Preparing for What's Next
 - As the light wanes, what part of my life needs tending, pruning, or deeper care?
 - What wisdom would I offer to myself three months from now?

Lughnasadh and the August Full Moon together create a powerful portal for reflection, gratitude, and courageous continuation. You have worked hard. You are ripening. Let the Sun warm your heart and the Moon light your path.

May your harvest be joyful and your spirit nourished. Blessed Lughnasadh and a luminous Full Moon!

Interview with Helena Domenic

ED: Good afternoon everybody. Welcome to Today's Witch Magazine interview with Helena Domenic. And I'd like to introduce her a little bit here. She is a professor of Art At Kutztown, I believe. University in Pennsylvania. She is a very great artist and I love her work. She submitted for one of our magazine contests and I turned around and I fell in love with her work immediately and got a hold of her and that's how we met. And at this point I'd like to say hello to her and thank you for coming on with us today.

Helena: Hello. Thank you for having me.

ED: Okay. First of all, I know that a lot of your work is based around the Pagan and Wicca craft, so apparently you are Pagan or Wiccan.

Helena: Yes.

ED: And so that being in the case what is your actual tradition if you have one, or are you an eclectic or.

Helena: Ah. I suppose right now I came out of a group called The Assembly of the Sacred Wheel, which has its origins in Delaware, and I was with them actually for about 30 years and became an elder in the tradition and everything. Their Headquarters, if you will, is about two and a half hours away from where I currently live.

And I, I'm getting older and I also am an artist and I really wanted to have more time to focus on my art. So I actually left after 30 years. So I could pursue that. I run a small group up here in Chester County, Pennsylvania. But it's very open. I would say we're very eclectic.

We consider ourselves a group of people who have a lot of different interests coming at it from different paths who want to share and do things together would probably be the easiest way to describe it.

ED: Okay, so basically you're an eclectic tradition.

Helena: Exactly.

ED: Although

Helena: I don't like to say tradition because we're I don't want to get into being dogmatic, yeah, if I'd wanted that, I'd have remained Catholic.

ED: Yeah, I'm Alexandrian Wiccan.

Helena: Oh, okay.

ED: I run an eclectic coven of my own and Covenstead actually.

Helena: Nice.

ED: But my friends don't consider me a Wiccan they consider me a druid. Okay. Because I'm seeking knowledge, and that's one of the things that

I think we need to clarify with the Wiccan community is you are always learning.

Helena: Absolutely.

ED: You can be an elder, but you're always learning. You never stop. Oh,

Helena: Absolutely. Yes. And I find sometimes the more you find, the more you learn, the more you find out. You don't know.

ED: Exactly. As a, I know you're a professor in art and everything in our studies. And I know and I admire that because I love art-work. I am very much a Salvador Dali fan, actually.

He's one of my favorite artists because of the fact that he does take and does the whole changing...changing normalcy into something obscure. And it fascinates me how he does it. But other, what are your art influences? What are your, what's your influence

Helena: My earliest influence, I grew up in Delaware and that was, there's a lot of influence there from a guy named Howard Pyle who drew really beautiful children's books and the Delaware Art Museum.

It is something that was near my house and they have a tradition with Howard Pyle and with the golden age of children's illustration. So a lot of what got me early on was beautiful book illustrations, if I'm being completely honest. But as I got older and I went to college I got inspired by a lot of other artists.

I really like artists who are like Salvador Dali, but maybe I sometimes feel like the surrealists, a lot of them, there's an edge or a cynicism to them and a lot of the women that became involved with the movement that you don't hear about as much. Are much more mystical, like Leonor Feeney and Leonora Carrington and Remedios Varo.

Those are a few of the female surrealists. And then also growing up in Delaware, I was exposed to a group of artists called the Pre Raphaelites, and they were a group of artists in the Victorian era. Who were rebelling against the industrial age and they wanted to take back art to before the artist Raphael, so you know, a more renaissance look. And they also did a lot of mythological subject matter. A lot of a lot of biblical subject matter too, but also a lot of King Arthur, which was right up my alley. That was probably one of the first books by Howard Pyle that I ever encountered was his book about King Arthur and that really entranced me.

And that might've even been maybe one of my earliest, like little glimmerings into Paganism. And along with that, there were a lot of people who still refer to it today. There was a couple who wrote illustrated children's books about mythology, The Dull Aires, and they did a book on the Greek and Roman gods and goddesses. And then another one on the Norse gods and goddesses and their illustrations were like in full color in colored pencil. And that really grabbed my attention as a child too. And then I think also just from the Renaissance I got really interested in, I like things art that let me see. I've been playing around, which is why I'm looking for this right now. I like things that are like altar pieces. I'm still working on this, but I like art. That kind of open and close, has different dimensions to it and can open and close and be devotional.

I think a lot of the pieces that I create are devotional for pagans. So a lot of different places, I guess you could say.

ED: When you do your art, what is your most favorite medium to use?

Helena: I seem to always come back to watercolor. I really love watercolor a lot. It allows me to paint for a long time without getting too tired.

As I've gotten older, arthritis is a real thing and I use a lot of colored pencils in my work, but that gets really, when your hands are starting to get very, what's the word? Cranky. It's hard to draw, so I really love watercolor, but I've been playing around with a lot of different things lately.

I like watercolor, I like pastel. I play around a little bit with acrylic paints. So I like multimedia.

ED: Acrylics I do like because of the fact I do have a water base, so you can't actually, you can't actually make washes and stuff like that. Exactly. You can treat them with color. Though they're more solid or medium. I enjoy using acrylic myself. That's, yeah. My favorite medium. So I'm also an artist.

Helena: Oh, cool. I did not know that

ED: I do my own art. I do a lot of artwork and a lot of coloring and stuff like that because I like a little bit of realism with surrealism.

Whenever I open up coloring books, I have a tendency to do a lot of blending and shading and stuff like that to make it appear more

Helena: realistic. Yeah.

ED: Now on your Wiccan path, I'm sure you've run it and as an elder of your tradition, and I'm sure you've done a lot of teaching and everything in the craft as well as just generally your art studies.

You also, I'm sure you teach a lot of the craft and younger generation coming in. New generations coming in of craft practitioners and I probably noticed that you probably have seen, like we have, there's a lot of different faddism that's occurring at a modern pace in neo paganism today.

How can, how as an elder do you feel about the new status, and everything?

Instant gratification, the whole nine yard thing. As opposed to spirituality and how do we get past that? Back to spiritual practices.

Helena: I think one thing about fad, fads is they can be a gateway into things that are deeper, and I think about when I was younger... a good analogy I can think of.

Okay. I used to work for years ago for Borders books, and people couldn't understand why kids were reading. If you remember the RL Stein, like horror books for kids and people were like, oh, they're so terrible and blah, blah, blah. And I was like, yeah, but you know what kids are reading and they're getting into it.

Let's not discourage that. And I think a lot of people are finding...and you have to be careful, which I don't know how much people realize that, but I know a lot of people are using TikTok for information or other areas of the internet for information. And I think that with that, you run the danger of not getting the full story about something. Somebody who is setting themselves up as an expert may not have much of a background at all, but hopefully the person who really wants to know more and really. To go deeper will at some point realize that, hey, wait a minute, there's got to be more to it than this.

And they're gonna start doing the reading, and they're gonna start doing the research. So I think, let the people find us. Let them come to it as they come to it. And I try when I'm teaching a class to talk about, okay, what's a witch? What's a Wiccan?

Are they the same? Who's, why is Gerald Gardner important? Why is Alexander important? What, who are these people? What did they build? And I think that helps people to realize that there's more to it than you're gonna see on social media. You have to seek other humans, look for human contact, not the internet, so I just try to be available if I can.

ED: That's one of the things that I try to, I've been trying to stress recently, is getting elders to come out, out into the open more and let them know that we're human beings and we're approachable. Rather were the figureheads in the community. With these new oncoming witches, they see names like Oberon Zell, Chris Esco, and others.

But anyway, about because a lot of people don't see the elders as approachable. They see them as figureheads and not human beings. They're like how can I talk to an elder? How do I get to an elder? How do I get to talk to an elder, reach out and connect?

That's what I tell them. I just try to be ...

Helena: I just try to be available.

ED: Yeah, because we're not out here to cheat you. We're out here to let you know things going on. I've noticed that every 15 years we cycle. Because remember the movie The Craft? Us Elders went through hell and back because of that movie.

Helena: Yeah. And what's funny about that movie though is that I found there's a lot of younger witches that, again, it's like a gateway thing. They saw it and they were intrigued and they were like what's the real thing?

I think Matt Aren was saying that was his first, I dunno if it was his first exposure or not, but I know, I remember him saying it was. Some of the movies that we consider to be kitschy and harmful like The Craft was a way for them to realize, oh, there's something about me that's different.

There's something about me that wants to know more about this. And I think, I do think that is happening again. TV Wicca is damaging in that. And movie Wicca too is damaging in that people get all kinds of weird misconceptions about what it is we do, or can do or can't do, but at least the ones who are really curious are gonna go the extra mile and try to find out what the real thing is.

ED: I get a lot of questions like, what are, I want to spell for this? I want a spell for instant gratification purposes. I want a love spell, I want trust. Any spell? I want healing. Spell. I want this. Spell. I want that spell.

Helena: And

ED: I'm sure you get the same thing at times.

Helena: Yeah, I haven't gotten a lot of that recently to be honest. But, I do teach spell work, but I also teach the importance of ethics along with that too. And also that if you are gonna do a spell. If you're gonna try to affect something on the astral, you better do the real world work here too.

Don't do a spell to find a job and then just sit back and expect that it's gonna drop on your doorstep.

ED: Same analogy I used myself. I turned around, said I can give you a spell to get a job. You take a brown candle. A green candle, you put Berkana on the brown candle. Gebo on the green candle, anoint the bulk with basil.

Like the name of the job if you sit on your butt, don't. So an application, gonna get the job? No. It failed? No. You did. Yeah. And that's the analogy I use. But and the thing about, it's like I think we need to stress to the newer thing, and I think you'll agree with me here, is we need to stress that

It's more of a spiritual path than it is a physical one. Yes. You practice, but you first have to know yourself. This is a path to self-awareness.

Helena: Yeah, I think it's really important. A lot of people these days are. I hear things like, oh, I can't meditate, I can't, sit down.

But meditation, to me, is the key to everything else because with meditation, you're learning to focus the mind, and it's your mind that is gonna affect matter. So if you can't focus your mind, and also if you. Don't know your mind. If you don't know your mind and your spirit, then when you're trying to receive messages or see things, you're not gonna be able to tell the difference between what is you and what is something else.

ED: Yeah, like tapping into your intuition. You can't tap into your intuition unless you start knowing. You're knowing yourself internally and knowing everything you need. Like the three goals, the three primary goals of the witch is to know thyself, know thy craft practice, thy craft of wisdom.

The first three parts of the goals of the witch.

And as a rule of thumb know thyself is the most important.

Helena: Yeah, definitely.

ED: One of the things that I like to... I know you have a book out right now. If you want, you could promote your book right now with us. That's, thank you thing, because I know you did a book on illustrated Wicca.

Helena: The Illuminated Guide to Wicca

ED: Illuminated Guide. Okay.

I haven't got a copy of the book yet, but I'm quite sure judging by your artwork and seeing some of your artwork and your contributions to us, that I probably would enjoy it immensely and I'm looking forward to getting a copy now.

Helena: Oh, good. Yeah, it's I can actually show you, I wanted to create like an illuminated manuscript because

I really like devotional images and when I was much younger I got really into Celtic Knot work and that kind of thing. So when the way that the book is put together, there's a lot of little things. In it, that is and stuff like that work. Yeah. And yeah, here's from my chapter on the history of Wicca. I did the roots and branches on the neopagan tree and tried to be as inclusive as I could be, but of course it's gonna have to be a very big tree and a very big piece of paper to get that all in there.

You can find it on Amazon. It's also available from the publisher Schiffer Red Feather. They're called Schiffer Publishing.

ED: Schiffer publishing. Okay.

Helena: Yeah. So on their website or on Amazon?

It's in a lot of bookstores. I know Barnes and Noble has it. Oh yeah for when I talk about the elements I've got. A lot of illustrations of the set elements.

ED: That's gorgeous.

Helena: Oh, thank you.

ED: We do put the video one on my website on our Facebook page so people will be able to see some of that.

Helena: Oh, great. Thank you. Awesome.

ED: So the video does go on the Facebook page, and everything, but, like I said, I'll look forward to getting a copy because I do enjoy your artwork immensely. It's very informative and the illustrations are informative. I can see the information and the inspiration behind them, inside the art, and that's more important when you're doing work.

Helena: Awesome. Thank you.

ED: Okay, we have nine minutes, so if you wish to share anything with the rest of...

Helena: Let's see. What do you think would be most valuable to share?

ED: Whatever you feel is valuable to share.

Helena: Oh I will be around in the next few months at different places. I offer classes out of my art studio, which I'm in right now. It's a mess, but that's part of why I'm here today. But I do offer classes out of it. It's in Phoenixville, Pennsylvania and Chester County. And I'm gonna be at Sacred Space in March, which is the conference I mentioned earlier.

That is in Maryland. And then I'm gonna be at the Reader's Studio at the end of April. The Reader's Studio is a big tarot conference where it's up in, it's near the LaGuardia Airport. I forget if that's Bronx or Queens. I know that's a thing for people in New York, but it's in one of, it's near that airport and all the tarot greats are there, like Mary Greer is going to be there and a number of other people that I really respect and admire.

So that's gonna be really cool. And, usually, I love going to the local Pagan pride days. I often speak there or have a vendor table. I'm pretty easily accessible and findable so come find me.

ED: I look forward to one these days. Meeting you in person, chatting.

Hopefully we can get together and meet one these days because I'm also in Pennsylvania, as

Helena: Yeah. Yeah, maybe there's a PA pride up in your area I could hit.

ED: So I look forward to a meeting with you.

Helena: Great.

ED: And we'll have coffee and

Helena: Sounds great.

ED: Thank you for giving us an interview.

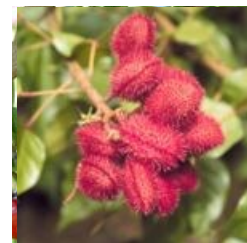
Helena: my pleasure. Thanks for asking.

ED: And thank you for your contributions to our magazine. Thank you. We really appreciate it. Thank you and we look forward to working with you more on a professional basis and everything and we appreciate you.

Helena: Thank you. I appreciate you too.

ED: And at that point let's close. If there are no further things to say, I'd like to say thank you to our readers. And please look for Ms. Dominic, because you'll enjoy it. I'm sure she has a lot to teach you and you can learn a lot from her. And y'all have a blessed, wonderful day.

Achiote



This genus consists of one species of evergreen, shrubby tree, found on rich soil along forest margins throughout the American tropics. *Bixa orellana*, known in Brazil as *urucú*, has an excellent history of use by the Mayas and Aztecs (Mexico), Incas (Peru), and native Amazonians as a red or orange body dye, which may have insect-repellant properties. It was first imported to Europe in the 16th century, and commercial cultivation began in India in 1787. The dye is reputedly an antidote to prussic acid poisoning, caused by eating manioc (*Manihot esculenta*) from which the toxin has not been completely removed. Its medicinal properties are poorly understood. Today, it is of great importance in world trade as a tasteless and harmless food coloring. The seeds contain 4-5 percent orange and yellow carotenoids. It is also widely planted in the tropics as an ornamental and for hedges, especially along damp boundary ditches. The bright red, spiny capsules are very decorative; the flowers are a rich source of nectar for bees. There is a variety with yellow pods, and another with pink flowers and purple-brown pods, though these are little known outside the tropics.

Small tree with pointed, broadly ovate leaves to 20cm (8in) long. Panicles of pink or white, 5 petaled flowers appear from late summer, followed by red, spiny capsules, 5cm (2in) long, containing up to 50 red seeds.

Common Name:	Achiote
Other Names:	Annatto, <i>roucou</i> , lipstick tree
Botanical Name:	<i>Bixa orellana</i>
Genus:	<i>Bixa</i>
Family:	Bixaceae
Location:	Tropical America, West Indies
Cultivation:	Well-drained, moist soil and high humidity. Prune hard if grown as a hedge. Trim specimen plants as required
Propagation:	By seed sown as soon as ripe in sand, at 19-24°C (66-75°F). Seed-raised plants are slow to reach flowering size. Plants from cuttings flower when small.
Harvest:	Leaves are picked as required and dried for use in infusions. Seeds are collected as the fruits split open and are soaked in hot oil or lard, crushed in water, fermented, and made into cakes or ground up depending on region and intended use
Height:	7m (22ft)
Width:	3-4m (10-12ft)
Hardiness:	Min. 16°C (61°F)
Parts Used:	Leaves, fruits, seeds
Warning:	Do not use any herbal remedies medicinally without first consulting with your physician.
Properties:	A bitter, astringent, purgative herb that reputedly destroys intestinal worms, lowers fevers, improves digestion, and has expectorant effects.
Medicinal Uses:	Internally for mouth cancer (seed pulp, in Mexico), worms in children, dysentery, colic, and fevers (leaves, in the West Indies); fevers especially in children and after childbirth (infusions of leaves, in Indo-China); Externally on burns to prevent blistering and scarring (ground seeds, in the Philippines).
Culinary Uses:	Seeds are used to color and flavor rice, soups, chocolate, and dishes based on eggs, meat, fish, or vegetables
Economic Uses:	Fruit pulp yields colorant, used in foods (especially margarine, cheese, soups, and smoked fish), in the cosmetic industry, and also to dye maggots for fish bait.
Bibliography:	Encyclopedia of Herbs <i>By Deni Bown</i> Copyright © 1995, 2001 Dorling Kindersley Limited, pg 144

Afghanite

Afghanite is a feldspathoid of the cancrinite group and typically occurs with sodalite group minerals. It forms blue to colorless, typically massive crystals in the trigonal crystal system. The lowering of the symmetry from typical (for cancrinite group) hexagonal one is due to ordering of Si and Al.

Physical Properties:

Category:	Tectosilicates
Color(s):	Bright Blue
Crystals Structure:	Trigonal
Chemical Comp:	$(\text{Na},\text{K})_{22}\text{Ca}_{10}[\text{Si}_{24}\text{Al}_{24}\text{O}_{96}](\text{SO}_4)_6\text{Cl}_6$
Geological Category:	Metamorphic
Strunz Classification:	9.FB.05
Specific Gravity:	2.55-2.65
Crystal Habit:	Lath shaped crystals, rounded grains
Hardness/Mohs Scale:	5.5-6
Cleavage:	Perfect
Fracture:	Conchoidal
Luster:	Vitreous
Streak:	White
Diaphaneity:	Transparent
Occurrence:	Afghanistan

Physiological/Holistic Properties:

Preparation:	Elixir
Treatments:	Headaches, Migraines

Metaphysical Properties:

Astrology:	Cancer
Numerology:	1
Element:	Water
Chakra(s):	Third Eye, Crown
Tarot:	The Magician, Wheel of Fortune, The Sun, Ace of Cups, 10 of Cups
Tone:	C
God:	Aesculapius, Apollo, Baal, Balder, Bochica, Bran, Chacol, Cronos, Cuchulain, Dagda, Dharme, Diancecht, Donnus, El, Ganges, Gwydion, Hadad, Helios, Hyperion, Jupiter, Legba, Llew, Lugh, Maui, Ninib, Oak/Holly King, Orunjan, Prometheus, Ra, Saturn, Sol/Helios, Thor, Upulero, Xiuhtecutli, YHVH, Zeus



Goddess: Aestas, Aine, Aradia, Artemis, Athena, Banba, Bona Dea, Cerd, Chup-Kamui, Cybele, Dag, Damona, Dana, Demeter, Dia Griene, Djanggawaul Sisters, Elat, Eos, Erce, Eriu, Freyja, Gerd, Gokarmo, Grian, Hathor-Tiamet, Hebe, Hecate, Hera, Hygeia, Indra, Isis, Jord, Juno, Kali, Keca Aba, Kou-Njami, Kupulo, Mabd/Maeve, Marici, Mitra, Nephthys, Nut, Olwen, Rhea, Robigus, Sekhmet, Shekinah, Vesta, Wurusema, Xatel-Ekwa, Zoe

Emotional Healing: Afghanite promotes empathy, intuitive understanding of another's viewpoint, and group harmony. It is a stone of peace.

Spiritual Healing: This stone facilitates soul retrieval, journeying, and reading the Akashic Record.

Affirmations: I can be a beacon of peace and understanding for myself and others.

Bibliography: The Crystal Bible Volume 3 by Judy Hall Copyright©2012 Octopus Publishing Group pp.36-37



Lughnasadh Barley Skillet with Golden Vegetables

Ingredients, Measurements & Correspondences:

- ~ 1 cup pearled barley, rinsed (for abundance, grounding, and gratitude)
- ~ 2 ½ cups vegetable broth (for nourishment, flow, and connection to the land)
- ~ 1 tablespoon olive oil or butter (for healing, comfort, and sacred transition)
- ~ 1 teaspoon dried thyme (for courage, sun energy, and clarity)
- ~ ½ teaspoon sea salt (for purification and energetic protection)

- ~ 1 small red onion, sliced (for wisdom, protection, and ancestral strength)
- ~ 2 cloves garlic, minced (for power, healing, and spiritual defense)
- ~ 1 sweet potato, peeled and diced (for grounding, prosperity, and inner fire)
- ~ 1 cup fresh corn kernels (for fertility, solar blessing, and harvest joy)
- ~ 1 yellow squash, sliced (for creativity, abundance, and light)
- ~ 1 cup cherry tomatoes, halved (for love, vitality, and ripening intentions)
- ~ 1 cup kale or chard, chopped (for resilience, growth, and transformation)
- ~ 1 teaspoon smoked paprika or cumin (for fire, focus, and sacred will)
- ~ Salt and black pepper to taste (for balance and clarity)

Optional Toppings:

- ~ Crumbled goat cheese or feta (for joy, nurturing, and sacred union)
- ~ Toasted sunflower or pumpkin seeds (for strength, protection, and solar alignment)
- ~ Fresh parsley or basil (for blessing, prosperity, and renewal)
- ~ A drizzle of honey or balsamic (for sweetness, gratitude, and divine favor)

Directions:

1. In a pot, combine barley, broth, olive oil or butter, thyme, and sea salt. Bring to a boil, then reduce heat. Cover and simmer 30–35 minutes, until tender and infused with harvest magic.
2. While the barley cooks, heat olive oil in a large skillet. Sauté red onion and garlic until fragrant, stirring your intentions for strength and clarity into the steam.
3. Add sweet potato to the pan, cooking 5–7 minutes. Then add corn, squash, and tomatoes. Stir gently, allowing the colors of the harvest to mingle and soften. Cook until tender and kissed with golden caramel, about 10 minutes.
4. Stir in the greens, paprika or cumin, and a touch more salt and pepper. Let them wilt and blend into the warmth, bringing earth and fire into balance.
5. Fold in the cooked barley. Warm everything through, then remove from heat and let rest.
6. Serve with toppings of your choice. Offer the first spoonful to the Earth in thanks, and enjoy the rest in sacred celebration.

Ritual Blessing:

Grains of gold and roots so deep,
Awaken dreams that I now reap.
Sun and soil, flame and rain,
Bless my path with joy and gain.



Honey-Oat Lammas Loaf

Ingredients, Measurements & Correspondences:

- ~ 1 cup rolled oats (for nourishment, grounding, and ancient wisdom)
- ~ 1 cup milk or plant-based alternative (for intuition, flow, and emotional nourishment)
- ~ ½ cup raw honey (for sweetness, solar energy, and divine connection)
- ~ 2 tablespoons butter or coconut oil (for comfort, harmony, and sacred hearth)
- ~ 2 ¼ teaspoons active dry yeast (1 packet) (for transformation, growth, and new beginnings)
- ~ ½ teaspoon salt (for purification, protection, and balance)
- ~ 2 ½ to 3 cups all-purpose or whole wheat flour (for abundance, manifestation, and earth magic)
- ~ Optional: 1 teaspoon cinnamon or cardamom (for warmth, blessing, and spiritual joy)
- ~ Optional topping: extra oats or sunflower seeds (for prosperity and the power of the sun)

Directions:

1. In a saucepan, gently heat milk until warm but not boiling. Stir in the oats, honey, and butter. Let sit until lukewarm—infusing the mixture with gratitude and golden intention.
2. Sprinkle yeast over the warm mixture. Let it bloom for 5–10 minutes, until frothy. As bubbles rise, whisper your hopes for abundance and gentle transformation.
3. Stir in salt and any desired spices. Gradually add the flour, one cup at a time, mixing until a soft dough forms. Knead on a floured surface for 8–10 minutes, folding love and purpose into every turn.
4. Place the dough in a lightly oiled bowl, cover with a cloth, and let rise in a warm space for about 1 hour or until doubled in size.
5. Punch down the dough gently. Shape into a round or oblong loaf and place on a baking sheet or into a greased loaf pan. Cover again and let rise for 30–45 minutes.
6. Preheat the oven to 350°F (175°C). Sprinkle the top with oats or seeds if desired. Bake for 30–35 minutes, or until golden brown and hollow-sounding when tapped.
7. Cool on a wire rack. Share warm, with butter, jam, or simply as it is—sacred and nourishing

Ritual Blessing:

Grain of sun, gift of Earth,
From seed to loaf, I honor worth.
In every crumb, my magic grows,
Abundant path the harvest shows.



Honey-Oat
Lammas
Loaf

THE SERPENT SPIRAL

Reclaiming Sovereignty from the Struggle for Power

By Jennifer Merlynn, High Priestess of the Majickal Rose Temple & The Blue Rose Temple

To gain energy, most people manipulate or force others to give them attention and thus energy. This struggle is the cause of all human conflict. But there is another way."

— The Fourth Celestine Insight

Each one of us, at some point, has felt the pang of energetic powerlessness. It may have shown up as control, competition, or craving attention. But beneath these dynamics is a simple truth: we've forgotten our own divine source.

In the Fourth Insight, we are shown the root of all human conflict: the unconscious stealing of energy through control dramas. When we feel empty inside, we reach outward... to dominate, to be admired, to gain the upper hand.

But there is a deeper truth waiting to be reclaimed: our power does not come from others. It rises from within.

And so we arrive at Petal 4 of the Majickal Rose Temple: The Serpent Spiral, a sacred transmission from the ancient goddess Wadjet, cobra-crowned guardian of sovereignty, protector of truth, and embodiment of the awakened kundalini.

From Power Struggle to Power Source

The serpent rises not through force, but through surrender. The moment we stop fighting for energy and instead choose to spiral inward, we tap into an ancient well of truth.

Wadjet teaches that true power is never taken - it is remembered.

You cannot reclaim your sovereignty by mimicking those who stole it from you.

You reclaim it by shedding the false skin of your survival self, by activating the living energy coiled at the base of your spine, and by speaking your truth even when your voice trembles.

Control Dramas and the False Light of Power

The Fourth Insight helps us identify the four major ways humans attempt to steal energy:

1. The Intimidator – Uses fear to dominate.
2. The Interrogator – Uses judgment to diminish others.
3. The Aloof – Withdraws to create pursuit.
4. The Poor Me – Gains energy through sympathy.

Each of these masks hides a sacred need: the desire to be seen, known, and empowered. But they are twisted roots. Petal 4 burns through them with fire.

Wadjet rises with the solar flame of Ra in her eyes and says:

“Enough. You are not weak. You are not small. Stop siphoning and start spiraling.”

This is the serpent’s invitation: Spiral up. Spiral in. Awaken the sovereign soul.

Ritual: The Spiral of Truth

1. Light a candle. Place a stone or feather before you to represent your spirit.
2. Sit cross-legged with your hands on your knees, palms down.
3. Begin to breathe in a circular pattern (inhale–exhale without pause) for 1–2 minutes.
4. Imagine a spiral of golden-red light at your tailbone, slowly rising up your spine.
5. Speak aloud: *“I now release all need to steal or surrender my power. I reclaim the sovereign light that is mine by divine right.”*

Let the spiral rise. Let it burn falsehoods. Let it illuminate what’s real.

The Eye of Wadjet: Watcher of Truth

Wadjet’s eye sees through illusion. She watches not to control but to witness what is sacred. When we walk with her, we stop playing games. We tell the truth, to ourselves first. We stop chasing energy outside and instead become generators of presence.

This petal demands courage.

It calls you to take off the masks, say what needs to be said, and let go of control.

Your voice is your wand.

Your spine is your staff.

And your truth is the flame that lights the spiral path ahead.

Bridging the Insight and the Petal

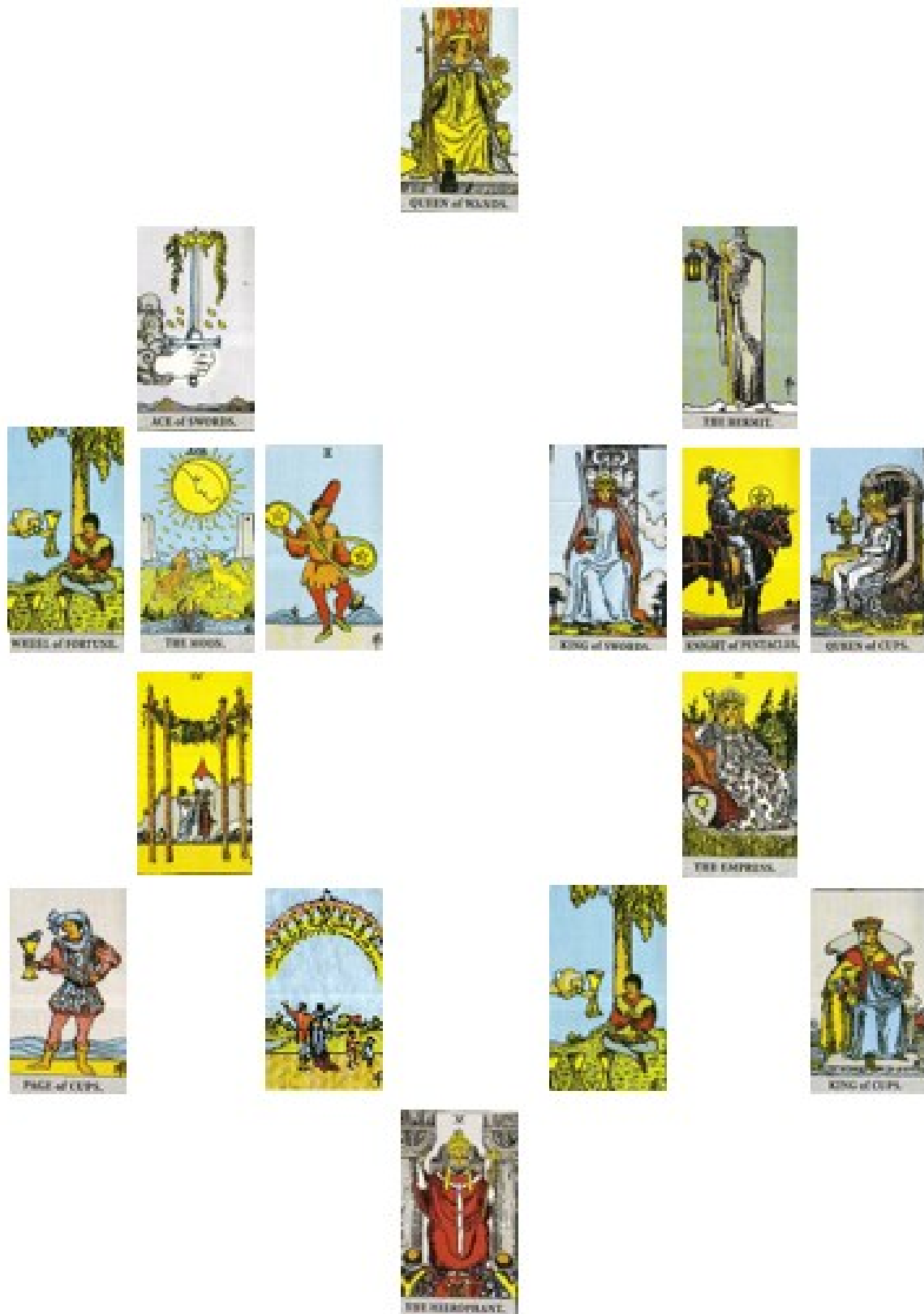
The Fourth Celestine Insight shows us how the world is caught in an invisible battle for energy. But the teachings of Wadjet, keeper of the Serpent Spiral, reveal the escape hatch: authenticity, rootedness, and spiritual sovereignty.

When you spiral inward, when you rise through your own truth rather than climbing over others, the world begins to change around you. Because you are no longer in the game.

You are in the Temple. And the Temple lives in you.

Tarot Spreads

Partnership Fulfilled Spread



Partnership Fulfilled Spread

Interpretation

This reading can be done with two people, but it can also be done alone.

Card 1: How do I look at this partnership? The Ace of swords in this position indicates that the person sees this partnership as one sided with him/herself in control of it. The second party is there as a supportive surrogate.

Card 2: How does my partner look at it? The Hermit in this position indicates that the other person sees the partnership as going it alone. They cannot see the benefit in it and feels that they are second to it.

Card 3a: Where do I make myself dependent? The Wheel of Fortune in this position indicates that the person does not make themselves depended on anyone but themselves. They look toward what they can gain in the relationship and nothing more.

Card 3b: Where does my partner make himself or herself dependent? The King of Swords in this position indicates that this person is more submissive and tends toward following rather than leading in the relationship.

Card 4a: Where am I looking for freedom? The Moon in this position indicates that the person prefers isolation over being in the control of others and would rather be the one in control.

Card 4b: Where is my partner looking for freedom? The Knight of Pentacles in this position indicates that this person seeks financial freedom from the restraints of the other partner. They feel that they are contributing without being recompensed.

Card 5a: What kind of anxiety is gripping me? The Two of Pentacles in this position indicates that the person is afraid of losing the other partners financial support, which they've become reliant upon

Card 5b: What kind of anxiety is gripping my partner? The Queen of Cups in this position indicates that the person is being emotionally manipulated and is staying in the relationship with a false hope that things will change.

Card 6a: What is the path I want to follow? The Four of Wands in this position indicates that the person wishes to maintain their control in the relationship he/she feels it's the only way they can benefit. Card

6b: What is the path my partner wants to follow? The Empress in this position indicates that this person wishes to be free from the constraints of the relationship and to become in control rather than being controlled.

Card 7a: Advantages of my path for myself. The Page of Cups in this position indicates that this person's emotional depend ency rests entirely on whether they can maintain their alpha position.

Card 7b: Advantages of the path of my partner. The Four of Cups in this position indicates that the person is dissatisfied and will soon be leaving this relationship seeking a more fulfilling one.

Card 8a: Disadvantages of my path for me. The Ten of Cups indicates that this persons desire for control is creating a dissen t ion in the other partner and the relationship will soon be dissolved if they continue.

Card 8b: Disadvantages of the path for my partner. The King of Cups in this position indicates that as long as this person re mains passive they will not be able to achieve their individual desires because one is relying too heavily on the other.

Card 9: What path is good for us both? The Hierophant in this position indicates that the best solution would be a total sep aration and each should individual reconnect with their true selves and recognize their flaws.

Card 10: What does the oracle say? The Queen of Swords in this position indicates that both parties should go their separate ways and move forward from their mistakes, they both need however to learn from them rather than to repeat them.

The Sabbats

Lughnasadh

Otherwise known as Lammas, this holiday is the celebration of the first harvest. There will be three harvest before the winter comes and this one starts the storing away of the vitality we'll need as winter approaches. Use the Correspondences on the next page to help you with your rituals.

Date: _____ Time: _____ Astrological: _____

Number of Persons Attending: _____

Altar Setup

Tools: _____

Decorations:

Body: of Ritual:

Phase of the Moon: _____

Location: _____

Indoor:/Outdoor: _____

High Priest: _____

High Priestess: _____

God: _____

Goddess: _____

Pantheon: _____

Chant(s): _____

Libations Cake: _____ Ale: _____

Cone of Power: _____

Quality of Energy Raised: _____

Quarters:

East: _____

South: _____

West: _____

North: _____

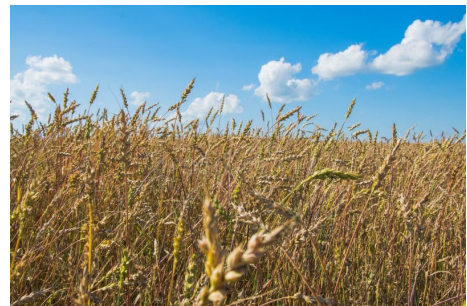
Maiden: _____

Squire: _____

Knight: _____

Lughnasadh Correspondences

Date:	August 1st, or 2nd		Rose Hips, Rosemary, Rye, Sunflower, Vervain, Wheat, Yarrow,
Type of Sabbat:	Greater	Meanings:	Celebrating First Harvest, Honoring the Deities, Honoring the Sun Gods
Occurrence:	Solstice	Attunement Tea:	Alfalfa, Cornsilk, Goldenseal
Element:	Fire	Ritual Oils:	Basil, Chamomile, Corn, Eucalyptus, Frankincense, Passionflower, Rose, Rosemary, Safflower, Sandalwood, Wood Aloes,
Astrology/Sign:	15 Degrees Leo	Key Actions:	Harvest, Receive
Planetary Ruler:	Sun	Mythical Creatures:	Basilisk, Centaurs, Griffins, Phoenix, Speaking Skull
Other Names:	August Eve, Ceresalia, Elembious, Feast of Bread, Feast of Cardenas, Festival of Green Corn, First Harvest, Harvest Home, Laa Luanyis, Lammas, Lughnasa, Lughnasaad, Lu - nasa Lunasdal Tailltean Games, Teltain Cornucopia, Thingtide,	Archetypes:	Mother Goddesses, Sun Gods
Symbols:	All Grains, Bread, Corn, Corn Dollies, Dried Sunflowers, Full Moon, Gourds, Wheat	Tools:	Corn Dollies, Harvesting Tools, Cornucopia, Cauldrons, Phallic Symbols
Colors:	Bronze, Brown, Citrine, Gold, Gray, Green, Orange, Red, Tan, Yellow	Goddesses:	<i>All Grain Deities, All Livestock Goddesses, All Mother Goddesses, Aine (Irish), Alphito (Irish), Ashnan (Sumerian), Cabria (Phoenician), Carmen (Italo-Iberian), Ceres (Roman), Chicomecoatl (Aztec), Damia (Greek), Demeter (Greek), Freyja (Norse), Goddess of Mundus (Norse-Celtic), Habondia (German-Celtic), Hani-Yasu-Nokami (Japanese), Ishtar (Babylonian), Kait (Hittite), Kornjunfer (German), Libera (Roman), Marcia (Italian), Muma Alpa (Incan), Morgay (English), Nisaha (Chalcedon), Persephone (Greek), Pirua (South American), Po Ino Nogar (Cambodian), Quocha Mana (Hopi), Robigo (Roman), Sanging Sri (Japanese), Selu (Cherokee), Taillte (Irish), Tailltui (Welsh-Scottish), Tea (Irish), Tuaret (Egyptian), Uti Hiati (Pawnee), Zaramama (Peruvian), Zytania Makta (Teutonic)</i>
Deities:	Mother Goddesses, Sun God	Gods:	<i>All Father Gods, All Grain Deities, All Livestock Gods, Athtar (Phoenician), Bes (Egyptian), Bran (Welsh), Dagon (Phoenician), Ebisu (Japanese), Ghanan (Mayan), Howtu (Chinese), Liber (Roman), Lono (Polynesian), Llew (Welsh), Lugh (Irish), Neper (Egyptian), Oðhinn (Norse), Xochipilli (Aztec)</i>
Activities:	Astrology, Baking Breads, Gathering First Fruits		
Taboos:	Not Sharing Food		
Animals:	Calves, Roosters		
Stones:	Aventurine, Carnelian, Citrine, Lodestones, Obsidian, Peridot, Sardonyx, Tiger's Eye, Yellow Diamond		
Foods:	Ale, All First Harvest Foods, All Grains, Beer, Berries, Berry Pies, Breads, Cider, Corn, Garlic, Grapes, Honey, Jam, Mead, Mushrooms, Nuts, Onion, Pies/Cobblers, Potatoes, Whiskey		
Plants:	Basil, Blackthorn, Calendula, Corn, Ginseng, Goldenrod, Grape vine, Heather, Hops, Marigold, Peony, Poppy, Rice,		



Judgement – Major Arcana Card 20: A Call to Awakening and Transformation

Judgement is the 20th card of the Major Arcana and marks a powerful moment of reflection, reckoning, and rebirth. It symbolizes a spiritual awakening—a time when we look back on our journey, evaluate our past actions, and prepare to step forward with renewed purpose. For the Fool, this card represents the culmination of growth and experience, prompting deep introspection as the final leg of the journey nears.

One of the most prominent symbols in the Judgement card is the angel Gabriel, known as the divine messenger. His trumpet heralds a call to awaken—a summons to embrace transformation and inner truth. Across religious traditions, the trumpet signals significant revelations or awakenings for humanity, and in tarot, it invites us to rise and respond to a higher calling.

Figures rising from coffins are another key visual, symbolizing resurrection, renewal, and spiritual awakening. These individuals have heeded the call, emerging from the limitations of their past selves. The coffins or tombs represent outdated patterns, experiences, or beliefs—things that must be acknowledged and released in order to move forward.

Mountains appear in many tarot cards, and in Judgment, they signify the spiritual heights that have been reached and the challenges that have been overcome. Here, they illustrate the Fool's evolved perspective and the wisdom gained through hardship. The grey sky overhead symbolizes a transitional phase—a moment of clarity breaking through uncertainty, where the past fades and a new horizon appears.

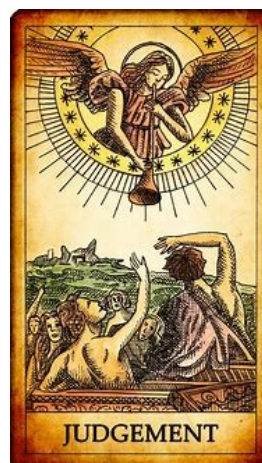
Other powerful symbols include the white flags, which represent surrender, purification, and readiness to embrace change. They indicate a letting go, a willingness to accept a higher purpose. The red cross on the banner speaks to themes of sacrifice, healing, and redemption—suggesting that through letting go of old wounds, one can achieve true renewal and forgiveness.

At its core, Judgement is a call to self-evaluation and accountability. It's a reminder that we must take ownership of our past actions and recognize their consequences. This card often appears when it's time to make peace with the past, seek closure, and prepare for a significant transformation. It's not a passive moment—it requires action, honesty, and courage.

The presence of Judgement suggests the possibility of forgiveness, both of oneself and others. It encourages the release of guilt, shame, and regret, offering a chance for true rebirth. This is not merely about changing external behaviors, but about undergoing a profound internal transformation.

Judgement also signifies a critical decision point—a time when important choices must be made. It urges us to reflect, align with our highest values, and make decisions that will shape our future. This process demands deep self-awareness and the bravery to embrace a new way of being.

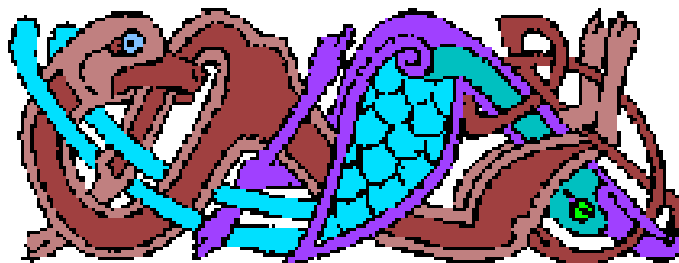
Ultimately, Judgement reminds us that every ending is also a beginning. Just as the Fool nears the end of one journey, he prepares to embark on another, wiser and more awakened. The card invites all of us to trust our inner voice, respond to the call of transformation, and step boldly into the next chapter of life.



UNDERSTANDING THE OGHAM BETHLUSIAN—NION



Tree:	Ash
Letter:	N
Other Names:	Nin
Meaning:	Forked, lofty
God:	Mannanan mac Lir, Arawn, Rhiannon
Season:	February 18—March 17
Holiday:	Imbolc
Magickal Purpose:	Connections and Transitions, Creativity and Inspiration, Protection and Security, Spiritual Guiding Counsel, Working with spirit guides, Balance and harmony, Female energy and empowerment, Peace
Keywords:	Balance, Peace, Connection, Creativity, Inspiration, Protection, Empowerment
Astrology:	Pisces
Bird-Ogam (Enogam):	Snipe, Titmouse
Color-Ogam (Dathogam):	Clear
Agriculture (Ogam Tirda):	Hoe and other agricultural tools
Art/Craft Ogam (Danogam):	Weaving
Company Ogam (Ogam Cuidechtach):	Artisans or artistic creations
Runic Equivalent:	Nauthiz
Verses:	Nion (Ash) "Establishing of peace" "Weaver's beam"

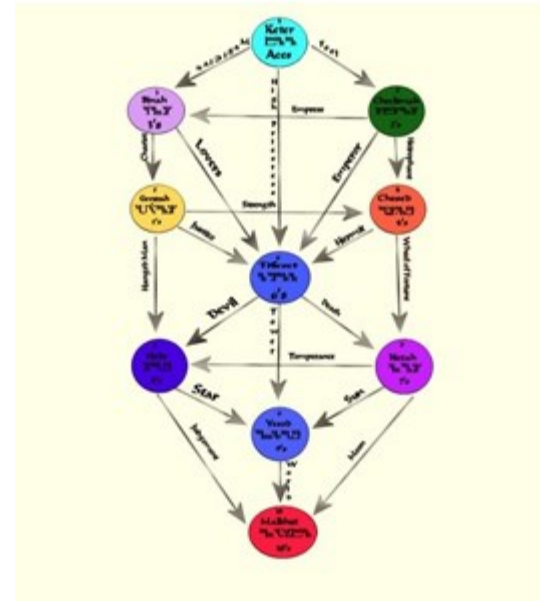


Tree of Life

Sacred Paths of the Qabala

Path 19

Titles:	The Magical Union
Intelligence:	Spiritual Intelligence
Place:	Path joins Chesed to Geburah
Hebrew Name:	Teth: ט (Serpent)
Number:	9
Angel:	Verchiel ורכיאל
Qlippoth (Demons):	Shalehbiron; שלחבירון (The Flaming Ones)
Demons of Hidden Paths:	Temphioth טמפיוט
God Forms:	Freyr, Horus, Vishnu, Demeter, Venus
Color Atziluth:	Greenish-yellow
Color Briah:	Deep Purple
Color Yetzirah:	Grey
Color Assiah:	Reddish-amber
Incense:	Olibanum (frankincense)
Animals:	Lion
Legendary Beings:	Dragons
Stones:	Cat's Eye
Plants:	Sunflower, flax, saffron, marigold, tonics
Tree:	Ash
Zodiac/Element:	Leo
Tarot Card:	Strength, (Daughter of the Flaming Sword)
Human Body:	Heart
Diseases:	Heart disorders
Magickal Powers:	Power of dialogue with animals



The Dhammapada of Buddha

Chapter XX

The Way

Verse CCLXXIII

The best of ways is the eightfold; the best of truths the four words; the best of virtues passionlessness; the best of men he who has eyes to see.

Verse CCLXXIV

This is the way, there is no other that leads to the purifying of intelligence. Go on this path! This is the confusion of Mâra (the tempter).

Verse CCLXXV

If you go on this way, you will make an end of pain! The way was preached by me, when I had understood the removal of the thorns (in the flesh).

Verse CCLXXVI

You yourself must make an effort. The Tathâgatas (Buddhas) are only preachers. The thoughtful who enter the way are freed from the bondage of Mâra.

Verse CCLXXVII

'All created things perish', he who knows and sees this becomes passive in pain; this is the way to purity.

Verse CCLXXVIII

'All created things are grief and pain', he who knows and sees this becomes passive in pain: this is the way that leads to purity.

Verse CCLXXIX

'All forms are unreal', he who knows and sees this becomes passive in pain; this is the way that leads to purity.

Verse CCLXXX

He who does not rouse himself when it is time to rise, who, though young and strong, is full of sloth, whose will and thought are weak, that lazy and idle man never finds the way to knowledge

Verse CCLXXXI

Watching his speech, well restrained in mind, let a man never commit any wrong with his body! Let a man but keep these three roads of action clear, and he will achieve the way which is taught by the wise.

Verse CCLXXXII

Through zeal knowledge is gotten, through lack of zeal

knowledge is lost; let a man who knows this double path of gain and loss thus place himself that knowledge may grow.

Verse CCLXXXIII

Cut down the whole forest (of desires), not a tree only! Danger comes out of the forest (of desires). When you have cut down both the forest (of desires) and its undergrowth, then, Bhikshus, you will be rid of the forest and of desires!

Verse CCLXXXIV

So long as the desire of man towards women, even the smallest, is not destroyed, so long is his mind in bondage, as the calf that drinks milk is to its mother.

Verse CCLXXXV

Cut out the love of self, like an autumn lotus, with thy hand! Cherish the road of peace. Nirvâna has been shown by Sugata (Buddha).

Verse CCLXXXVI

'Here I shall dwell in the rain, here in the winter and summer', thus the fool meditates, and does not think of death.

Verse CCLXXXVII

Death comes and carries off that man, honored for his children and flocks, his mind distracted, as a flood carries off a sleeping village.

Verse CCLXXXVIII

Sons are no help, nor a father, nor relations; there is no help from kinsfolk for one whom death has seized.

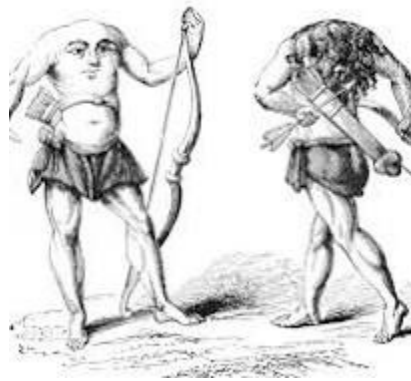
Verse CCLXXXIX

A wise and well-behaved man who knows the meaning of this, should quickly clear the way that leads to Nirvâna.



Faeries of the World

Anthropophagi



Land of Origin: England

Other Origins: The name of this faerie is Greek, it was once described by Herodotus of Halicarnassus as being potentially a member of the Scythian tribe of Androphagi. However he isn't found mentioned in folklore of the Greeks.

Other Names: They have no other known name.

Element: Air

Appearance and Temperament: The Anthropophagi is a headless cannibal. What little brain he has is reputed to be near his reproductive organs. His eyes rest on his shoulders, and his mouth is in the center of his chest. He has no nose, a gift of nature which enables him to consume human flesh without gagging. They have very unpleasant natures, though it is claimed that they only kill when hungry.

Time Most Active: It is not commonly known when they are active.

Lore: William Shakespeare popularized them in two of his plays *The Merry Wives of Windsor* (1602) and in *Othello* (1605), but they were already a part of the English folklore before he brought them into public consciousness. The word first appeared in English folklore in 1460.

The name Anthropophagi literally translates from the Greek as "man-eating". Some folklorist believe that they are not fae at all but a remnant of a memory of a cannibalistic race which migrated from Northern Africa to Britian in the early Dark Ages.

Aside from consuming humans, these fae are said to use human bones for tools and other daily used items such as mugs.

Where to find them: Their location is unknown

How to contact: Unknown, they may not any longer exist except as a nebulous and almost entirely forgotten thought-form.

Magickal and Ritual Help: Their presence is neither useful or desirable in magick or ritual.

My Journey

By Brighid

I grew up unaware I was Pagan, but early experiences made me question everything. My mother got concerned calls from the librarian about my interests in mature topics like UFO's and astrology, but she always supported my curiosity.

By the age of nine, I was recognized as an astrologer and had developed an understanding of concepts related to the time-space continuum, as well as certain behaviors exhibited by my family. For example, my grandmother on my father's side shared traditional practices such as not whistling at night, counting birds for augury, and considering a fallen broom as a sign of unexpected guests. I later became part of a coven and learned about its cultural practices. Different, but very much the same. I was the educational secretary for the group for many years. I have been an Astrologer/Reader with about 800 clients since the age of 25. I started teaching advanced studies to those that were doing great things in the world and those that did not feel accepted in other groups experience. I have pledged to teach anyone with a serious intent and love for Goddess and Mother Earth. My First lesson is always Alchemy, Using the 5 elements to honor studies in that way...In the sacred dance of our daily lives, each moment becomes an opportunity to align ourselves with the elements. When we pause and attune to the quiet wisdom of the world around us, we start to realize that the mysteries of earth, water, air, fire, and spirit are not distant forces, but living energies woven throughout our existence. Let us gently turn our awareness to the ways in which we may honor each element, both in the seen and unseen, so that our actions become prayers and our intentions—seeds sown for the life we wish to cultivate.

* Honor Earth Element, by keeping your responsibilities and loved ones on this earthly plane and honor those that have passed.

*Honor Water Element by understanding what you feel about your current situation, Recognize it and realize if it is unpleasant you have the ability to change it.

*Honor Air Element by designing what reality you would prefer to live... Be open to inspiration from the "Great Creator".

*Honor the Fire with your passions! Don't ignore what your heart desires.

*Honor the Spirit by devoting time to your studies and to prayer, meditation, or by doing for others....

The Five Actions represent the Pentacle, and can move your life, with one action under each of these elements.

This is the magick of alchemy. Here I wish you happiness, health, and the life of your dreams....

Goddess Bless, Brighid. Questions: AstrologybyBrighid.com



Brighid, our newest Magazine member with Celtic and Indigenous heritage, joins Today'sWitch.net as Marketing Director, writer, and instructor. A certified astrologer since age nine, she studied Celtic Wiccan/Druidic Alchemy and served as her local coven's historian for several years. With over 40 years of experience and more than 800 clients, Brighid has taught advanced students, marketed magazines, and ghostwritten books. She holds a Bachelor of Science, ODS, and Holistic Practitioner Certification. Contact Information: Brighidsees@gmail.com or visit AstrologybyBrighid.com.

What Can the Trees Teach Us?

Rooting into Gaia Through the Ancient Wisdom of Trees

by Jennifer Merlynn

The Silent Elders

In every forest, orchard, and sacred grove, the trees stand—not as passive scenery, but as ancient sentinels and storytellers. Long before our modern world hummed with electricity, long before even our oldest written languages, trees were the keepers of Earth’s memory. They are the lungs of the planet, the bridges between Earth and sky, and the living vessels of wisdom from Gaia Herself.

To the witch, the tree is not merely a plant—it is a guide, an altar, a reflection of our own soul’s structure. In this article, we journey into the spiritual, mental, and physical medicine offered by trees and explore how to begin communicating with these profound beings through grounding, energetic attunement, and the art of listening.

In our fast-paced, digitized world, many of us spend our lives “up in the head”—filled with thought, stress, anxiety, and stimulation. Grounding is the sacred act of returning to the body and anchoring our energy into the Earth. Trees, with their deep and ancient roots, model this beautifully.

To sit beneath a tree is to remember stillness. To place your hands or bare feet against its bark or roots is to plug into the original circuit of Gaia’s nourishing current. When we ground ourselves regularly, we reduce inflammation, calm the nervous system, balance hormones, and restore our natural circadian rhythm. Scientific studies now validate what witches have long known: that direct contact with Earth (earthing) improves mood, sleep, and vitality.

But grounding is not just physical. Energetically, it brings our spirit back into the body, helps us release what is not ours to carry, and invites us to co-regulate with Earth’s own frequency.

The Spiritual Lessons of the Tree

Lesson One: Root Deep, Rise High

Each tree teaches a sacred principle: what is seen above the soil is a reflection of what is nurtured below. The deeper the roots, the taller the reach.

To root ourselves in truth, ancestry, ritual, and Earth connection is to cultivate the strength needed to stretch into new heights of consciousness and power. This is not about escape or ascension alone - it is about anchoring light into form. The more connected you are to Gaia, the more access you gain to the heavenly realms.

Lesson Two: Stand in Stillness

Unlike animals, trees do not flee. They do not rush. Their wisdom is slow and sovereign. In their presence, we are reminded that stillness is strength. Trees weather, storms, cycles, and seasons. Their power is patient. When we attune to trees, we enter this same still, timeless rhythm. We remember that we do not need to have every answer now. We learn to trust the spiral of growth, decay, and rebirth.

Lesson Three: You Belong Here

Trees never ask permission to exist. They grow exactly where their seed was cast, no shame, no apology. Each tree claims its place and contributes to the ecosystem by simply being.

Witches often feel out of place in modern culture, but trees remind us: you are needed just as you are. Your presence is medicine.

The Physical and Mental Health Benefits

Modern science now confirms what ancient traditions held sacred: trees have measurable healing properties.

Trees release natural oils called *phytoncides into the air*. *When we breathe them in - especially in conifer-rich forests - our immune systems respond by increasing natural killer cell activity. This boosts resistance to disease and lowers stress hormones like cortisol.*

The Japanese practice of Shinrin-Yoku, or “forest bathing,” has shown:

- Lower blood pressure
- Reduced anxiety and depression
- Improved sleep
- Enhanced creativity and problem-solving
- Increased heart rate variability (HRV), which supports emotional regulation

Forests are rich in negative ions, which help rebalance our biofield. These ions neutralize free radicals, enhance mood, and even aid in serotonin production. Urban environments, in contrast, are saturated with positive ions from electronics, fluorescent lights, and EMFs, which can cause fatigue and mood imbalance.

Spending just 20 minutes a day in the company of trees can rebalance your nervous system and replenish your energy.

How to Begin Communicating With Trees

Just as each tree has its own root system and branch pattern, so too does each carry a distinct energetic signature. Learning to “speak tree” is less about language and more about vibration, presence, and intention.

Step 1: Choose a Tree

Let the tree choose you. Walk slowly and mindfully through a natural area. When you feel a subtle “pull” or a sudden feeling of calm or connection, stop. Observe. Approach with respect.

Oak trees offer strength and ancestral power. Willows whisper to the emotional body. Pines are purifiers. Redwoods hold cosmic consciousness. Each species, and each individual tree, holds a different medicine.

Step 2: Introduce Yourself

Place your hand or forehead against the bark. Breathe deeply and say silently or aloud:

“I greet you with reverence, spirit of this tree. I come in peace and openness. May I sit with you awhile?”

Wait. If the energy feels open or welcoming, proceed. If it feels closed or resistant, thank the tree and move on.

Step 3: Ground and Sync

Stand or sit at the base of the tree. Imagine roots growing down from your spine or feet into the earth. Then imagine subtle tendrils of energy extending toward the tree’s root system.

Now, breathe in deeply through the nose and out through the mouth. Let your heartbeat slow. As you rest in silence, notice any impressions: sensations, images, words, or feelings. Trees communicate through energetic pulse waves, much like heartbeats or subtle frequency rhythms. Sometimes the message is not “heard,” but felt.

Interpreting the Tree’s Energetic Pulse Waves

Many witches describe tree communication as receiving a “wave” or rhythmic pulse through their hands, spine, or heart. This is not imagination, it is resonance.

Signs You Are Sensing the Tree’s Pulse:

- A slow, thumping rhythm in your hands when placed on bark
- Sudden warmth or tingling in your spine or crown
- Inner stillness followed by a vision or memory
- Emotional release: tears, laughter, deep peace

Each tree pulses at its own frequency. Younger trees may feel faster, while elders tend to be slow and deep, like a shamanic drum-beat. You may wish to use a pendulum, drum, or tuning fork to help entrain to their rhythm.

Over time, this becomes easier. You will begin to sense which trees are “watchers,” which are “healers,” and which are “oracles.”

Tree Communion Ritual

You will need:

- Yourself
- A journal
- A quiet space with a tree
- Optional: herbal offering (tobacco, rose petals, cornmeal, etc.)

1. Prepare.

Cleanse your energy. Ground yourself. Approach the tree and circle it three times clockwise, acknowledging its spirit.

2. Offer.

Place your offering at the base of the tree and say:

“I offer this gift in respect and love, O tree of Gaia. May our hearts speak.”

3. Connect.

Sit or stand with your spine against the tree. Breathe deeply. Say (aloud or within):

“Teach me your wisdom. Show me what you hold. I am listening.”

4. Journal.

Afterward, write down impressions, emotions, or messages received. Don't filter just flow.

Repeat this practice weekly with the same tree and watch your relationship deepen. Some witches keep “tree journals” just for this purpose.

A Witch's Grove: Creating Sacred Tree Bonds

Over time, you may find certain trees that become your allies. These trees can anchor spells, hold your grief, charge your talismans, or even act as guardians. Witches throughout history have had sacred groves. You can begin cultivating your own - even in a city - by befriending and tending to trees regularly. Speak blessings over them. Water them. Leave songs or poems. A single tree can become your Temple.

In moments of grief, upheaval, or global uncertainty, return to the trees. They will not give you every answer, but they will stabilize your body and spirit, helping you withstand winds of change. A tree never rushes spring. It lets go of leaves when the season calls. It doesn't fear the cold, nor cling to the past. It trusts in cycles, in root wisdom, and in the unseen work of winter.

Let them teach you to do the same.

To walk the path of the witch is to walk in rhythm with the land, and trees are some of our oldest guides. They model resilience, generosity, sacred stillness, and unshakable rootedness. Begin with one tree. Offer your respect. Share your breath. Listen, not with the ears, but with the heart. The pulse you find there may just change your life.

So Mote It Be,
And So It Is,
Awen and Amen.

Moon Gods and Goddesses

From Around the World

- Aega (Greek):** A very beautiful moon Goddess who was viewed as being the daughter of the sun. Gaia, the earth Goddess, hid her in a cave during a Titan attack on the Olympic deities so that she would not be stolen away.
- Aine (Irish):** Aine is a cattle, sun and fire Goddess who is all still very important in her native Munster, where she is honored at Midsummer. She was also a minor moon Goddess who might have been the origin of the virgin Goddess Anu.
- Al-lat (Arabian-Chaldean):** A moon and Underworld Goddess. In Arabic, her name means "Goddess". The masculine version of the name, meaning "God", is familiar to people today as Allah, the God of Islam.
- Alignak (Inuit):** A moon God who was one of the first people on the earth. The other was his sister. After they created all life through their union, they were banished for their "crime" of incest. He then became the moon, and she, the sun.
- Anahita (Persian):** A river Goddess who was also a Goddess of Venus and the moon. In Persian mythology she is the mother of Mithras, a God widely worshipped throughout the Middle East.
- Anna Perenna (Roman):** A Goddess of grains and of the turning of the year, honored at the full moons and on New Year's Day.
- Andromeda (Greek):** Although seen today as a stellar Goddess, many scholars believe that Andromeda was a pre-Hellenic moon deity.
- Annuit (Babylonian):** A Goddess of the moon and of the evening star who later became known as Ishtar.
- Anu (Irish):** A maiden Goddess linked to the moon, sometimes thought to be the maiden form of the great Celtic mother Goddesses, Dana (*Gaelic*) and Don (*Brythonic*).
- Aponibolinayen (Philippine):** A moon Goddess who wore a fertile vine wrapped around her ample waist. During the day she lived in the "house of the sun", where she gave birth to the sun's children through her fingertips.
- Aradia (Roman):** A moon and earth Goddess, the daughter of Diana.
- Arianrhod (Welsh):** A Goddess of the moon whose symbol is the silver wheel. She is one of the children of the powerful mother Goddess Don, and of Beli, the God of Death.
- Ariel (European):** A faery Goddess/queen linked to the magickal power of the full moon.
- Artemis (Greek):** She is the Greek version of the Roman waxing moon Goddess Diana. Like her Roman counterpart, she is also a Goddess of the hunt and of romance.
- Artimpassa (Scythian):** A Goddess of the moon and of love.
- Ashima (Samaritan):** A Moon Goddess
- Athenesic (Native N. American):** A moon Goddess of several North Central Native American tribes, particularly the Iroquois and Huron.
- Athergatic (Syrian):** A Goddess of the moon and fertility, symbolized by the fish.
- Athtor (Egyptian):** This Goddess was called by the name "Mother of the Night". She may have also been a moon Goddess.
- Auchimalgen (Native S. American):** A moon Goddess who was also a deity of divination and a protectress from evil spirits.

Baiaame (Aboriginal):	This Australian God was the lover of the sun and inspiration of all fun and mischief-making.
Belili (Middle Eastern):	A Goddess of the moon, love, the planet Venus, sacred wells, and trees.
Bendis (Greek):	A moon Goddess who was the consort of the sun God Sabazius. Her cult flourished in Athens during the fifth century BCE.
Bong (Punjabian):	A former sun Goddess with her twin sister Bomong. When the creatures of the earth realized that they could not live with two suns, each one shining for twelve hours every day, they decided to kill Bong. The plan backfired when Bomong, grieving for her sister and fearing for her own life, went into hiding, leaving the earth in perpetual darkness. The earth beings, realizing they needed the balance of both night and day, recreated Bong as the moon, the light of the night sky.
Britomartis (Crete):	A moon Goddess who was the patron deity of Cretan sailors.
Callisto (Greek):	A moon Goddess whose name means "The most beautiful". Bears were sacred to her.
Candi (Aryan):	The consort of the moon God Chandra. The two of them took turns ruling the night sky.
Cerridwen (Celtic):	This crone, grain, sow, and moon Goddess is most famous for her cauldron of wisdom. She was the mother of the great bard Taliesin, and is deeply linked to the image of the waning moon.
Ch'ang-O (Chinese):	Symbolized by the frog, this moon Goddess was once the wife of an archer who was forced to flee the moon after stealing a magickal potion which granted immortality.
Chia (Native S. American):	Another name for Huitaca
Chup-Kamui (Japanese):	This deity was once the Goddess of the moon, but she begged the male sun to change places with her.
Coatlicue (Aztec):	A moon and earth Goddess whose name means "the skirt of the serpent". She was associated with flower festivals, planting rites, and the stars.
Coyalxauhqui (Aztec):	A moon Goddess whose name means "Golden Bells". A huge shrine to her was unearthed during a 1978 archeological dig near Mexico City.
Cynthia (Greek):	Another name for Artemis.
Dae-Soon (Korea):	A Korean moon Goddess
Delia (Greek):	Another name for Artemis.
Diana (Greek):	The Goddess of the waxing moon and of the hunt who is deeply associated with the rest of her Triple Goddess form. Selene the mother, and Hecate the crone. A feminist Witchcraft tradition bears her name. She is symbolized by the bow and arrow, and is also a Goddess of love, some times equated with Eros/Cupid.
Eithne (Irish):	This Goddess of death and the moon is believed to have originally come from the Middle East, her image and myth having traveled westward with the Celts. Her name means "nutmeat".
Epona (Gaulish-Celtic):	A horse Goddess associated with the night and dreams, who has lunar attributes. In western Ireland, legends still abound of hearing the hoof-beats of her horse as she rides west to escape the rays of the rising sun. She is also a Goddess of Magick and feminine power.
Eterah (Semitic):	The moon God, husband of a sun Goddess.

- Eri of the Golden Hair (Irish):** Eri was a virgin Goddess of the divine/faery race known as the Tuatha de Danann. One day while at the bank of a river, a man in a golden boat floated down to her on a beaming ray of sunlight. They fell into the boat, made love, and conceived the God/hero Bres. Eri's energy as moon Goddess, consort to the sun image presented here, marks her as a form of the feminine principle of creation.
- Europa (Cretan):** This Goddess was the namesake of the European continent. Though she is also seen as an early/fertility Goddess whose consort is the bull, she has many lunar attributes.
- Fati (Polynesian):** A moon God, the son of Taoniui, the Goddess of the stars.
- Fleachta of Meath (Irish):** A moon Goddess associated with the Irish stronghold at Tara, possibly a fertility deity for the High Kings, and Goddess of divination for the Druids.
- Frigga (Norse):** Also called Frigg, This supreme warrior Goddess of the Nordic pantheon is the mother of Balder, the sun God, and the wife and sister of Odin. She is often depicted driving her chariot across the night sky. Though not originally a moon deity (the earliest Teutonic moon deities were male), she often fills the role in modern Norse traditions. The last weekday, Friday, is named in her honor.
- Gnattoo (Polynesian):** This Moon Goddess is prevalent in native legends as the "woman in the moon", the equivalent of the "man in the moon" in Anglo-American folklore.
- God D (Mayan):** A moon God who was seen as an old man. His name was thought to contain so much power that its utterance was prohibited. Hence, his name was lost in time. The appellation God D was assigned to him by an anthropologist studying the Mayan culture.
- Gou (Benin):** A moon God, the brother of the mother Goddess Lissa.
- Gunga (Aryan):** A new moon Goddess.
- Gwen (Anglo-Welsh):** A minor sun/moon Goddess and Goddess of light.
- Hanwi (Native N. American):** This moon Goddess of the Oglala Sioux once lived with the sun God Wi. Because of a transgression, she was forced by him to become a creature of the night. This myth shows how the night and its feminine attributes have been systematically devalued in patriarchal culture.
- Hecate (Greek):** A crone Goddess deeply associated with the waning and dark moons. She is depicted as haunting crossroads with her two large hounds, and carrying a torch, symbolic of her great wisdom. Many scholars believe she is a very old deity who far predates the rest of the Greek pantheon. She is usually worshipped with the rest of her triplicity, Diana the Maiden, and Selene the Mother.
- Helen (Greek):** Before she became a mythic heroine, she was the Goddess of vegetation, birth and the moon.
- Helle (Middle Eastern):** Though her name suggests links to the Underworld/Otherworld, she was worshipped as a fertility/earth Goddess in her native Boeotia. Writer and scholar Robert Graves has suggested that she was originally a moon Goddess who ruled the tides.
- Helice (Greek):** Another name for Callisto
- Hermes (Greek):** Hermes has many attributes, one of which is that of a moon God.
- Hina (Polynesian):** This Hawaiian moon Goddess' name means "woman who works the moon". She is a Triple Goddess—Maiden, Mother, and Crone—unto herself. Native myth says she got tired of working for her brother and fled to the moon to live in peace.

Holle (<i>Teutonic</i>):	A moon Goddess who has come down in popular legend as a Witch or Faery. She is also the Goddess of snow.
Huitaca (<i>Native S. American</i>):	Also known as Chia, this moon Goddess was native to Columbia. She was a protectress of women as well as a deity of pleasure and happiness who is always battling her male counterpart Bohica, a God of hard work and sorrow.
Hun-Apu-Atye (<i>Guatemalan</i>):	A moon goddess who is the wife of the sun. Her sacred animal is the nocturnal tapir, a long-nosed, pig-like mammal native to Central and South America.
Hunthaca (<i>Native S. American</i>):	The Chibcha Indians believed this one-time wife of one their heroes became the moon as a punishment for causing the great flood of their land. Such deluge stories are a worldwide mythical phenomenon
Hypnos (<i>Greek</i>):	A God of sleep and the night, sometimes given lunar attributes.
Ida (<i>Aryan</i>):	This moon Goddess of the Indian tradition is also an earth Goddess and Goddess of divination, fire, and communication.
Ilmaqah (<i>Middle Eastern</i>):	A moon God.
Inanna (<i>Sumerian</i>):	A moon Goddess later known as Ishtar
Io (<i>Greek</i>):	The pre-Hellenic moon Goddess was also a cow deity. On the isle of Iona she was venerated as a Goddess of grain, fertility, and abundance.
Ishtar (<i>Babylonian</i>):	A moon Goddess with roots in the Sumerian deity Inanna. Some myths say she is the daughter of the moon, others the mother. It is likely she was a triplicity unto herself—all three faces in one entity. She is also a Goddess of fertility, storms, love, and sexual unions.
Isis (<i>Egyptian</i>):	This powerful and widely worshipped Goddess was not only a moon deity, but a Goddess of the Sun as well.
Itzamna (<i>Mayan</i>):	A moon God who was the father of all the other Mayan deities. He ruled the western sky and was credited with teaching agriculture and writing to his people. Rodents were sacred to him and were often sacrificed in his honor.
Ix Chel (<i>Mayan</i>):	A Central and South American moon Goddess and lover of the sun. Poisonous snakes are her totem animal.
Ix-Huyme (<i>Native C. American</i>):	A moon Goddess from the Panama region.
Izanami (<i>Japanese</i>):	A moons and sea Goddess . She also had control over the tides, fishing, and all destructive sea phenomena.
Jacy (<i>Native S. American</i>):	A Moon God from the Amazonian region who was the creator of plants.
Jarah (<i>Hebrew</i>):	A Goddess of the new moon who was seen as the bride of the sun. She was the prototype for the Shekinah, the feminine half of the Jewish God, who is today honored (but never worshiped) by Jews as the “Sabbath Queen”. She was once the sun Goddess, with the moon being a masculine figure in early Semitic mythology. Jarah was originally a masculine deity.
Jezanna (<i>Central African</i>):	A Goddess of the moon and healing.
Juno (<i>Roman</i>):	A Goddess of the new moon and sky, worshiped largely by women.
Jyotsna (<i>Aryan</i>):	A Hindu Goddess of twilight and the autumn moons.
Ka-Ata-Killa (<i>Native S. American</i>):	A Moon Goddess worshiped in the Lake Titicaca region.

- Khonsu (Egyptian):** A moon God who was the son of the God of air, Amun, and a mother Goddess named Mut. His name means “he who travels the heavens”. He was associated with bloody sacrificial rites and is sometimes depicted having the head of a hawk. A huge temple was erected to him at Thebes.
- Komorkis (Native N. American):** A moon Goddess of the Blackfoot tribe.
- Kuan Yin (Chinese):** A Buddhist Goddess. Modern feminist Pagans believe she far pre-dates Buddhism’s origins. She was a Goddess of the moon, compassion and healing, whose confusing myths have been greatly altered over time.
- Kuhu (Aryan):** A new moon Goddess
- Kuu (Finnish):** A moon Goddess from the northern Baltic Region.
- Lalal (Etruscan):** A moon Goddess.
- Lasya (Tibetan):** A Goddess of the moon and beauty, symbolized by a mirror.
- Levannah (Canaanite-Hebraic):** A moon Goddess similar to the early Hebrew Jarah, and the Jewish Shekinah, in that she was views as fully one-half of the creative divine.



Time and Tea Leaves

By Emily Thornton

Tasseography, the art of reading tea leaves, is a practice that has been shrouded in mystique and ancient wisdom. From humble beginnings as a folk tradition to its presence in modern spiritual practices, the interpretation of patterns left by tea leaves has captivated minds for centuries. The history of tea reading is fascinating and by learning it, one can hope to have a glimpse into what it takes to read tea leaves personally.

The exact origins of tasseography are somewhat hazy. Some believe that when one would ring a bell it would drive out evil. When inverted, one could see tokens of the future. There were mystics who would study the inside of a bell. Though the teacup use for readings can be traced back to ancient China, where tea originated. Early forms of divination involved observing patterns in the residue of wine or coffee grounds. However, with the widespread adoption of tea, especially in Europe during the 17th century, the practice of reading tea leaves began to flourish.

As tea became more accessible in Europe, particularly in countries like England, Ireland, and Scotland, the practice of tasseography gained popularity among various social classes. Initially, it was often a casual parlor game or a form of entertainment, but over time, it evolved into a more formalized system of divination. Romani people are often credited with popularizing the practice in Europe, integrating it into their rich tradition of fortune-telling.

Over centuries, a lexicon of symbols associated with tea leaf patterns developed. These interpretations were often passed down orally, but eventually, books and pamphlets began to emerge, codifying the meanings of various shapes and figures found in the tea cup. These early texts provided a standardized guide for practitioners, contributing to the practice's wider acceptance.

Tea readings today are a unique skillset. It has the allure of unique divination and with practice it can be learned and enjoyed by anyone with a keen eye and an open mind. For a successful tea leaf reading, you will need a plain white teacup with a smooth interior, loose-leaf tea with larger particles like black tea (e.g., Assam, Darjeeling) or certain herbal infusions, freshly boiled hot water, and crucially, no strainer, as the leaves must remain in the cup. Approach the reading with a clear question or an open mind to gain the best insights.



The Reading Process

1. **Preparation:** Place a small amount of loose-leaf tea (about a teaspoon) into the teacup. Pour hot water over the leaves, filling the cup.
2. **Brewing and Sipping:** Allow the tea to steep for a few minutes. While it brews, hold the cup and focus on your question or intention. Slowly sip the tea, leaving a small amount of liquid (about a tablespoon) and all the tea leaves at the bottom of the cup. Do not consume the leaves.
3. **The Swirl:** With the remaining liquid and leaves, gently swirl the cup three times counter-clockwise. This motion helps to distribute the leaves and create distinct patterns against the cup's surface.

Inverting the Cup: Carefully invert the cup onto a saucer, allowing any excess liquid to drain away. Leave the cup inverted for a minute or two to allow the leaves to settle and adhere to the sides.

1. **Interpreting the Patterns:** Once the liquid has drained, turn the cup right-side up. Now, the real art begins! Observe the patterns formed by the tea leaves.

- **Rim to Bottom:** Generally, patterns closer to the rim of the cup indicate events in the near future, while those closer to the bottom suggest events further off. The handle often represents the querent (the person whose fortune is being told).

Common Symbols: Look for shapes that resemble animals, objects, letters, numbers, or abstract forms. Some common interpretations include:

- **Animals:** Birds often signify news or travel, dogs represent loyalty, cats symbolize deceit, and fish indicate financial gain.
- **Objects:** A house might suggest stability, a tree growth, a heart love, and a ring commitment.
- **Letters/Numbers:** These can refer to initials, dates, or quantities.
- **Lines:** Straight lines can indicate a clear path, while wavy lines suggest uncertainty. Dots often represent money or opportunities.
- **Clarity and Density:** The clarity of the image and the density of the leaves within a symbol can also contribute to its interpretation. A clear, well-formed symbol might suggest a strong indication, while a fragmented or indistinct one might indicate a weaker or less certain outcome.

While traditional interpretations provide a solid foundation, modern tasseography also emphasizes intuition and personal symbolism. What does a particular shape *feel like to you*? *Does it resonate with something in your life*? *Keep a journal of your readings and the symbols you observe, noting any personal connections or recurring themes.*

Tasseography, at its heart, can be more than just a predictive tool. It can serve as a meditative and reflective practice, encouraging introspection and a deeper connection to one's own intuition. The act of observing, interpreting, and connecting with the symbolic language of the tea leaves can provide a unique lens through which to consider life's challenges and opportunities. Whether for entertainment, self-reflection, or a glimpse into the unseen, the ancient art of reading tea leaves continues to offer a rich and engaging experience.

P.A.T.



Pagans Against Trafficking

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

Types of Divination

D — G

Dactyliomancy (dactylomancy): Divination using rings. (like a pendulum)

Daphnomancy: Divination by interpreting a burning laurel branch.

Demonomancy: Divination by evoking demons to reveal information.

Dendromancy: Divination interpreting trees, especially oak or mistletoe.

Dervishing: The practice of whirling into a state of ecstasy.

Direct Writing: Term for a spirit writing without human or mechanical assistance. Distinct from Autography, Automatic Writing or Psychography which are done through human beings.

Divination: The art of using magickal tools and symbols to gather information from the collective unconscious on the nature of people, places, things, and events of the past, present, and future.

Divining Rod: A forked rod or branch which is used for dowsing.

Dowsing: Divination to find a person, place, thing, or element buried in the earth.

Dowsing Rod: A forked rod or branch which is used for dowsing.

Dubjed: Tibetan term for catoptromancy.

Dukkerin (dukkering): Romany term for divination.

Enoptromancy: see catoptromancy.

Entomancy: Divination interpreting the appearance and behavior of insects. A form of augury.

Estrellomancy: Divination by reading shooting stars or comet patterns.

Extispicium: . A tool used in the practice of exitispicium, exitispicy, aruspicy, haruspicy.

Extispicy: Aruspicy.

Feng Shui: The ancient Chinese practice of studying and following of natural currents of the Earth to ensure the proper alignment with them so that Qi is not disrupted. Feng Shui is used to determine the suitability and layout of homes, businesses, burial grounds and temples.

Fractomancy: Divination by interpreting the structure of fractal geometric patterns.

Gastomancy: Divination by interpreting the sounds or signs on the belly. Is most frequently reported as a voice emanating from the belly and it has been dismissed by most occult investigators as a form of ventriloquism and trickery.

Geloscopy: Divination by interpreting laughter.

Gematria: A system of discovering truths and hidden meaning behind words, using numerical values for letters of the alphabet. Each letter corresponds to a letter.

Genethiology: Divination by interpreting the influence of the stars at birth to predict the future. A form of astrology.

Geomancy: Divination by interpreting the Element of Earth. Forms include scattering of dirt, gravel, sand- interpreting lines or figures traced in the earth.

Graphology: Divination and character analysis by interpreting handwriting.

Gyromancy: Divination by walking or whirling in a circle until dizzy and interpreting the point of a person's fall. The circle used is often laid out with letters.

Gods and Goddesses

South Pacific

Polynesian (Society Islands)

Tino Taata

Origin:	Polynesian (Society Islands)
Type:	Creator God
Information:	Probably regarded as the tutelary deity who engendered mankind and equating therefore to the more widely recognized Polynesian God Tangaroa.

Polynesian (Hervey Islands)

Tinirau (Innumerable)

Origin:	Polynesian (Hervey Islands)
Type:	Fish God
Information:	The second offspring of the great mother Vari-Ma-Te-Takere, and the younger sibling of Avatea. He is said to live in the coconut of the world on a sacred isle called Motu-Tapu immediately below the home of Avatea and to own ponds full of all kinds of fish. He is depicted as half man (right side) and half fish (left side) in the form of a sprat.

Polynesian (Hervey Islands)

Timatekore (Soft-Bodied)

Origin:	Polynesian (Hervey Islands)
Type:	Primordial being
Information:	The male principle that, with Timaiti-Ngava Ringavari, engendered the earth mother Papatuanuku.

Polynesian (Hervey Islands)

Timaiti-Ngava Ringavari (Soft-Bodied)

Origin:	Polynesian (Hervey Islands)
Type:	Primordial being
Information:	The female principle that, with Timatekore, engendered the earth mother Papatuanuku.

Polynesian (Maori)

Tiki

Origin:	Polynesian (Maori)
Type:	Creator god
Information:	One of the children of Ranginui and Papatuanuku who created mankind. In some Polynesian traditions he is represented as the first man, akin to Adam. The word is also incorporated in <i>tiki-wananga</i> or "God Stick", which describes the wooden or stone images of deities that are usually minimally worked and stand about fifty centimeters tall. Only thirty or so examples of these are known, most having been destroyed by Christian missionaries. The celebrated large Maori totems are depictions of ancestors who appear as Human/Bird or reptile hybrids. Also Ki'i (Hawaiian).

Polynesian (Tikopia)

Tifenua

Origin:	Polynesian (Tikopia)
Type:	Chthonic fertility god
Information:	He is linked with the sea god Faivarongo and the sky god Atua I Kafika. His father is Pusiurara, a powerful deity personified by the reef eel, and his mother is one of the Sa-Nguti-Te-Moana. Also Pu-I-Te-Moana.



Monthly Correspondences

August

Other Names:	Sextilis, Weed Month, Lunasa
Moon:	Holly Moon, Hazel Moon, Dispute Moon, Full Sturgeon Moon, Green Corn Moon, Grain Moon, Red Moon, Fruit Moon, Women's Moon, Dog Day Moon, Lightning Moon, Thunder Moon, Storm Moon
Element:	Fire, Earth
Gender:	Masculine
Herbs:	Basil, Mint, Yarrow, Meadowsweet, Ground Ivy, Mugwort, Elder, Sunflower, Calendula, Chamomile, Grains, St. John's Wort, Bay, Fennel, Rue, Orange, Corn, Wheat
Colors:	Gold, Yellow, Green, Brown, Red, Orange
Flowers:	Sunflower, Gladiolus, Poppy, Marigold, Calendula
Scents:	Frankincense, Heliotrope
Stones:	Peridot, Citrine, Amber, Sardonyx, Spinel, Cat's Eye, Carnelian, Jasper, Fire Agate, Garnet
Trees:	Elder, Hazel, Alder, Cedar
Animals:	Lion
Birds:	Crane, Falcon, Eagle
Spirits:	Phoenix, Sphinx, Dragons, Dryads
Deities:	Diana, Hecate, Nemesis, Hathor, Lugh, Ganesha, Thoth, Vulcan, Mars, Thor
Power Areas:	Harvest, Appreciation, Vitality, Health, Friendship, Power, Courage, Strength
Astrology:	Leo, Virgo
Birthstone:	Peridot, Sardonyx
Symbols:	Grain, Sickle, Sunflower, Corn Dollies
Themes:	Abundance, Harvest, Gratitude, Community
Runes:	Thurisaz, Ansuz
Planet:	Sun, Mars, Mercury
Tarot:	Justice, Death
Numerology:	3, 4
Governing Angel:	Hamaliel



August 2025

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
					1 Lammas / Lughnasadh	2
3	4	5 Celtic Tree Month of Hazel	6	7	8	9 Full Stur- geon Moon
10	11	12	13	14	15	16
17	18	19	20	21 Festival of Hecate	22	23 New Moon in Virgo/ Vulcanalia
24	25	26	27	28	29	30
31						

August 1— Lammas / Lughnasadh

August 5— Celtic tree month of Hazel

August 9— Full Sturgeon Moon

August 21— Festival of Hecate

August 23— New Moon in Virgo / Vulcanalia

Mycology

Aniseed Cockle Shell *Lentinellus cochleatus*



Common Name:	Aniseed Cockleshell
Botanical Name:	<i>Lentinellus cochleatus</i>
Order:	Agaricales
Family:	Tricholomataceae
Description:	Smooth, vase-shaped, red-ochre cap with toothed, pinkish white gills descending grooved, solid stalk; in fused cluster.
Cap:	1-2" (2.5-5cm) wide. Flat with central depression to vase-shaped; margin incurved, becoming lobed to wavy; smooth, reddish-brown to grayish buff.
Gills:	Descending stalk, close, broad; often torn, edges toothed; whitish, but tinged pink-cinnamon.
Stalk:	1-4" (2.5-10cm) long 1/8-3/8" (0.3-1cm) thick Fused at base in dense clusters; central to off-center, deeply furrowed; reddish-brown or paler.
Spores:	4-5 x 3.5-4.5 μ ; Nearly round, ornamented with spines, amyloid, colorless. Spore print white.
Edibility:	Undefined, not recommended for consumption.
Season:	July-September
Habitat:	Clustered at base of deciduous stumps and on decayed or buried wood.
Range:	E North America to Great Lakes
Look-alikes:	<i>L. omphalodes</i> has furrowed but unfused, slender stalk. <i>Lentinus</i> species have central stalk and smooth, elliptical spores. <i>Panus</i> have smooth gill edges.
Comments:	Formerly known as <i>Lentinus cochleatus</i> .
Bibliography:	National Audubon Society Field Guide to Mushrooms. Gary H. Lincoff, Copyright©1981 Chanticleer Press Inc. pp. 423 Lone Pine Field Guide Mushrooms of Northeast North America by George Barron Copyright©1999 George Barron pp. 294. Simon and Schuster's Guide to Mushrooms by Gary H. Lincoff Copyright©1981 Arnoldo Mondodori ref.117

Do not consume any mushrooms without first consulting with a Mycologist as many mushrooms look like others and may be poisonous.

Avalon

It's a long, long walk to Avalon,
 Down a road that few have seen.
 It's a long, long time since the bard has sung,
 And the Earth was wild and green.

Chorus: Avalon (4X)

Tell me, where can the unicorn lay his head?
 Tell me, where have the wood sprites all gone?
 Tell me, where have the Sidhe, the proud Dinnan fled,
 Taking with them the balefire's glad songs?

Chorus

Tell me, how many times must the Sun set down,
 With no legends to tell where he goes?
 Tell me, how many times can the Moon shine around
 On desolation where forests should grow?

Chorus

Comes a dying god, on a bloody cross,
 And a Horned Lord of evil to fear-
 Pushing men to arms, with their sanity lost,
 To draw blood in holy wars.

Chorus

Firsts the Winter snows lay nature to bed,
 In the icy death of the year.
 Then the springtime Sun shines upon my head,
 And I know I have nothing to fear.

It's a long, long walk to Avalon,
 Down a road that we can see.
 It is not so far, nor it is gone,
 Avalon's in you and me.

Daughter of the Elements

Daughter of the elements
Daughter of the rain
Daughter of the thunder
Daughter of the flame

Daughter of the dawn
And daughter of the light
Daughter of the stars
And daughter of the night

Daughter of the earth
And daughter of the trees
Daughter of the storms
And daughter of the breeze

Daughter of the moon
And daughter of the seas
Daughter of the winds
And daughter of the leaves
(3x)

I am the elements
I am the rain
I am the thunder
I am the flame

I am the dawn
I am the light
I am the stars
I am the night

I am the earth
I am the trees
I am the storms
I am the breeze

I am the moon
I am the seas
I am the winds
I am the leaves

How to Subscribe

Today's Witch Magazine offers several subscription plans for our magazine. Each will be explained below. If you subscribe there will be additional percentages off the cover price. However there will be one cost for shipping and handling. Payments will be made according to the below instructions: However, fail to miss a payment and you immediately suspend your subscription and will not receive further copy. No Refunds, Returns, or Replacements will be offered.

Subscriptions:

Annual: An annual subscription is 25% off the cover price. The Cover price is \$14.95/issue, which is equivalent to paying \$179.40 the cost per year is \$134.55 + \$120.00 SH, for a total of \$254.55. The SH is one time fee and will not be pro-rated. I know this may sound a bit expensive but due to several issues with the post office and people not receiving their magazines, I now have to ship each issue Priority Mail so that tracking can be provided.

Semi-Annual: Semi-Annual subscription is 20% off the cover price. The cover price is \$14.95/issue which is equivalent to paying \$179.40. The cost of a Semi-Annual subscription is \$143.52 which will be divided into to 6 month payments of \$71.76 + \$60.00 SH which will be charged as follows: First Payment is \$131.76 and the next payment is \$131.76 . Again this may seem expensive but due to several issues with the post office and people not receiving their magazines, I now have to ship each issue Priority Mail so that tracking can be provided.

Quarterly: A Quarterly subscription is 15% off the cover price. The cover price is \$14.95/issue which is equivalent to paying \$179.40. The cost of a quarterly subscription is 152.49 which will be divided into 4 payments of \$38.12 + \$30.00 SH. which will be charged as follows. Each Payment is \$68.12 due every 3 months. Again this may seem expensive but due to several issues with the post office and people not receiving their magazines, I now have to ship each issue Priority Mail so that tracking can be provided.

Monthly: A monthly subscription is 10% off the cover price. The cover price is \$14.95/issue which is equivalent to paying \$179.40. The cost of a monthly subscription is \$13.45 + \$10.00 SH. which will be charged \$23.45. per month, due every month. Again this may sound expensive but due to several issues with the post office and people not receiving their magazines, I now have to ship each issue Priority Mail so that tracking can be provided.

If you opt not to purchase a subscription you can buy the Magazine from our website at cover price. No back issues will be provided with subscriptions so if you wish any of the previous issues you must purchase them individually from our site. Your subscription will start the month of the purchase and proceed until the same month of the following year if Annual, if Semi-annual it will proceed until the 6th issue, if Quarterly it will proceed unto the 3rd issue and if monthly it will proceed month to month from the month of purchase.



Advertise with Us

Advertising Rates:

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

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

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

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

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

FESTIVAL ADVERTISING

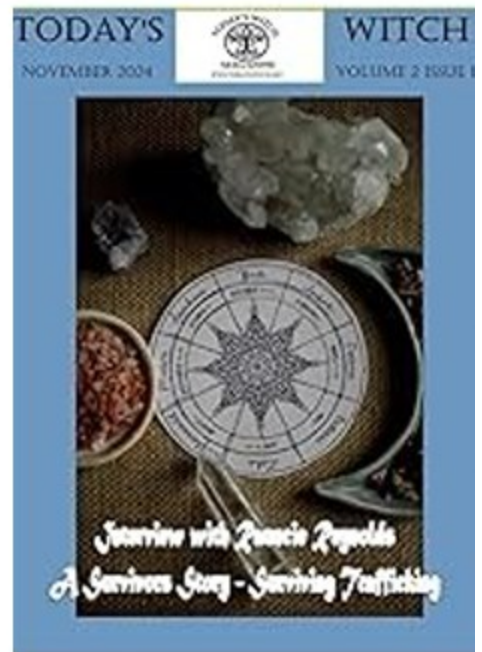
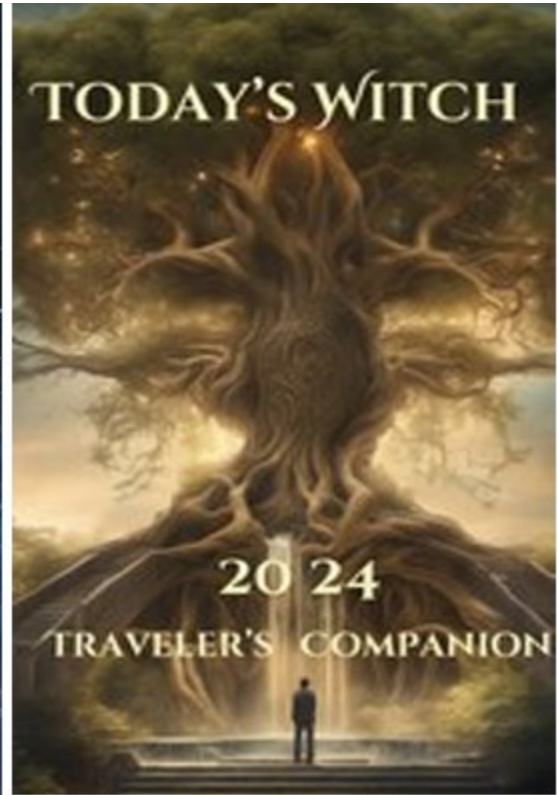
A 1/10th to 1/4 page advertisement is \$50.00. This ad will run for 2 issues prior to your festival.

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

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

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

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



The Alexian
SHOW

New Pagan guest monthly!

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

**ARCANE TREASURES
GIVEAWAY!**

YouTube.com/LordAlexian
AlexianMusic.com

**DON'T FORGET TO
SUBSCRIBE**

Explore The Mystical Realm

- Tumbled Stones • Crystals
- Sacred Minerals • Spiritual Jewelry
- Enchanting Oils; Sprays & Incense
- Wisdom Books • Intuitive Readings
- Spiritual Classes • Tarot & Oracle Decks
- All manner of Magical and Metaphysical
- Statues, Treasures & Supplies

*Awaken your
soul's journey*

262.325.6294
HowLAtTheMoonGems.com

**HOWL at the
MOON GEMS**
14 E Walworth St
Elkhorn WI 53511