

TODAY'S WITCH

SEPTEMBER 2024

MABON

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

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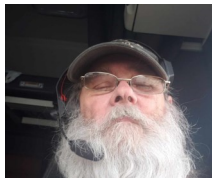


Meet the Staff

Edward Sott (CEO)



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



David Larsen (Sales and Marketing Dir.)

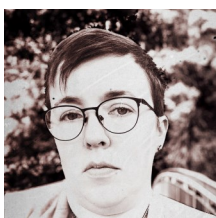
David Larsen is an over the Road Commodities Relocation Engineer, (AKA truck driver) He is also a history buff and a word smith. He currently resides in Florida and wherever the road and his dog Joey might take him. He is also world traveled from his military experience and driving. David is Co-Author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



Earl Williams (Hum. Res. Director)

My name is Rev. Earl Williams.

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



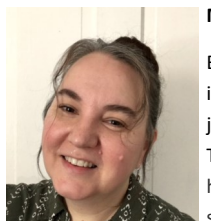
Emily Thornton (Managing Editor)

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.

Atalanta Moonfire (Vice President)



Atalanta Moonfire is an eclectic witch who is also an author, diviner, teacher, and lover of all types of spirituality. Born in Manassas, Virginia, she grew up moving frequently which gave her the ability to be flexible and adaptable to change as well as diverse life experiences. She studied and worked as a paralegal for 15 years, eventually becoming a presiding judge's assistant in Floyd County, AL. At 54 years young, she has been pagan since the age of 14, practicing since she was 18, and specializing in divination at age 25. Atalanta is a Reiki master, Ordained Minister, graduate of Harvard ED Online Oracles & Prophecies, and High Priestess of Sacred Moon coven. Always looking to expand her knowledge, she continues to study and practice Hecatean Witchcraft and Hoodoo. She is currently touring with the Oddities & Curiosities Expo promoting her new book, "Throwing the Bones Divination for the Modern Practitioner". She is also Vice President of Covered Bridge Press, LLC and Co-Founder of "Today's Witch" magazine. Her goal in life is to expand her spiritual education and help others who share her desire of understanding this magnificent universe in which we live.



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.

**For all that is bad, there is good. For that
which is despair, there is hope. For the mo-
ments of pain, there are moments of love.
For all that falls, there is the chance to rise
again**

The Runes

Kenaz (kane-awz)

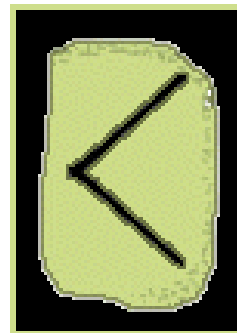
Sound:	“K”
Depiction:	Flame of a torch
Runic Position:	1st Aett 6th Rune
Original Meaning:	The controlled fire, cremation, the internal fire
Key Words:	The Rune of Knowledge, internal or controlled fire, guiding light
Tree:	Pine
Herb:	Cowslip
Gemstone:	Citrine, fire opal, carnelian, golden topaz, amber, beryl
Color:	Gold
Runic Half-Month:	September 13—September 28
Hours of the Day:	5:30pm—6:30pm
Other Names:	Germanic: <i>Chozma (Kenaz)</i> Norse: <i>Kaun</i> Anglo-Saxon: <i>Cen, Ken</i> Icelandic: <i>Kaun</i> Norwegian: <i>Kaun</i>

God/dess:	Freyja
Power Animals:	Cat, salamander, lion, falcon, hawk, eagle, owl, tiger, chimpanzee, bobcat, cuckoo, peacock

Element:	Fire
Numerological Value:	“6”
Astrology:	Venus
Tarot:	High Priestess

Magickal Qualities:

- Creative Inspiration
- Strengthen abilities in all realms
- Regenerates and heals
- Helps in personal transformation
- Manifests through polarities
- Useful in love and sexual relationships



- Increases fertility
- Increases personal insight

Galdr Song:	Kenaz, Kenaz, kenaz Ku ka ki ke ko Kun kan kin ken kon Ok ek ik ak uk K a u n n n n n n n
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Ogham-Bethlusian:	Coll (pr, Koll) Apple
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	fà F		hagal / hag H		Bar B
	Ur U		Nauth / Not N		Laf L
	Thurs Th (Þ)		Is I		Man M
	Os A (O)		Ar A		Yr Y
	Rit R		Sig / Sol S		Eh E
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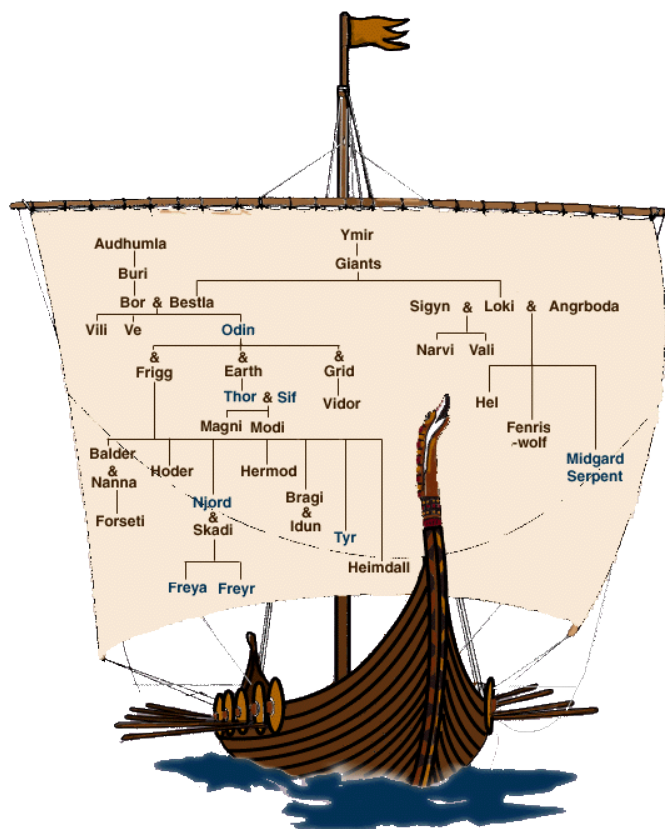
Norse Deities

Frigga


Also Called:	Queen of the Gods; Mother Goddess; Frija (Germanic)
Known Period of Worship:	Circa (700 CE—1,100 CE)
Centers of Cult:	Various around Nordic Region
Art References:	Stone Carvings
Literary Sources:	Icelandic Codices; <i>Prose Edda</i> (Snorri); <i>Historica Danica</i> (Saxo); inscriptions; place names
Colors:	Silver, Blue
Incense/Oil:	Lily of the Valley
Symbols:	Crown
Stones/Metals:	Moonstone, Quartz Crystal, Silver, Copper
Plants:	Birch, Fir, Hawthorn
Day:	Monday
Runes:	Berkana, Uruz, Dagaz, Mannaz



The senior of Aesir goddesses living in Asgard; consort of Othin and mother of Balder. Saxo implies that she had been the unfaithful spouse but generally she was revered as a regal consort and "queen of heaven". The Germanic version of her name Frija is the origin of Friday. She is thought to have been closely concerned with childbirth and midwifery. She may also have headed a group of shadowy female deities to whom carved stones were often erected in pre-Christian Europe (Roman *matrones*) associated with fertility and protection of the household. Such stones are generally found in the Rhineland. A weeping goddess occasionally described as taking the shape of a falcon.



Barley Moon Correspondences

Other Names:	Haligmonath (Holy Month), Moon when Deer Paw the Earth, Singing Moon, Sturgeon Moon, Wine Moon, Witumanoth (Wood Month)	
Nature Spirits:	Trooping Faeries	
Herbs:	Copal, Fennel, Rye, Skullcap, Valerian, Wheat	
Colors:	Brown, Yellow, Yellow-Green	
Flowers:	Lily, Narcissus	
Scents:	Bergamot, Gardenia, Mastic, Storax	
Stones:	Chrysolite, Citrine, Olivine, Peridot	
Trees:	Bay, Hazel, Larch	
Animals:	Jackal, Snake	
Birds:	Ibis, Sparrow	
Deities:	Ceres, Chango, Demeter, Freyja, Isis, Nephthys, Thoth	
Power Flow:	Rest after labor; balance of light and dark, organize, clean and straighten up physical, mental, emotional and spiritual clutter.	

The Moon

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

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

Spiritual Significance

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

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

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

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

Sabbat Correspondences

Mabon

Other Names:	Autumn Equinox, Fall Equinox, Second Harvest, Festival of Dionysus, Wine Harvest, Alban Elfed, Cornucopia
Symbols:	Grapes, Wine, Vines, Garlands, Gourds, Burial Cairns, Rattles, Horn of Plenty, Indian Corn, Sun Wheels
Colors:	Brown, Orange, Violet, Maroon, Russet, Deep Gold
Deities:	Wine Deities, Aging Deities
Activities:	Wine Making, Adorning Graves
Taboos:	Passing burial sites and not honoring the dead.
Animals:	Dogs, Wolves, Birds of Prey
Stones:	Amethyst, Yellow Topaz
Foods:	Wine, Grapes, Nuts, Apples
Plants:	Vines, Ivy, Hazel, Cedar, Hops, Tobacco
Meanings:	Celebrating the Second Harvest, Balance, Honoring the Aging Deities, Honoring the Spirit World, Darkness overtaking light, Celebration of Wine
Attunement Teas:	All Berries, Grape Drinks, Heather, Hops, Sassafras
Ritual Oils:	Apple Blossom, Hay/Straw, Black Pepper, Patchouly
Mythological Creatures:	Andamans, Cyclops, Gnomes, Gulon, Minotaur, Sphinx
Key Actions:	Give Thanks
Goddesses:	<i>All Grape/Berry Goddesses, All Fruit/Vegetable Deities, Aki Bimi, Anapurna, Cessair, Epona, Harmonica, Lilitu, Mama Allpa, Modron, Morgan, The Muses, Nikkal, Ningal, Rennatet, Sin, Snake Woman, Sophia, Sura</i>
Gods:	<i>All Wine Gods, All Non-Grain Harvest Gods, All Gods of Fruit, All Gods of Abandonment; Dionysus, Bacchus, Haurun, Hermes, Great Horned God, Hotei, Iacchus, Mabon, Orcus, Thoth.</i>



Hops

Hops, the female flower of the Hop plant, have been used since the early Middle Ages to preserve and flavor beer. Reports that workers in hop fields tired easily led herbalists to discover its sedative property. Today, the herb is used to help relieve insomnia, anxiety, pain and indigestion.



Two species of climbing perennials make up this genus, distributed in northern temperate regions. The golden form of *Humulus lupulus* and the variegated form of *H. japonicus* are popular in cultivation as fast-growing, colorful climbers. *Humulus lupulus* "Aureus" is among the finest golden-leafed climbers, with little or no tendency to scorch in sun. Male and female flowers are borne on separate plants; only females produce the decorative cone-like inflorescences known as "hops". Most plants sold as ornamentals or for brewing are female. Beer was originally made using bitter herbs such as *Glechoma hederacea* (See, ground ivy). From the 9th century, the use of hops in brewing beer gained popularity due to their preservative qualities, though acceptance of the new ingredient was slow. Regarded as an "unwholesome weed", the use of hops in beer was banned in Britain by Henry VI (1422-61) and again by Henry VIII (1509-47). Hops were used medicinally by several native N American tribes for insomnia and pain, and were well-established in European medicine by the 17th century. Culpeper recommended them for skin infections, jaundice, headaches, and "heat of the liver and stomach" (*The English Physician Enlarged*, 1653). Extracts of hops were listed in the U.S. Pharmacopoeia (1831-1916).

Hops exert a calming effect on the nervous system—so calming, in fact, that they may cause temporary impairment of male sexual desire. For this reason, the herb was commonly cultivated in medieval monasteries. Hops are used today as a pain reliever, antidepressant, sleep aid, and a treatment for menopausal symptoms.

Twining, herbaceous climber with bristly stems and 3-5-lobed, coarsely toothed leaves, to 15cm (6in) long. Tiny green male flowers are produced in branched clusters; larger females appear in strobili ("hops") beneath soft, pale green, aromatic bracts, to 2.5cm (1in) long, in summer.

Common Name:	Hops	Plant Facts:	Hop is a member of the Cannabida ceae family, which also includes marijuana. It's a climbing vine that grows to a height of 40 feet and bears coarse, heart-shaped leaves, as well as male and female flowers, each of which grow on separate plants. The fruit does not form until the plants third year.
Other Names:	Common Hops, European Hops, Houblon	Hardiness:	Z 3-8
Botanical Name:	<i>Humulus lupulus</i>	A Little Lore:	Sleep pillows made with hops have been used as an insomnia treatment for centuries, since the aroma can calm the mind and soothe nervous tension.
Genus:	<i>Humulus</i>	WARNING:	Skin irritant and allergen.
Family:	Cannabidaceae	For more information on this go to	" http://www.prcupcc.org/herbs/herbsh/hops.htm "
Native Location:	Western Asia, Europe, North America	DO NOT USE THIS OR ANY OTHER HERB WITHOUT FIRST CONSULTING WITH YOUR PHYSICIAN. HERBAL REMEDIES ARE SOMETIMES COUNTER INDICATIVE TO MODERN MEDICINES.	
Cultivation:	Moist well-drained, rich soil in sun or partial shade. Remove previous season's growth during dormancy. Thin New shoots as required. Prone to <i>Verticillium</i> wilt and downy mildew.		
Propagation:	By seed sown in spring at 15-18°C (59-64°F); by softwood or greenwood cuttings in spring and by leaf-bud cuttings in summer (from female plants).		
Harvest:	Flowers are picked in autumn and used fresh or dried for infusions, liquid extracts, tinctures, tablets, and oil distillation. Young shoots are cut in spring for culinary use.		

Mycology

Amanita rhopalopus

Amanita rhopalopus



- Common Name:** Amanita rhopalopus
- Botanical Name:** Amanita rhopalopus
- Order:** Agaricales
- Family:** Amanitaceae
- Description:** Medium to large, dingy white to yellowish cap; surface nearly covered with soft, white to pale yellow or brownish warts (volva remnant), that usually form cottony to felty patches near margin of the cap.
- Cap:** 6-8 cm wide. Broadly convex with an incurved margin when young. Veil remnants often hang in shreds at the margin. Flesh white; firm. Odor heavy, unpleasant, smells like lime.
- Gills:** Close, free or narrowly attached to apex of stalk; pale yellow.
- Stalk:** 9-12 cm long; 1-2 cm thick; solid; cylindrical or tapering upward above a large, cylindrical to rounded underground bulb. Surface of the stalk white, staining brownish when handled. Stalk sometimes has cottony remnants of ring near the top and usually has cottony to felty warts or rings of volva tissue at the top of bulb or just above it.
- Bulb:** 5-10 cm high; 2-4 cm wide.
- Volva Remnants:** Consist of branched hyphae and abundant globose to elongate cells (30-60 x 25-80 μ) in rows or at tips of hyphae.
- Spores:** 8-11 x 5.5-7.0 μ Ellipsoid to elongate. Clamps present.
- Edibility:** Undefined, not recommended for consumption
- Season:** Summer and Early Autumn
- Habitat:** On Soil in woods
- Range:** Eastern U.S.
- Look Alikes:** On *A. rhopalopus* the cap surface under the vulva scales or patches does not split into more or less angular scales as in Pinecone *Lepidella* (*A. ravenelii*). The weak but pungent odor, shaggy volva remnants on stalk and cap, and differently shaped stalk distinguish the West Coast species, Smith's *Lepidella* (*A. smithiana*), which is the closest American relative of *A. rhopalopus*.
- Comments:** The more or less distinctive long, thick bulb often comes as a surprise, as it is usually completely underground. This, along with the strong odor and wound reaction—the pale yellowish colors darkening to brownish upon handling—make *A. rhopalopus* rather distinctive. However, very confusing varieties of this species and the Pinecone *Lepidella* (*A. ravenelii*) have been described, in which the bulb shapes are just the opposite of those described here for the two species.
- Bibliography:** Lone Pine Field Guide, Mushrooms of Northeast North America by George Barron, Copyright©1999 George Barron pp 240.
- Peterson's Field Guide to Mushrooms. by McKnight & McKnight Copyright©1996 McKnight & McKnight pg 234-235

Astrology

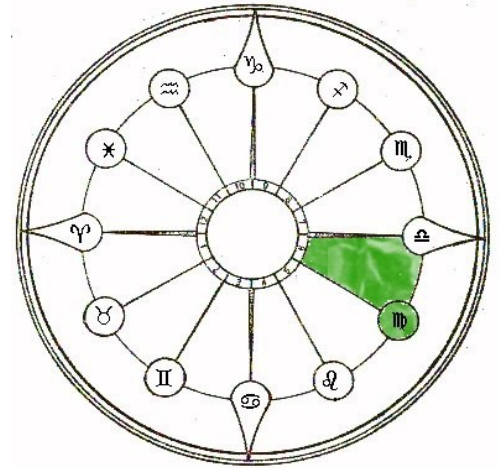
6th House—Employment

Virgo

The Sixth house is the House of Compassion and Health. It rules over your desire to help others and improve the world. It also depicts the status of your health and often determines the strength of your constitution. The Natural Ruler (or corresponding zodiac sign) of the Sixth house is Virgo

Sign:	Virgo
Symbol:	♍
Dates:	August 23—Sept 22
Ruler:	Mercury
Element:	Earth
Quality:	Mutable
Gender:	Feminine
Body Parts:	Nervous System, Bowels
Key Words:	“I Analyze”
Colors:	Green, Dark Brown
Tarot:	Magician, Hermit
Archangel:	Raphael
Birthstones:	Agate, Aventurine

Gems: Ajoite, Almandine, Amazonite, Amber, Amethyst, Andalusite, Andean Opal, Atelestite, Avogadrite, Azeztulite, Azurite-Malachite-Chrysocolla, Benitoite, Beta Quartz, Blue Topaz, Boulder Matrix Fire Opal, Carnelian, Cerrusite, Chabazite, Chevron Amethyst, Chrysocolla, Chrysolite, Churchite, Citrine, Creedite, Cumberlandite, Cuprite, Damsonite, Dickite, Diopside, Dioptase, Eckermannite, Erythrite, Euclase, Evansite, Eveite, Faustite, Fergusonite, Fossil, Fulgurite, Garnet, Geode, Glass (natural) Herkerite, Hausmannite, Hedenbergite, Heinrichite, Hodgkinsonite, Holly Blue Agate, Iron, Joaquinite, Julienite, Kammererite, Kaolinite, Laubmannite, Laumontite, Leaverite, Lechatelierite, Libethenite, Limonite, Lodestone, Lomonosovite, Lurelite, Magnetite, Messelite, Meteorite, Milarite, Moldavite, Monticellite, Moonstone, Moss Agate, Multi-Colored Topaz, Narsarsukite, Neon Tourmaline, Niccolite, Ocho, Okenite, Olivine, Opal, Overite, Palermoite, Parti Sapphire, Peridot, Perovskite, Phosphorite, Pink Opal, Plume Agate, Purple Obsidian, Purple Sage Agate, Purple Sapphire, Purpurite, Quartz, Regency Rose Agate, Rosasite, Rosebuschite, Royal Azel, Royal Lavulite, Royal plume Jasper, Rubellite, Rutilated Quartz, Sagenite,



Sapphire, Sardonyx, Sellaite, Serandite, Sinhalite, Smithsonite, Snowflake Obsidian, Sodalite, Stephanite, Stichtite, Sugilite, Trona, Valencianite, Vanadinite, Violet Spinel, Wagnerite, Wardite, Watermelon Tourmaline, Wherryite, White Opal, Xenotime, Yellow Agate, Yellow Citrine, Zaratite, Zeolite, Zircon.

Babylonian Name:	Absin
Meaning:	Furro
Sumerian Month:	Ululu
Translation:	Virgin with Ear of Corn
Virgo Traits:	Worker, servant, neatness, Carefulness, precision, detail, sensible, critical, retiring, fault-finding, fussy, pin pricking, hygienic, nitpicking, clean, modest, serious, purist, hypochondriacal.
Sixth House Traits:	Food, clothing, pets, capacity to serve, employees, health, diseases, employment, daily work, servants, diet, hygiene.

Planetary Correspondences

Mercury

Spiritual Significance

The symbol of this fast moving planet which is the closest to the Sun is composed of three different sigils. They are a half circle, representing the human mind, surmounted on a circle, symbolizing spiritual consciousness, which in turn stands on a cross, representing the material plane.

This Mercurian symbol is a concise glyph of the mind, body and spirit. It is the fusion of these which is the ultimate goal of the higher types of magical training.

As Mercury moves quickly around the Sun it is not surprising that in classical mythology the planetary energy or god form associated with it was identified as the divine messenger. In Roman and Greek myths the gods Mercuri and Hermes were messengers of the gods.

The earliest magicians, the prehistoric shamans, were regarded by the tribal peoples whom consulted them as special emissaries who had the ability to communicate with the spirit world. This communication was a two-way system for the shaman could bring back messages from the realm of the gods and pass their wisdom on to his human colleagues.

The planetary influence of Mercury teaches the aspiring magician that even though he may take his first tentative steps on the magical path for self-centered reasons, this emphasis will be short-lived. The magician soon learns that he has a wider responsibility. Service to the rest of humanity is a very important aspect of the true magical path.

Mercury is the great communicator passing on ideas, news and information. In the occult perspective the magician is the person who, like the ancient shaman, acts as a go-between bridging the artificial barrier humanity has created between the spiritual and material worlds. This planetary energy signifies spiritual understanding and, because the Mercurial keynote is communication, the responsibility of the magician is to pass on this understanding to others.



Rules:	Communications, Intelligence, Cleverness, Creativity, Science, Memory, Business Transactions, Thievery, Trickiness	Incense:	Storax, Mace, Narcissus
Day:	Wednesday	Plants:	Caraway, Carrots, Cascara Sagrada, Dill, Elecampane, Fennel, Fenugreek, Horehound, Lavender, Licorice, Mandrake, Marjoram, Myrtle, Parsley, Pomegranate, Valerian, Vervain, Cinquefoil
Element:	Air, Water	Tree:	Hazel, Ash, Almond
Color:	Violet, Mixtures of Color, Orange, Slate Gray	Animal:	Hermaphrodite, Jackal, or Twin Serpents
Zodiac:	Gemini, Virgo	Goddesses:	Athena, Maat, Metis, Pombagira
Tone:	Mi, B	Gods:	Anubis, Coeus, Coyote, Elegba, Hermes, Lug, Nabu, Mercury, Thoth, Woden
Letter:	C	Represents in Chart:	All Young People
Number:	1, 4, or 8	Occupation:	Writer, Merchant
Metal:	Quicksilver, Alloys, Mercury		
Jewel:	Opal, Agate, Amber, Aventurine, Mottled Jasper, Mica, Pumice		
Herbs:	All Bitter Herbs		
Food:	Wheat		
Qabalah:	8 Chod— Glory		
Angel:	Michael		

Amethyst

Amethyst is a purple quartz crystal found in volcanic, extruding rocks. It is the most beautiful and valuable of the quartz family, its color coming from small traces of ferric iron. As much as one cubic foot of quartz can become amethyst by as little as the iron contained in the head of a pin.

From the Greeks, amethyst got its modern name meaning “without drunkenness.” It is said the wine color of amethyst came from Bacchus. Feeling neglected, Bacchus was determined to kill with his tigers the first person he met. Unfortunately for the maiden Amethyst, she met Bacchus on her way to worship Diana at her temple. As the tigers sprang to attack, Amethyst pled to the goddess Diana for protection and was transformed into a pure, clear stone. Repenting his actions, Bacchus attempted to make amends by pouring wine over the stone, giving it its lovely purple hue. A later myth said that

Amethyst was a nymph who loved the god of wine, but when he scorned her, she withered away to a small, hard stone which would always oppose the affects of wine.



Chemical Composition:	Silicon Dioxide SiO ₂
Color:	Purple or violet
Hardness:	7
Specific Gravity:	2.65
Cleavage:	None
Fracture:	Conchoidal
Crystal Structure:	Trigonal
Diaphaneity;	Transparent to Translucent
Luster:	Glassy to Vitreous
Streak:	White
Occurrence:	Worldwide
Energy:	Receptive
Chakra:	Crown, Brow, Sacral
Zodiac:	Aquarius
Planet:	Jupiter, Neptune
Element:	Water
Deities:	Bacchus, Dionysus, Diana
Traceable Societies:	Babylonians, Mesopotamians, Early Jews, Romans
Occupations and Purposes:	Actors: Stimulates intuitive abilities Ministers: Increases spiritual clarity
Powers:	Dreams, overcoming alcoholism, healing, psychism, peace, love, happiness, protection against theft, courage, stimulates intuitive awareness
Occult Nature:	The energy of this stone has a general healing effect upon the physical and etheric bodies. When worn on a ring or necklace, the amethyst can charge the aura with the energy of spiritual love. Once it's energy pattern is established within a person's aura, the stone serves as a protection against energies that are not harmonious to the bearer. Early Romans believed that drinking from a chalice containing

amethyst would not cause drunkenness. Italian witches once taught that an amethyst bearing the sigils of the sun and moon would repel another's witchcraft. A powerful energizer, both physically and etherically. Aids in ritual magick by manipulation of the forces raised. In other words, it transmits energy directed towards it. Here it is best utilized by placing it on the center of an altar, or set onto the head of a wand.

Magical Uses:

- Drives off insomnia and nightmares
- Produces healing, pleasant, and prophetic dreams.
- In Ancient Rome it was worn as a ring to insure the favor of vegetation gods.
- Soothes stressful situations and calms the nerves
- Helps overcome wrought emotional states
- Calms fears, raises hopes, lifts the spirit and promotes thoughts of spirituality
- Wards off guilt, deception, treachery, self-deception
- Helps you overcome addictive behaviors, curbing over-indulgence and bestowing good judgment
- Lends courage to its wearer and is a very powerful amulet to protect travelers
- Banishes negativity and protects against evil
- Sharpens the conscious mind and enhances awareness
- Opens the *sixth sense*

Divinatory Meaning:

A life change and shift in consciousness. Faithfulness in love, freedom from Jealousy

The Autumn Equinox, it's all about balance- or is it?

-By Melina Valdejo, owner Pathways New Age Books

The Autumn Equinox is also sometimes known as Mabon. While the name of this sabbat can sometimes inspire debate amongst pagans, a more important item of focus is that this is the time of balance.

The Autumn Equinox, also known as the September Equinox in the Northern Hemisphere, is one of the two points in the year when day and night are nearly equal in length. This event typically occurs around September 22 or 23. (This year it is September 22nd at 7:44 am CST.) During the equinox, the sun crosses the celestial equator, an imaginary line in the sky above the Earth's equator, moving from the Northern Hemisphere to the Southern Hemisphere. After this incredibly brief moment, days begin to shorten, and nights begin to grow just a bit longer as we move through Fall towards the Winter season.

This moment of balance reminds us that not even nature can remain still for long. It's been said that you can balance a raw egg on its end at the moments of equinoxes. Some say you can do this anytime of the year (it's not a gift I have). However, you will notice if you balance your egg and leave it alone, over time, it will start to lean over as the time changes (mine did any-ways!).

The idea of "balance" has become a bit of a hot topic over the last 10 years or so. "Balance is hard to achieve." "Balance is stagnation." "Instead reach for a harmony of ebb and flow." There are a lot of different opinions on it.

Regardless, it actually is beneficial to think on the topic of balance at this time of year. Instead of coming from the perspective of life coaching or self-help, try looking at the equinox for what it is- a brief moment of balance and stillness. Use this moment to meditate or go within like the Hanged-Man in the tarot. Pause for a moment, allow yourself to rest, to review, and when you're ready- come home to the harvest aspect.

As our ancestors were agrarian based, at this time of year we find ourselves at the "Second Harvest" of the natural year. At Lughnasadh, we saw the grains and the first fruits. At Mabon, the first fruits are starting to wane and a different, "more seasoned" crop is coming in.

This is also the name of this month's full moon- The Harvest Moon. Our friends at the Farmer's Almanac have this to say: "Around the fall equinox, the full Moon rises around sunset for several nights in a row, traditionally providing farmers with just enough extra light to finish their harvests before the killing hard frosts of fall set in. Typically, the Moon rises about an hour later each night, but around the time of the fall equinox, the angle of the Moon's orbit and the tilt of the Earth line up just right and cause the Moon to rise only about 20 to 30 minutes later each night for several nights in a row!" ~ Catherine Boeckmann

While often we look to times of revelry and harvest at the time

of the autumn equinox, we also are reminded of the several stories of youths that are stolen away. We are reminded of their mothers that had the strength to carry on, search for and sometimes find those lost children.

One of the themes that we can look at during this sabbat is one of the loss of youth which could be looked at as the first harvest. We find stories and myths again and again about children who mysteriously vanish or are outright stolen and whisked away to unknown realms- some right out from underneath their mothers - such as the Welsh tale of Modron and Mabon (which is where this sabbat gets its name). That story tells us of Modron who was keeping her child between her and a wall- and he vanished.

The theme of the mother protecting her child is as old as time itself. As it relates to Mabon, we can see the thinly veiled personification of the harvest. The mother has nurtured her child just as we would nurture our seedlings, plants- and hopefully, eventually- their fruit and harvest. As we know, the harvest not only fed us in earlier times, but allowed us to stockpile food for the winter and the future – much like the way we raise young people to be the caretakers of our future.

What happens when the mothers in these histories and stories lose those children? The answer is, they search. The search- often harrowing and dark- leads these mothers sometimes to the depths of the Underworld itself as in the story of Persephone and Demeter.

When applying this to our own spiritual journeys, we can look at what was once young that we applied much love and nurturing to. What did you "raise up" that is being called to the "harvest" now? What depths did you go to for your results? What do you need to sacrifice to find what you're looking for? (much like the journey of Inanna)

Not all of these "lost children" were immediately found- such is the story of Mabon who was imprisoned for many years and also who the sabbat is named after (and causes much discussion -and sometimes arguments amongst pagans). What then?

This brings us to stories of resilience. Modron never stops searching for her son, Mabon. Sometimes, the stories lead us to themes of "not giving up", or "having hope" or to "just keep going". These themes can also be applied to our own spiritual journeys. While not comforting in the moment of a mother who's lost her child, the call for resilience is unquestionable.

How could you apply these strengths to your own path? How could the lesson "just keep going" apply in your life? How can you use this to build strength through repetition?

This sabbat is about the harvest and balance. How can you find a balance between the ups and downs of harvest and life in general?

The Dhammapada of Buddha Chapter IX Evil

Verse CXVI

A man should hasten toward the good, and should keep his thought away from evil; if a man does what is good slothfully, his mind delights in evil

Verse CXVII

If a man commits a sin, let him not do it again; let him not delight in sin: the accumulation of evil is painful.

Verse CXVIII

If a man does what is good, let him do it again; let him delight in it: the accumulation of good is delightful.

Verse CXIX

Even an evil-doer sees happiness so long as his evil deed does not ripen; but when his evil deed ripens, then does the evil doer see evil.

Verse CXX

Even a good man sees evil days so long as his good deed does not ripen; but when his good deed ripens, then does the good man see good things.

Verse CXXI

Let no man think lightly of evil, saying in his heart, It will not come nigh unto me. Even by the falling of water-drops a water-pot is filled; The fool becomes full of evil, even if he gather it little by little.

Verse CXXII

Let no man think lightly of good, saying in his heart, It will not come nigh unto me. Even by the falling of water-drops a water-pot is filled; the wise man becomes full of good, even if he gather it little by little

Verse CXXIII

Let a man avoid evil deeds, as a merchant, if he has few companion and carries much wealth, avoids a dangerous road; as a man who loves life avoids poison.

Verse CXXIV

He who has no wound on his hand, may touch poison with his hand; poison does not affect one who has no wound; nor is there evil for one who does not commit evil.

Verse CXXV

If a man offends a harmless, pure, and innocent person, the evil falls back upon that fool, like light dust thrown up against the wind

Verse CXXVI

Some people are born again; evil-doers go to hell; righteous people go to heaven; those who are free from all worldly desires attain Nirvana

Verse CXXVII

Not in the sky, nor in the midst of the sea, not if we enter into the clefts of the mountains, is there known a spot in the whole world where a man might be freed from an evil deed.



Verse CXXVIII

Not in the sky not in the midst of the sea, not if we enter into the clefts of the mountains, is there known a spot in the whole world where death could not overcome (the mortal).



Interview with Kerr Cuchulain

ED: Now good evening, everybody. Welcome to today's Witch Magazine. My name's Edward Sott, I'm the owner and CEO and President of Today's Witch Magazine. Our special guest today is Kerr Cuchulain. I believe I pronounced that correctly. Well, the first thing is, you and I met a long time ago at one of the one of the gatherings, and I appreciate you coming to the show today with us.

Kerr: Thanks for having me.

ED: I'd like, uh, to ask you a couple of questions because first of all, I noticed that you have a group order called the Order of Paladins. Do you care to explain what the Order of Paladins is?

Kerr: I had a career in law enforcement and for five years I was head of officers of Avalon, which is an organization which represents police, firefighters, and paramedics who are any flavor of pagan or Afro-diasporan religion. Almost on a weekly basis, while I was in that organization, I would be contacted by people that said they wanted to join. And when you asked them well, which of those professions are you? They said, "I'm not any of them." And then I would say, "well, why would you want to join this?" "Because you're Knights." "Oh, You're interested in that, are you?"

So, I founded the Order of Paladins, which is a pagan order of Wiccan Order of Knighthood. And that was in 2007 and we're still around. We started meeting yesterday. We don't advertise because generally the best way to get people is just for them to find you because you get serious people that way.

It's all about living according to a code of chivalry and precepts and basically mastering yourself. You help other people to do the same thing and have a quest, which basically means I'm going to serve the community in some way, whatever fits my capabilities. A lot of us are martial artists, not everybody, but there's a definite connection with how in Japanese or Asian martial arts, you're using chi and, and that's something that we're definitely connected to the magic energy which follows intent. Right? That's basically what we're all about.

ED: Okay. Next question for you is, I know you're an author of several books and I do as a fellow author really appreciate that. I've had the opportunity to read a couple of your books. I don't remember which titles because you've written quite a few.

Kerr: I've written a few. Yes. Um, *Wiccan Warrior* was my first and it was full contact magic. Then it was *Psychic Assault Defense*, and it was modern.

ED: There you go. That was actually really good. One of the things that I noticed in being in the craft, what is your particular tradition? Or did you have a tradition?

Kerr: Well, I was initiated in Georgian tradition, and then I was initiated into the new reformed Orthodox order, the Golden Dawn, Aidan Kelly stuff. And then I just started hanging out with all kinds of different Wiccans. Ultimately, You know, created the Order of Paladins. I guess that's what you'd call it now. I've learned an enormous amount of stuff from people in various different traditions like ATC and so on, this is your basic How have jeet kune do stuff that Bruce Lee was into. Go to each different school, take all the things that work for you, go on to the next school, get some more stuff, eventually build a style that works for you. It is, you know, ultimately, it's an individual path, even if you are sharing it with other people, because you're going to be different from everybody else in your coven. Altogether, all of your different pieces fit together into something much stronger.

ED: So, it's helpful.

Kerr: Yes,

ED: You know, I'm a traditionalist. I told you, you know, our conversation. I'm a traditionalist, but my fellow pagans call me a druid. Because I learned from everything. There's truth in everything, truth in nothing. The wise person seeks the truth regardless of the source.

Kerr: If you put 10 people in a field and they all witnessed the same thing, one sees Jesus, one sees Mary, one sees Erzulie, one sees Gaia, one sees the UFO, and at least one's going, what are you all looking at? We all come from different social, educational, and cultural backgrounds. Even though we're looking at the same thing, we see something different.

I'm the founder of the World Asterisms Project, which is a major ethno-astronomical project helping to recover First Nations Aboriginal skies and ancient skies. It's amazing how you can find so many different people looking at exactly the same group of seven stars, the Big Dipper, and see so many different things. It's just perception.

ED: Yeah, I know, I noticed you do that on your page, and I absolutely love it. I've been following your page for a while, and I love that you do those things on the constellations. It catches my interest, like, I'm always reading it. I think it's great, you know, that you're actually giving us an astronomical and esoteric viewpoint on astrology and astronomy, in that regard.

Kerr: We don't use the sky as much as pagans these days. Partially because two thirds of the world's population can't see the sky because of the misuse of artificial light at night. Which is a medical health and safety issue more than anything and interferes with the migration of birds and all kinds of stuff. You know our ancestors used to be out there at night with the fire and the circle in the grove and pointing up and saying and there's the story in the sky, you know. We could do that again.

It's difficult to do. In some traditions, for example, also through the Norse stuff, we know there were great navigators. A lot of that stuff has been lost so it's got to be rebuilt. The Hawaiians did the same thing. They built their first modern voyaging canoe in 1976 and then they went looking for a navigator to teach them how to use the stars again.

They found a Satwell east navigator named Maupiolu who said no problem. We could do this and if you don't remember stuff, check the other Polynesian cultures Rapa Nui Māori Marshall Islands. You'll find some of your stuff because we had it too, but if you don't find it. It's your stars, too rename it so their modern name for Orion is the Cat's Cradle because that's a children's game you do with string. This is why I'm doing this Pagan Skies project thing now on a monthly basis on Facebook. I'm encouraging pagans to come out and see what these ancient skies were like and then if you want to start using them in your rituals and stuff and here's how you can do it.

ED: I have a thing on my astrology. I cover the mansions and a few other things that are angels, mansions of the moon, all sorts of other things. The quinares and stuff like that. You know, so there's a lot of things that are covered under astrology that people miss in modern astrology because they don't have the background, or they've lost the awareness.

The problem is, I think it's more of a loss of awareness. I think you'll agree with me on that. It's not so much being aware. It's a loss of awareness.

Kerr: Yes. I mean, a number of people that come up to my observatory and, and look up at the sky and go, what's that glowing cloud in the sky? And I go, that's home. But they don't, they've never seen the Milky Way because they come from skies that are washed out.

So, you know, it's a significant problem for a lot of people. The other thing that I've been working on all these years, all the books that you mentioned, was basically trying. In the beginning, I was the first Pagan officer to go public about my beliefs, and I discovered that two weeks after I did it, and then I went, okay, now what am I going to do?

Well, basically, I decided the direction I wanted to go in was education rather than litigation. So, I spent 25 years going all over North America talking to police and corrections and so on about, this is who Pagans are. Because of things like the Satanic Panic happening and the CBC just put out a documentary called "Satan Wants You" by Sean Holler which we're talking about the Satanic Panic. As well as the frauds that were perpetrated in that. The other thing was, I joined, the Witch's League for Public Awareness. Laurie Cabbot and I was there six months before they finally said, do you know what?

You're really a police officer, aren't you? Because they thought I was an infiltrator. They thought I was an agent provocateur. They would go what police officers aren't Pagan, are they? And every single time I went to an event in North America for 25 years, without exception, at least one person came up to me at the end of that and said, okay, if you can do it, I can do it, I'm Pagan too.

The first time that happened was at Heartland. I was talking to about two dozen police officers, and they'd ask a question, and I would answer it, and somebody back there would add to the conversation. And I finally said, okay, I'm done. Go out there, walk around and get to know people. And I went straight to that guy and said, how long have you been public?

And he went. About 15 minutes. So, you know, I mean, and that was how we ended up ultimately with Officers of Avalon because there's an awful lot of people out there in the military and first responder professions who are Pagan, and people didn't understand what warrior meant. They thought warrior meant fighting.

No, it doesn't. It's not about using these. It's about using this. It's not about being aggressive. It's about being assertive. It's about taking charge of your life. And steering your course, right?

ED: That reactivity.

Kerr: Yes. We were chatting about this a moment ago, how people are using focusing tools like wands, swords, and stuff, but they don't seem to realize all of the things you could use it for. I mean, it's not just for sending energy, it's for receiving it. You can use it as an antenna and, and the energy is you, it's your key. It's not, it's not something like the stick. It's just a stick, put it on the ground. Nothing happens until you pick it up. Now you can focus on stuff with it.

ED: The tools of the craft are exactly that tool. Unlike any other tool. You know, it doesn't work unless the person behind it is actually doing the work. Spells included. I mean, we get this all the time nowadays, and I'm sure you've heard it too. It's, I need a spell for this, that, and the other.

And it's like, I can give you a spell to get a job, but if you sit on your ass and not fill out an application, are you gonna get the job? Absolutely not. Does that mean the spell worked or didn't work? No, the spell worked fine. You didn't.

Kerr: One of my colleagues down in Florida, was talking to me the other day and was describing this as the 90-10 rule.

90 percent of it is your work. 10 percent is the Deity's. They say there's an opportunity. I'll go for it. It's, it is about you taking responsibility and moving on stuff, absolutely.

ED: I've always explained spells as being taking a subconscious idea, bringing them into conscious awareness. You take physical actions, doesn't have to result.

Kerr: If you're going to use words, they're focusing tools too. It's exactly what they're helping you focus on. I mean, if ultimately you could, you can just focus without words. There are all kinds of exercises we do in the Order of Paladins where we do not use words.

Well, you know, there's one lesson where we come in and say, okay, today you are going to lead the team calling the East and you're going to call North and you're, you know, sign quarters, but you're not allowed to use words. You've got 20 minutes to take, to pick a team and figure it out. And they always do. And they're always different. And they're always amazing. I mean, it doesn't, it. It doesn't require words, it requires intention.

I'm not saying don't use words because words are wonderful, and poetry is fantastic. And I mean, you know, you can, you can do transformative stuff with words, no question, but realize that they are focusing tools. It's you who are doing the work.

ED: I like your thinking there. Okay. I do. I like your thinking on that. I think I'll try that with helping my student do something wordless. One more question to ask, I guess, would be, (Do) you have any future writings in the works right now?

Kerr: Wiccan Warrior, the first book I put out, that was 23 years ago. It's out of print now. And, you know, I was then trying to get the idea of what a warrior looks like to the Pagan community. And I've been teaching and learning because when you teach, you always learn if you're any good at it.

And, and the amount of stuff that we've developed over the years in, in the order it's absolutely amazing. And I've basically recently in the last two years sat back and said, let's analyze everything and let's figure out, you know, what's going on. Because when I did that, I was a police officer and was doing martial arts and now I have a disability.

And so, I have to see how to use my power differently than I did. So, you know, all of the people that I went through all of these years with are getting older and getting, you know, arthritis or whatever it is. Now, what do I do? Right. It's the same sort of thing that Miyamoto Musashi did when he wrote the "Book of Five Rings."

He withdrew from sword fighting, from combat, sat back and meditated on it and said, okay. Okay, now I'm going to explain what it is. So, I am authoring a book right now. I only have a working title right now, but stay tuned, we're going to the next level.

ED: Cool. I look forward to reading it when you get it out. You mentioned something interesting. You mentioned a point saying that even as we get older, we get arthritis and things like that. We get disabled. I'm disabled myself, but that doesn't make us incapable. No. In fact, it makes us more capable because then we have to find alternate ways of doing things that are gonna achieve the same results that we're looking for.

Kerr: Two things that I've discovered within the order. One of the, the first probably was once you get your master, you put on a black belt, a lot of people figured, okay, I'm done fighting. I'm, you know, like, no, because when you go into the dojo and you put on a black belt, you're saying, test me.

You know, like I'm prepared to be tested and there's two outcomes. One is you win, and the other is you learn, right? So,

ED: That's exactly right.

Kerr: Mastery is about being prepared to be tested and preparing to learn, right? And, and that was when we updated our order and decided we have to point in the direction of, uh, of the quest at the end of this, you know, you can't just get the certificate suitable for framing, you've got to now go out and use it and, and part of that is recognizing that you will change and you need to keep using it, but you need to figure out how to do that.

You have to adapt. Uh, this is basic Darwin stuff. It isn't the strongest that survives. It isn't the, you know, the one that's most numerous. It's the one that can adapt. That's the one that survives,

ED: Right?

Kerr: So, you have to learn how to do that.

ED: Well, I thank you very much for this interview. I really appreciate it.

Kerr: Thank you for the opportunity.

ED: Wonderful interview. Wonderful having you here. Um, do you have any closing words for our readers?

Kerr: Go out there and be glorious. I mean, I'm always doing things for people, and they'll typically say, what do I owe you? And I go, you owe me going, turning around, going out in the community, finding someone else that needs help and helping them pay it forward. So that's what I would say.

ED: Okay, thank you everybody for being here. you know, and listening to this or watching, no one's watching this interview, but thank you for reading our interview. I really appreciate having you here, Kerr. It was really my pleasure having you today. And I look forward to putting you in our magazine in the, in the next upcoming issues or two. So, I'll see you there.

Kerr: All right. Thank you again for the opportunity. I hope we can do this again sometime.



Simple Mabon Harvest Dessert: Spiced Apple Crisp

-By Melina Valdejo, owner Pathways New Age Books

Autumn Equinox heralds the season of apples! These round, red fruits have found their way into history and into our stories. We have Avalon, which is known as the "Isle of Apples", home to priestesses. We also have the goddess Pomona (whose name is carried on even today as a city in California). So, in praise of the humble apple and of Mabon, we have a recipe for Spiced Apple Crisp.

Ingredients:

- 6 cups peeled and sliced apples (use a mix of your favorite varieties)
- 1 tablespoon lemon juice
- 1/2 cup granulated sugar
- 1 teaspoon ground cinnamon
- 1/4 teaspoon ground nutmeg
- 1 cup old-fashioned oats
- 1/2 cup all-purpose flour
- 1/2 cup packed brown sugar
- 1/2 cup unsalted butter, melted

Enchanting Your Kitchen Tools and Ingredients:

Enchanting the Apples:

- As you prepare the apples, hold each one and visualize the tree it came from, rooted in the earth and reaching for the sky.
- Whisper, "Fruit of the earth, bring sweetness and joy to our meal. Blessed be."

Infusing the Spices:

- Hold the cinnamon and nutmeg in your hands, and imagine them glowing with a warm, comforting light.
- Say, "Spices of warmth and comfort, bless this dessert with your magic. May all who taste, be filled with joy."

Instructions:

1. Prepare the Apple Filling:

- Preheat your oven to 350°F (175°C).
- In a large bowl, toss the sliced apples with lemon juice, granulated sugar, cinnamon, and nutmeg.
- Pour the apple mixture into a greased 9x13-inch baking dish.

2. Prepare the Topping:

- In a separate bowl, combine the oats, flour, brown sugar, and melted butter. Mix until the mixture is crumbly.

- Sprinkle the oat mixture evenly over the apples.

3. Bake the Apple Crisp:

- Bake in the preheated oven for 35-40 minutes, or until the topping is golden brown and the apples are tender and bubbly.
- Let it cool slightly before serving.

Blessings & Prayers

For this recipe:

"As we gather to celebrate Mabon, the season of balance and abundance, we give thanks for the harvest that sustains us. May this dessert, prepared with love and gratitude, bring sweetness and joy to our gathering. Blessed be the hands that cultivated, harvested, and prepared this treat. May we always remember the blessings of the earth and share our bounty with joy. Blessed be."

And a prayer for Pomona:

Blessed Pomona, Goddess of Fruit and Orchards,
We honor you in this season of harvest and abundance.
You, who nurture the trees and bring forth the fruits of the earth,
Fill our hearts with gratitude for the bounties we receive.
As the days grow shorter and the nights grow longer,
We give thanks for the sweetness of the apples, the richness of the harvest.
May your blessings flow through our lives,

Bringing prosperity, joy, and the sustenance of your gifts.

Guide us to care for the earth and its fruits,
To plant and tend with respect and gratitude.
Pomona, we ask for your presence in our homes and gardens,
That we may share in the abundance of the season with love and generosity.
Blessed be your name, now and always.

So mote it be.



Faeries of the World

Afreet

Land of Origin: Saudi Arabia

Other Origins: Persia

Other Names: Genie, Jeannie, and Jeenie are other words which also mean Jinn that have been transliterated from Arabic. Sometimes they are euphemistically referred to as Spirits of the Lamp. In Egypt they are called Afreets. Djinn is another term for Jinn which was popularized in England. It eventually came into the Victorian vocabulary to also mean an occult shop or a place where Magick was performed, such as seen in the 1877 Gilbert and Sullivan operetta, *The Sorcerer*.

Element: Air

Appearance and Temperament: Jinns use to be both male and female, but in the staunchly patriarchal Arab countries, they came to be seen as wholly male. But because they were occasionally housed in receptacles such as bottles which are also chalices symbolizing the feminine principle of Deity, they were also female in equal numbers. Lamps, because they shed light, were sacred to Sun Gods, indicating that the faeries in these were male. They live in bottles and oil lamps from which they appear when summoned by their masters or owners and grant wishes.

Time Most Active: All Year

Lore: Thanks to the famous Persian folk tale, "Alladin and the Magical Lamp", westerners are familiar with the Jinn. When the lamp or bottle is rubbed, the Jinn is summoned forth and must do its masters bidding. Such lamps were the private property of Sheiks and Potentates and not for the common person. When such a lamp fell into the hands of an average person, an entire army would be called out to retrieve it.

In the late 1960's the American television series *I Dream of Jeannie* centered around an astronaut who found an old bottle containing a female Jinn named Jeannie.

These bottles and lamps seem to have disappeared over time, leaving both their whereabouts and the source of these legends shrouded in mystery.

Where to Find Them: Unknown

How to Contact: Unknown

Magickal and Ritual Help: If you can find one, anything you wish must be granted to you.



The Magick of Colors

Colors play an important role in Magick. They invoke various emotional and psychological responses. The use of color symbolism in magick has a long history. We see everything in color. And when we focus our minds to what significance that color plays in our life, our awareness of our environment increases. Colors can be a great indicator of our mood, mental state, and of our desires.. Below is a list of colors and their magickal representations:

- White:** Goddess, Ancient Mother, purity, spirituality, devotional magick, general prayers, illumination, cycle of life, good will, initiation, feminine, mystery, freedom, love, health; to symbolize a person, place or thing.
- Black:** Return energy to sender, divination, protection, Dark Goddess, time, chaos, beginning of creation, North, winter, rebirth, vision, wisdom, Number 8, infinity, destroy bad habits, rest.
- Blue-Black:** Wounded pride, to heal broken bones, angelic protection.
- Violet:** Intelligence, call Ancient Ones, create sigils, government, truth, justice, humility, planet Jupiter, religious devotion, forgiveness.
- Lavender:** Peace, serenity, dreaming magicks, spirit invocation, clarity.
- Blue:** Truth, intelligence, wisdom, loyalty, fidelity, peace, meditation, feminine mysteries, water, Great Mother, Queen of Heaven, infinity, poetry, faith, planet Venus, defeat enemy, protect hearth and home, protect children.
- Green:** Healing, Green Man, God or Goddess of Vegetation and forest, youth, hope, happiness, new beginnings, improve the weather, financial gains, agricultural magick, abundance, prosperity, immortality, spring, planet Venus, and planet Mercury.
- Yellow:** Healing, energy of the Sun, Prosperity, self-esteem, intellect, intuition, goodness, humility, beauty, light, fire, life, truth, attraction, The God.
- Orange:** Opportunities, overcoming challenges, breaking blocks, material gain, sealing spells, happiness, luxury, remove abandonment.
- Red:** Action, passion, deep affection, courage, fire, masculine principle, festivity, strength, faith, life, renewal, joy, summer, leadership, expansion, planet Mars.
- Pink:** Friendship and harmony, fast money, Moon magick, Charge of the Goddess, The Goddess, reality, connection to spirit, astral travel, freedom, destroy illusions, restore balance, endurance, star magick, meditation, peace, personal illumination.
- Gray:** Stabilize a disturbed personality, slow down a reckless person or situation, glamories.
- Brown/Bronze:** Soothe emotional upsets, security, support, friendship, nature magick.



Types of Divination

A

Abacomancy: Foretelling the future by observing patterns of dust. The way the dust is blown, distributed or disturbed is read very much like tea leaves. Cremated ashes of recently deceased are often sprinkled on a silver tray in this form of divination.

Acultomancy: Divination using needles. Placing 21 needles in a saucer or shallow dish and pouring water over them and read what what forces or how many are in operation for you are read by determining the amount that cross each other. Needles can also be used in Pendular Scrying.

Aeromancy: Divination interpreting atmospheric conditions. Other forms are: *Austromancy (wind), *Ceraunoscopy (Thunder & Lightening), *Chaomancy (Aerial visions), *Meteormancy (meteors, shooting stars.)

Ailuromancy: Divination through interpreting the appearance and behavior through cats.

Alectormancy (Alectromancy, Alectryomancy): Divination through interpreting the appearance and actions of sacred chickens. Current versions include watching the way fowl eat grain, cocks crow.

Aleuromancy: Divination through sortilege of fortunes written on slips of paper. The papers are inside balls of dough which are baked, mixed and handed out randomly. What is now done for Ash Wednesday in pancakes and also Fortune Cookies.

Alomancy: Divination by interpreting salt.

Alphitomancy: A divination practice to identify guilty persons by feeding of a loaf of barley. Innocents would feel no effects, guilty ones would experience indigestion. (Also known as Cursed Bread.)

Alveromancy: Divination interpreting the intensity of sound.

Ambulomancy: Divination interpreting the observation of the way a person walks.

Anniomancy: Divination by inspecting and interpreting the caul of a baby at birth.

Anthomancy: Divination using flowers in relationship to the observer.

Anthracomancy: Divination by inspection of burning coals, and gazing into the fires produced by the coal and interpreting the visualizations of the smoke and flames.

Anthropomancy (antinopomancy): Divination interpreting the entrails of human sacrifice. NOT used by pagans today. Also

known as splanomancy.

Apantomancy: Divination through interpreting any objects (or beings) that happen to present themselves, upon chance meetings.

Arachnomancy: Divination by interpreting the appearance and actions of spiders.

Ariolater: Someone who practices divination. (Aruspex, clairvoyant, diviner, haruspex, seer, soothsayer).

Ariolatio: Divining by interpreting altars.

Arithmancy (arithomancy, arithmomancy): Divination by interpreting numbers. (Numerology.)

Arithmosophy: Divination by Bertiaux's method of converting words into numbers.

Armomancy: Divining by interpreting the shoulders of a person.

Aruspicy: Divination by interpreting animal entrails.

Aspidomancy: Divining by entering casting a circle and summoning an entity.

Astragalomancy (astragyromancy): Divination through the sortilege of sheep bones. (Commonly done with dice with numbers and letters).

Astrology (Astrosophy): Divination by interpreting the movements of heavenly bodies, major planets in particular.

Augury: Often used with divination to mean the interpretation of signs and omens. In particular the appearance and behavior of animals.

Aurispicy: Another form of Astragalomancy using particularly the knuckle bones and ankle bone from sheep and goats.

Austromancy: Divination interpreting the directions of the winds or the movement of the wind.

Autography (Automatic Writing, Automatic Speaking): Spirit communication done unconsciously by an individual often in trance, obsession or possession states, or meditative states.

Automanzia: An obscure method of divination using ten straight pins and three bent pins place in water, to indicate the future or potential hazards.

Axinomancy (Axiomancy): Divination using an axe or hatchet. Both the handle and blade are used in various forms.

The Fool's Journey: Meet the Hermit

By Emily Thornton

The Fool recently met Strength along his journey. She gave him the power to continue on his path. He now comes face to face with the Hermit. The Hermit card is about a quarter way through the Fool's ultimate journey. The knowledge he gains from each personage of the cards will help him become a stronger person.

Just like the sea creatures who live a solitary life, the Hermit is one of solemn energy. He instructs the Fool that one can be alone but not really lonely when on the soul's journey of introspection. The Hermit card stands as an enigmatic figure, embodying introspection, solitude, and the pursuit of inner wisdom. In a sense the Hermit card represents a type of midlife crisis. He withdraws and retreats from everything he knows. He wants to understand who he is, where he is going, and where he has been. This is an important part of the Fool's journey. It give him a chance to understand what he has gone through and what things could be holding him back.

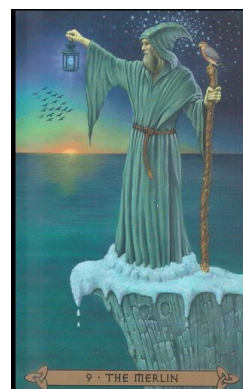
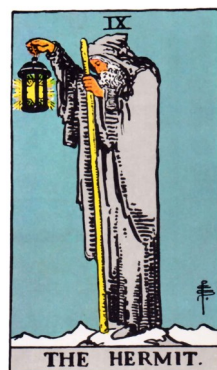
This card invites us to embark on a journey of self-discovery, seeking knowledge and enlightenment beyond the confines of the material world. The Hermit is typically depicted as an elderly man with a long white beard, holding a lantern in one hand and a staff in the other. His lantern represents the light of inner wisdom, guiding us through the darkness of uncertainty. The staff symbolizes support and stability, reminding us to ground ourselves as we navigate the depths of our own psyche.

The Hermit teaches us that it is through being alone and working on our shadows, confronting the uncomfortable truths; we can have wisdom and clarity. We see the Hermit on top of a mountain. He is alone and isolated. He holds a lantern in his hands and is looking towards the past. The shining light helps with self reflection to understand what things have gotten him to where he is at that moment.

The Hermit is also asking the Fool if he has been pushing himself too hard, working too hard, and not taking time to enjoy the journey he has achieved so far. In as much as the Fool had the knapsack at the beginning of the journey, the Hermit has the lantern to reveal things. The Fool and Hermit are us at different points in our journey. The Fool is no longer a fool, he has acquired maturity and wisdom. Now is the time to reflect as the Hermit.

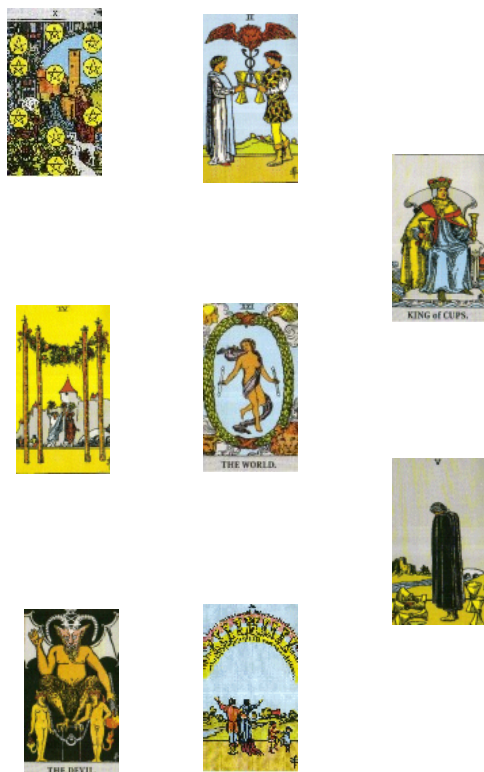
The symbolism in the Hermit card is very strong. Gray is considered the symbolic color of isolation. He also has a gray cloak where the lantern in his arms does little to shine a light around him, what we don't see is the spark and inner reflection that is happening. The dark and black in the cards are the forces, formality, stability and zero tolerances that surround us. The Hermit is tired. He is at the top of the mountain (reached his goals), and yet he cannot rejoice because of the formalities. He is kept isolated. In the deck I personally use in my business, the Hermit is also called the Merlin (Far right card below). There are some additions to this symbolism that are poignant. The background has the sunrise, which symbolizes hope. Birds are also seen in the background as well as a hawk perched on his staff. Birds symbolize freedom and also relay information.

The main message of the Hermit is to take time and reflect on what you have achieved, give yourself permission to do so. However, don't stay there forever. Get off that mountain and enjoy being around people again. Show how much you have learned during your time up there.



Tarot Spread

Virgo "I Analyze"



Card Number	Card Representation	Divinatory Meaning
1	My attitude towards my body	The Ten of Pentacles in this position would indicate that the person is very health conscious and looks toward longevity.
2	My interest in medicine	The Four of Wands indicates that the person tends to think toward homeopathic and natural remedies as opposed to modern medicine.
3	How is my current physical health?	The Devil indicates that the person is burdened by addiction and their health is deteriorating because of it.
4	My Attitude towards Work	The Two of Cups indicates that the person enjoys working to serve to the benefit of others, and may be in the medical field.
5	How is my ability for critical examination?	The World indicates that person is very critical and tends to judge others based upon the general opinions.
6	How do I adjust?	The Ten of Cups indicates that the person is very family oriented and adjusts to most situations by maintaining a bond with their family
7	How hypocritical and "perfect" am I?	The King of Cups indicates that the person is a slight perfectionist and tends to want this their way.
8	How cautious and distanced am I?	The Five of Cups indicates that the person is very distant from things that might be considered harmful by them

Tarot Spell

Abundance



Tarot Spell

Abundance

One of the things we look for during Mabon is a fruitful harvest. As we are focused on this harvest season let's also focus on some of the things we wish for to occur in a satisfactory abundance.

The Layout on the previous page (Page 28) is designed to remind us of a cornucopia. The symbol not only of harvest but also of sharing in a fruitful abundance.

When laying out the cards focus on the individual card, meditate on what each means, and set your thinking toward the collection of an appropriate amount of things necessary to keep you and others through the winter.

Place the cards on a green cloth, use green candles, and focus your attention on the earth element while doing this spell

First lay out the Ace of Pentacles. This card represents the gifts of the Divine, giving to the earth to provide fertility. It is there to remind us that the Universe and nature provides us with all of our needs and we need to be grateful for the gifts it gives us.

Next lay out the Nine of Pentacles. This is the card of fruitfulness and that our crop has bore fruit and is ready to be collected for storage. Always remember though when you are gathering your abundance to return some to the earth.

Then lay out the Seven of Pentacles. This is the gathering card. Once you are ready to reap the harvest it is time to put in the work, to gather up the gifts that the Universe and Nature has provided for you.

Then lay out the Seven of Cups. This card allows us to prepare for the gifts given to us. It helps us to recognize what gifts are wants, and what are needs, and to balance us in the acceptance that our needs are met.

Then Lay out the World. This card is there to show us that we are co creators of our abundance with the Universe, She and us both working in unison can create a fertile and successful harvest, that will serve all.

Then lay out The Sun. Celebrate the Sun's warmth as it is soon to pass, enjoy the fruit's of your labor and the growth which the Sun along with the Earth has provided for you

Finally lay The Empress. She is the representation of the fertile Goddess and is there to remind you that soon new life will be upon us, and a new abundance will come for the next season after the Winter and time of rest has passed.

Affirmation

The Universe and the Divine has offered me abundance, I openly accept this offering with gratitude and love.

I have seen that through my efforts and work that my life has been fruitful. I'm now ready to gather the fruits of my labor and am secure in them keeping me.

I recognize that I must work toward my own abundance and that I'm a co-creator with the divine. I will carefully maintain my garden and give back to the earth which is rightful and just.

I am wary not to let my desires overwhelm me, rather I gratefully accept that my needs are being met on a daily basis.

I am the co-creator with the Divine, I assist the Divine in maintaining the world and my own abundance.

I gratefully and lovingly share in my abundance and happiness with others that all shall partake equally, I give to others as to myself that all needs be met fairly.

I am ready to receive the gifts of fertility that the earth provides. I accept all her gifts with gratitude, and thank her for her nurturing and care.



Faerie Flowers

Bluebell~~Constancy and Kindness

Bluebells are also known as wood hyacinths and as Cuckoo's Boots. Crow toes and Endymion (after the woodland lover of Diana, the goddess of hunting). The Scottish name for the plant is Dead Men's Bells, for to hear the ring of a bluebell is to hear one's death knell. Fairies are summoned to their midnight revels by the ringing of these tiny flowers, which are reputed to be the most potent of all fairy flora. Legend has it that children who venture into bluebell glades will be held captive, while adults will be pixie-led, until met by another mortal and guided out.

Clover~~Thoughtfulness

Because fairies do not like to be seen by humans, they disappear in the blink of an eye, but some people believe that a four-leafed clover may prevent this and allow a mortal to see fairies in their invisible state. A four-leafed clover is famous for bringing luck and it gives a person the power to break fairy spells and see through their magic.

Cowslip~~Grace and Pensiveness

Cowslips are an invaluable fairy flower, for their blossoms provide shelter from the rain. Above tufts of wrinkled oval leaves, their tall stems sway with parasol-like clusters of fragrant, buttery yellow flowers, each one painted with five tiny red dots ("rubies, faerie favors," according to Shakespeare). In England they are known as the Culver's Keys, for their heads resemble a bunch of keys and these are said to hold the power to unlock the way to fairy treasure.

Forget-Me-Not~~Love & Devotion

Fairy flowers may be divided into those that belong to them and those that give protection from them. Forget-me-nots are one of the latter group and like the cowslip have the power to unlock secret treasures, often supposed to be guarded by fairies or sprites. The delicate forget-me-not has long been the emblem of love and remembrance.

Foxglove~~Insincerity

Foxgloves are universally reputed to be fairy plants and it is unlucky to pick them or bring them into your home, but you will please the fairy folk if you grow the tall foxglove in your garden. The flower derives its name from Little Folks-glove, since it is believed that the florets are worn by fairies, sometimes as bonnets, sometimes as gloves. The flower has many strange folk names, such as Fairy Weed, Dead Men's Bellows, Bloody Man's Fingers and Witch's Thimble. The poison in the plant causes drunkenness and frenzy. But in Irish belief, the juice of ten foxglove leaves will cure a fairy-struck child. The juice is also an ingredient used by witches in the potion that helps them to fly. The little flecks on the flowers are said to be the fairies' fingerprints.

Hawthorn~~Hope

Like all thorn trees, the hawthorn is a sacred meeting place for fairies. It also has a reputation for being both sacred and unlucky. Among its many folk names are Whitehorn and May Blossom and its red fruit has been called Pixie Pears, Cuckoo's Beads and Fairy Thorn. Some country people in Europe still associate hawthorn flowers with the smell of the Black Death. It may be for this reason, or because of other more ancient memories, that May Blossom is still considered unlucky to bring into the home. However, the hawthorn's powerful constituents have been used by herbalists for centuries as a cardiac tonic. The Druids also used these properties to strengthen the body in old age and their smiths used the wood to make the hottest fire-wood known. Many Native Americans used the fruit of the hawthorn to make a winter cake. They also used its long, sharp spines as probes, awls and fish hooks.

Hazel~~Reconciliation & Peace

From the earliest times trees have been believed to be the homes of spirits, but some trees are more sacred than others. One of the most magical is the hazel, held by the Druids to be the tree of wisdom and knowledge, poetry and fire, beauty and fecundity. A forked hazel twig is used for water divining, and some believe that it can also find gold. The hazel can offer protection from danger--a cap of hazel leaves and twigs ensures good luck and safety at sea, while a sprig of hazel will protect against lightning. According to ancient lore, the nuts from the hazel were dropped into the water to feed the sacred salmon of the Celts and these fish were then considered to be full of mystical knowledge. In England, the hazelnut has long been associated with fertility--a bag of nuts bestowed upon a bride will ensure a fruitful marriage!

Heather~~Good Fortune & Solitude

Heather thrives on wide open windy moors, and so it has also become the symbol of solitude. Fairies who enjoy living undisturbed are said to feast on its stalks. Legend has it that a gift of white heather brings luck to both the giver and the receiver, whereas red heather is said to have been colored by heathens killed in battle by Christians. In ancient times the Danes brewed a powerful beer made from heather. And for centuries the heather flowers have also been a special beverage to the bee, who in return creates delightful heather honey!

Jasmine~~Affection & Elegance

The jasmine is a symbol of beauty in China and a sacred plant of India and Persia--Hindus call it the Moonlight of the Grove. The white jasmine is also sometimes known as the Star of Divine Hope and is associated with the purity of the Virgin Mary in Christianity. While the white jasmine is believed to symbolize deep affection, the yellow represents grace and elegance. According to folklore, to dream of jasmine means that a romance is blossoming.

Pansy~~Joy and Remembrance

Legend has it that Cupid brought color to the pansy with one of his arrows, and this flower is widely associated with love and the healing of an aching heart. The best-loved wild flowers accrue the most folk names and the pansy is certainly one of these! In addition to their most popular pseudonym of Heartsease, pansies have also been called Love-in-Idleness, Three Faces in a Hood, Tickle my Fancy, and Jack Behind the Garden Gate, as well as being the notorious, mischievous Leap up and Kiss Me. Bold-faced and multicolored, they flower blithely from spring to snowfall and are used by the fairies as a love potion.

Peach Blossom~~Immortality

The peach tree, also called the Tree of the Fairy Fruit, is presumed to have originated in China. Peaches are the symbol of immortality in China because the peach tree of the gods, which grew in the mythical gardens of Hsi Wang Mu, the Royal Lady of the West, was said to bloom only once in 3000 years, yielding the ripened fruits of eternal life.

Primrose~~Youthfulness & Promise

Primroses make the invisible visible and to eat them is said to be a sure way to see the fairies. According to folklore you should count the number you first see each springtime, and if there are thirteen or more, you will be lucky all year. If a nosegay holds less than thirteen, it must be protected by violets, or it is risky to take into church, or even into a house. If you lay a little posy upon your doorstep, fairies will cross your threshold as you sleep, to bless your home. In Ireland, primroses are scattered before the house door to ward off the fairies, who are not supposed to be able to pass them, while in Germany, the primrose is said to open hidden treasure boxes. Some believe that the way to fairyland can be opened by touching a fairy rock with proper number of primroses in a posy--but the wrong number opens the door to doom!

Rowan~~Prudence

If a rowan tree should take root in your garden, then your home and all who live there will be blessed, for the garden is under the special protection of the fairies, guarded against witchcraft and bad luck. For this reason the tree was traditionally planted around houses and in lonely places to deter evil spirits. The Celts believed that no witches or evil spirits could cross a door over which a branch of rowan had been nailed. In some legends, the rowan has also been called the whispering tree because it has secrets to tell to those who will listen. The fruit and the bark of the rowan have medicinal powers--there are many old remedies made from this tree. In Scotland, fires made from rowan wood were used to protect the cattle against evil fairy spirits, and it was believed that a "bewitched" horse could always be controlled by a rowan whip.

Silver Birch~~Patience

The silver birch is an emblem of everlasting summer that prevails in the spirit world. It is also the symbol of the festival of the first fruits known as Lammastide, when the goodness of Mother Earth is celebrated. May Day, Whitsuntide and Midsummer are also important days, for wearing a sprig of birch in your buttonhole will work as a love charm. And in winter, their stark beauty of the birch symbolizes the serenity of nature dormant and sleeping. Folklore says that garlands of silver birch by the front door keep demons away, but the spirit of the tree can inflict madness and death. The Native Americans used the bark of the silver birch to make the legendary birch-bark canoes, hence the name Canoe Birch. They also used strips of white birch to make their wigwams, as well as baskets, mattresses and even writing paper.

Toadstool~~Magic & Temptation

Countless folk tales and songs link fairies with toadstools whose sudden appearance and rapid growth have always intrigued people--seemingly caused by some inexplicable, supernatural force. Their unearthly shapes and colors (sometimes quite luminous) and their often hallucinogenic properties are thought to be a sure sign that they are the creation of fairies! The Fairy Ring Mushroom is the one which grows in a circular formation, marking the boundary of the fairies favorite dancing places. The enchanting timbre of the fairies' music and revelry can lure mortal passers-by inexorably into the ring for what may seem like minutes but is actually years, sometimes even forever!

White Lotus~~Purity

The white lotus flower was sacred in ancient Egypt, India, China and Tibet and is still regarded as a symbol of purity in those countries. In medieval Germany, peasants believed that lotus flowers were nymphs in disguise and ladies would carry the flower in their hand to counteract the effects of love potions.



Pagan Rights in the United States

YOUR PAGAN STUDENT RIGHTS

Your Rights in Public Schools

Schools in America today have become a battle ground for Religious Freedom. Many Pagans students in schools around the country find themselves under unfair and severe evaluation. Educators in many schools have prescribed to the Hollywood myths or the Christian Right's propaganda. The Supreme Court of the United States has ruled in favor of students rights in this matter.

What are your Rights?

The Supreme Court of the United States in 1969 upheld the right of students to express their religious expression in public schools. Also in 1990 in the Westside Community Board of Education vs. Mergens case, the Supreme Court decided that Religious based clubs and prayer groups are allowed to meet on school campus.

What does this mean to me?

Pagan Clubs in Public Schools

The 1990 Mergens decision meant for the Religious community that since public schools receive federal funds and allow civic, recreational groups access to the school facilities they must allow Religious Groups the same access. Your Pagan group once acknowledged as a officially recognized group must be allowed access to the student newspaper, club activities, bulletin boards, and public address systems.

Pagan Expression in Public Schools

The public school system must allow their students First Amendment Rights. The students have the right to discuss their respective religion during lunch periods, between classes, recess periods, or during topics that religion is relevant. Note conduct rules apply a student may not be disruptive. Students may bring in books or symbols of their respective religions Students may wear t-shirts depicting religious symbols. Only when specifically written in the student guidelines that t-shirts are prohibited may a student not wear these items. Please use your common sense when dealing with this item. T-shirts depicting killing and blood or sexual content go beyond the typical realms of Religious expression.

Students in Public High School may express their views on their faith. Students are allowed to pass out religious tracts and flyers concerning their faith and school clubs. The students may express their views concerning faith as long as it falls under the school discipline guidelines. Students in Junior High may have religious discussions with their fellow students, they have the right to pray and form religious based student groups.

What if I run into resistance?

Most resistance that you will run into comes from lack of understanding. If you have a problem with a school administer please contact your local State Coordinator or the Pagan Awareness League directly. We will do our best to inform the schools of your rights as a individual living in the United States. If the school system still refuses to acknowledge your rights we suggest that you seek legal council.

Holidays

A student is perfectly within their rights to express their beliefs concerning a particular religious holiday . In the case of Tinker v. Des Moines Independent School District, 393 U.S. 503 (1969). a student may express their faiths concerning religious holidays. A student may pass out Yule or Samain cards or informational packets concerning the true meaning of these holidays. The Supreme Court stated in the School District of Abington Township v.Schemppthat "It certainly may be said that the Bible is worthy of study for its literary and historic qualities. Nothing we have said here indicates that such study of the Bible or of religion, when presented objectively as part of a secular program of education, may not be effected consistently with the First Amendment."

Opting Out

Parents may opt out their children from classes that go against their seriously held religious beliefs. The Hatch Amendment states parents have the right to inspect all instructional material, including that used in experimental or testing programs. Unless parental consent is given, no student shall be required to submit to any kind of test designed to reveal information concerning political affiliations, potentially embarrassing psychological problems, sexual behavior and attitudes, illegal and anti-social behavior, critical appraisals of family relationships, legally privileged relationships, and income.

If your school practices a policy leaning towards a popular faith such as Christianity you have the right to opt your children out of those sessions. The Establishment Clause forbids the state from setting up one religion over and against other religions. Since these practices are religious and state -sponsored, they represent a violation of your rights.

YOUR PAGAN RIGHTS IN PUBLIC

Your Right To Public Places

The use of Public Facilities has been a long fought battle. A court decision in the Lamb's Chapel case has established precedence to allow religious groups and organizations access to public facilities. Schools that offer their facilities to the public for rent to social, civic, or recreational uses must allow the same for religious groups. The Lamb's Chapel decision not only applies to schools, but any governmental facility that is open to the public for social, civic, or recreational uses.

When the use of public facilities is required please follow all procedures that are in currently in place. Most facilities require you to fill out an application form. Fill the form out accurately and truthfully. If you come across a public facilitator that has written guidelines against the use of their facilities for religious purpose. Contact the administrators directly. Inform them they are violating a decision made by the Supreme Court in the Lamb's Chapel case. If the buildings administrators still refuse you access to their facilities we are here for you to contact. *Lamb's Chapel v. Center Moriches Union Free School District*, 113 S.Ct. 2141 (1993).

Your Right to Demonstrations

The right to demonstration is often a very heated and debated topic. Demonstrations are a intergal part of how today's society makeup has come into being. The right to protest is one which requires diligence and foresight into your areas local laws and provisions. If you believe your cause is worthy of the work required know that it is well in your rights to do so.

The Supreme Court has said that streets, sidewalks and parks "have immemorially been held in trust for the use of the public and, time out of mind, have been used for purposes of assembly, communicating thoughts between citizens, and discussing public questions.". When the use of such areas are needed stay within the public areas and keep within the noise and assembly laws. These laws may be found at your areas local courthouse. Check with the police department or the city manager's office for information on, and a copy of, any ordinance affecting the right to conduct a demonstration or march. If the requirements set out in such ordinances seem burdensome or inappropriate, seek out legal counsel on whether the ordinance is constitutional.

Pagan Displays

Often during the Yule season we as Pagans feel that is would be nice to represent ourselves along with Nativity displays and their seasonal displays. To place a Yule display is constitutional in areas where churches, community groups, civic organizations, or private individuals privately display nativity scenes, or other religious symbols, on property which is considered to be open for the use of the public, such as public squares and governmental lands where other displays are permitted.

The use of public areas that are open to other groups for expression must open their areas to you to place your Pagan needs. The Supreme Court stated that "[o]ur precedent establishes that private religious speech, far from being a First Amendment orphan, is as fully protected under the Free Speech Clause as secular private expression."

What does this mean to me?

1. Your coven or religious group may rent public facilities for meetings or seminars if those facilities rent to other groups
2. Your coven or religious group may protest or march against a cause. Follow your local guidelines and ordinances that deal directly with the area you are wishing to occupy.
3. You or any coven or religious group may place a Holiday display on public grounds if access is allowed to any other group.
4. You or any coven or religious group may place a Religious symbol on public grounds.
 - 4a. The placing of a pentacle at the site of a loved one's accident or death.
 - 4b. Entering your town the city must allow you to place a sign which identifies your coven or group if other groups have access to those areas.
 - 4c. Any area that allows for commercial rental of space for advertisement must allow the same access for Religious groups

YOUR PAGAN EMPLOYEE RIGHTS

Your Rights at the Work place

The Work place is a very difficult area for the Pagan to know what, when and how to react to instances of Religious Discrimination. An employee may not be fired because of their religious beliefs, an employee may not be passed over for a promotion, an employee may not be forced to remove a religious piece of jewelry. Dealing with what is discrimination and how to identify it is not as hard as proving that it happens. We recommend that the employee logs every event of religious discrimination.

What do I do?

If you believe you have been discriminated because of your sincerely held religious beliefs we recommend filing a religious discrimination claim with the The Equal Employment Opportunity Commission (EEOC). The EEOC purpose as a governmental agency is to investigate claims of racial, sexual, or religious discrimination in the work place. Employers are held to the Title VII of the Civil Rights Act of 1964. Title VII prohibits the discrimination based on race, color, sex, religion, or national origin



Moon Phases

NEW MOON

Moon is 0-45 degrees directly ahead of the Sun

Moon rises at dawn, sets at sunset; for full use of these energies, stick between this time period.

Moon is exact New Moon to 3 ½ days after

Purpose: Beginnings

Workings: Beauty, health, self-improvement, farms and gardens, job hunting, love and romance, networking, creative ventures.

Pagan Holidays: Winter Solstice (December 22nd)

Goddess Name: Rosemerta's Moon

Goddess Energy: Goddesses of Growth

Offerings: Milk and honey

Theme: Abundance

Rune: Feoh for abundance; Cen for openings; Gyfu for love

Tarot Trump: The fool



CRESCENT

Moon is 45-90 degrees ahead of the Sun

Moon rises at midmorning, sets after sunset; for full use of these energies, stick between this time period.

Moon is from 3 ½ to 7 days after the New Moon

Purpose: The movement of the thing.

Workings: Animals, business, change, emotions, matriarchal strength.

Pagan Holiday: Imbolc (February 1st)

Goddess Name: Brigid's Moon

Goddess Energy: Water Goddesses

Offerings: Candles

Theme: Manifestation

Rune: Birca for beginnings; Ing for focus

Tarot Trump: The Magician



FIRST QUARTER

Moon is 90-135 degrees ahead of the Sun

Moon rises at noon, sets at midnight; for full use of these energies, stick between this time period.

Moon is from 7 to 10 ½ days after the New Moon

Purpose: The shape of the thing

Workings: Courage, elemental magick, friends, luck, and motivation

Pagan Holidays: Spring Equinox (March 21st)

Goddess Name: Persephone's Moon

Goddess Energy: Air Goddesses

Offerings: Feathers

Theme: Luck

Rune: Algiz for luck; Jera for improvement; Ur for strength

Tarot Trump: Strength or The Star

**GIBBOUS**

Moon is 135-180 degrees ahead of the Sun

Moon rises in mid-afternoon, and sets around 3 AM; for full use of these energies, stick between this time period.

Moon is between 10 ½ to 14 days after the New Moon

Purpose: Details

Workings: Courage, patience, peace, harmony

Pagan Holidays: Beltaine (May 1st)

Goddess Name: Nuit's Moon

Goddess Energy: Star Goddesses

Offerings: Ribbons

Theme: Perfection

Rune: Asa for eloquence; Wyn for success; Dag for enlightenment

Tarot Trump: The World

Rune: Tyr for justice; Ken for banishing

Tarot Trump: Justice.



FULL MOON

Moon is 180-225 degrees ahead of the Sun

Moon rises at sunset, sets at dawn; for full use of these energies, stick between this time period.

Moon is from 14 to 17 ½ days after the New Moon

Purpose: Completion of a project

Workings: Artistic endeavors, beauty, health, fitness, change, decisions, children, competition, dreams, families, health, knowledge, legal undertakings, love, romance, money, motivation, protection, psychic power, self-improvement.

Pagan Holidays: Summer Solstice (June 21st)

Goddess Name: Sekhmet's Moon

Goddess Energy: Fire Goddesses

Offerings: Flowers

Theme: Power

Rune: Sol

Tarot Trump: The Sun

**DISSEMINATING**

Moon is 225-270 degrees ahead of the Sun

Moon rises at mid-evening, sets at mid-morning; for full use of these energies, stick between this time frame.

Moon is 3 ½ to 7 days after the Full Moon

Purpose: Initial destruction

Workings: Addiction, decisions, divorce, emotions, stress, protection

Pagan Holidays: Lammastide (August 1st)

Goddess Name: Hecate's Moon

Goddess Energy: Earth Goddesses

Offering: Grain or rice

Theme: Reassessment

Rune: Hagalaz for destruction; Algiz for protection; Thorn for defense

Tarot Trump: The Tower for destruction; Hope for protection



LAST QUARTER

Moon is 270 - 315 degrees ahead of the Sun

Moon rises at midnight and sets at noon, for full use of these energies, stick between this time frame

Moon is 7 to 10 ½ days after the Full Moon

Purpose: Absolute destruction

Workings: Addictions, divorce, endings, health and healing (banishing), stress, protection, ancestors.

Pagan Holiday: Fall Equinox (September 21st)

Goddess Name: The Morrigan's Moon

Goddess Energy: Harvest Goddesses

Offerings: Incense

Theme: Banishing

Rune: Hagal; Ken for banishing; Nyd for turning; Isa for binding

Tarot Trump: Judgement

**BALSAMIC (DARK MOON)**

Moon is 315-360 degrees ahead of the Sun

Moon rises at 3 AM, sets mid-afternoon; for full use of these energies, stick between this time frame.

Moon is 10 ½ to 14 days after the Full Moon

Purpose: Rest

Workings: Addictions, change, divorce, enemies, justice, obstacles, quarrels, removal, separation, stopping stalkers and theft.

Pagan Holiday: Samhain (October 31st)

Goddess Name: Kali's Moon

Goddess Energy: Dark Goddesses

Offering: Honesty

Theme: Justice

Rune: Tyr for justice; Ken for banishing

Tarot Trump: Justice.



Dictionary of Pagan Terms

I-Words

I Ching: A Chinese system of divination involving sixty four 'hexagrams' or six line combinations of unbroken (yang) and broken (yin) lines. It is one of the few categories of Eastern esoteric learning which transfer wholly satisfactorily to the West, without risk of cross-cultural confusion, and it is widely used here. ²A Chinese system of divination in which yarrow stalks or coins are cast to create hexagrams, which are then interpreted from a standard I Ching book.. The I Ching is used by many Witches.

Icon: Object of uncritical devotion, sacred painting, mosaic or statue.

Imbolc, Imbolg, Oilmec: A Wiccan festival celebrated on February 2nd, also known as Candlemas, Lupercalia, Feast of Pan, Feast of Torches, Feast of the Waxing Light, Oilmec, Brigit's Day, and many other names. Imbolc celebrates the first stirring of spring and the recovery of the Goddess from giving birth to the Sun (the God) at Yule. ²A Wiccan religious festival celebrated on February 1st or 2nd that marks the first stirring of Spring. ³The early Spring Great Sabbat celebrated on 2 February. It is often known by its Christian equivalent Candlemas. The name in Gaelic means 'in the belly' - the first stirrings in the womb of Mother Earth. ⁴Ancient Irish fire festival honoring the goddess Brigid. One of the eight sabbats of the Wiccan year, celebrated on February 1.

Immanence: The belief that Deity exists within all things, including people, and cannot be separated from them.

Incantation: Any set of words (often rhythmic, rhyming, and/or repetitive) that expresses a magickal desire or is meant to evoke magickal energy through its recital. Words have power, and the incantation uses that power to focus the magick being created. Note, however, that if you cannot recite an incantation out loud, you can think it. Thoughts equate to energy patterns: they are words uttered inwardly and as such can work just as effectively.

Incarnation: The manifestations of a living entity into physical form; specifically, any one of the earthly lives of an immortal human Individuality (q.v.) In the continuing Reincarnation (q.v) process.

Incense: These are often burned in ritual magick, for purification and as a symbol of Fire and Air. They may be in the form of sticks, cones, resins, or dried herbs. The incense chosen will depend on the nature of the magick being performed.

Incubus: A male demon or spirit that was believed to sexually tempt and abuse women. Compare with Succubus.

Individuality: The immortal, reincarnating part of a human being, consisting of the Upper Spiritual, Lower Spiritual and Upper Mental levels; contrasted with the Personality, which consists of the Lower Mental, Upper Astral, Lower Astral, Etheric and Physical levels, and which only persist for one Incarnation. (q.v), a new Personality being built up around the immortal Individuality for each Incarnation (see also Reincarnation).

Infusion: A liquid produced by soaking herbs in very hot (but not boiling) water. A brew or potion.

Initiation: A ritual that represents a final test of a person's intent to become a Wiccan priest or priestess, or to be elevated to a particular rank within a Wiccan circle, and that acknowledges such a passage by the initiators, and before the Goddess and the God. Similar in some ways to a baptism into a Church, initiation marks the acknowledgment of a magickal path and acceptance of certain tenets of that path. In certain traditions, there are levels of initiation which designate degrees of knowledge and adeptness.² A process whereby an individual is introduced or admitted into a group, interest, skill or religion. Initiations may be ritual occasions but can also occur spontaneously. ³A profound spiritual experience in which one's unity with Deity is realized. Also, the ritual by which such an experience is celebrated, and/or one is welcomed as a full member of a particular religious tradition or group.

Inner Child: The part of the personality that remains childlike and innocent, or that can be the repository of abuse and trauma and may therefore need healing.

Inner Levels: The levels of being that encompass intuition, psychic awareness, emotions, feelings, and subtle energies.

Inner Planes: Other levels of being and consciousness than the physical or the 'normal' Ego-consciousness.

Intent: A clearly focused statement of will and purpose. ² In Magick, the goal of the working.

September 2024

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
1 Celtic Tree Month of Hazel Ends	2 Celtic Tree Month of Vine Begins /New Harvest Moon	3	4	5	6 Krishna Janmashtami	7
8	9	10	11	12	13	14
15	16	17 Full Harvest Moon/Partial Lunar Eclipse	18	19	20	21
22 Mabon/Hausblaut	23	24	25	26	27	28
29 Celtic Tree Month of Vine Ends	30 Celtic Tree month of Ivy Begins					

Sept 1 Celtic Tree Month of Hazel Ends

Sept 2 Celtic Tree Month of Vine Begins/New Harvest Moon

Sept 6 Krishna Janmashtami

Sept 17 Full Harvest Moon/Partial Lunar Eclipse

Sept 22 Mabon/Hausblot

Sept 29 Celtic Tree Month of Vine Ends

Sept 30 Celtic Tree Month of Ivy Begins



Community



Rituals & Devotionals



The Aquarian Tabernacle Church



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Magical Training



Festivals



Gods and Goddess of the World

ITALIC

Sabine

Larunda

LAPPISH

Horagalles, Pajonn, Raudna, Waralden Olmai

MIDDLE EASTERN

Akkadian-Babylonian

A-a, Adad, Alad Udug Lama, Amaarhus, Amasagnul, Ansar, Anu, Anunnaki, Anunitu, Apsu, Aruru, Asalluha, Asnan, Assur, Aya, Baba, Bel, Belet-Ili, Belet-Seri, Belili, Beltiya, Birdu, Dagan, Damgalnuna, Dumuzi, Ea, Ellil, Enbilulu, Ennugi, Enzu, Ereskigal, Erra, Erua, Galla, Gatumdug, Gestu, Gula, Gunura, Hani(s), Hayasum, Hendursaga, Igigi, Ilabrat, Isara, Istar, Isum, Kakka, Kisar, Kulla, Kus, Lahamu, Lahmu, Lugal-Irra, Lulal, Mami, Mamitu, Mandanu, Manungal, Marduk, Mes An Du, Mes Lam Taea, Mulliltu, Nabu, Nammu, Nanaja, Nergal, Neti, Ninegal, Ningal, Ningikuga, Ningilin, Ningirama, Ningirsu, Ningis Zi Da, Ninhursaga, Nin-Ildu, Nin-Imma, Nin'insinna, Ninkarnunna, Ninkigal, Ninkurra, Ninmah, Ninsubur, Ninsun(a), Nintu, Ninurta, Nunbarsegunu, Nusku, Pa-Bil-Sag, Pap-ningin-gara, Papsukkal, Sakka(n), Sala, Samas, Sara, Sarra Itu, Sebitti, Siduri, Sin, Sirara, Sirsir, Slrtur, Sullat, Sulman(u), Tasmetu(m), Tiamat, Tisapak, Tutu, Ua-Ildak, Ukur, Wer, Zababa, Zarpanitu(m)

Amorite

Aserah

Anatolian

Kubaba, Sipyrene

Arabian—Pre-Islamic

Abgal, Aglibol, Allat, Almaqah, Amm, Anbay, Ara, Arsu, Asira, Atarsamain, Azizos, Baltis, Basamum, Datin, Haubas, Haukim, Hilal, Hubal, Kahilan, Malakbel, Malik, Manat, Mandah, Marnas, Nahi, Orotalt, Qaynan, Qos, Quzah, Ruda, Salm of Mahran, Sams, Singala, Talab, Theandros, Wadd

Egyptian—General

Aken, Aker, Akeru, Amaunet, Am-Heh, Ammut, Amun, Andjety, Anhour, Anti, Anubis, Anukis, Apis, As, Aten, Atum, Ba, Babi, Banebdjedet, Ba-Pef, Bastet, Bat, Benu, Bes, Ennead, Geb, Ha, Hapy, Harakhti, Harendotes, Harmachis, Haroeris, Harpokrates, Harsiese, Harsomtus, Hathor, Hatmehyt, Hauhet, Hezur, Heh, Heket, Heretkau, Herysaf, Hesat, Hetepes-Sekhus, Horus, Hours, Hu, Ihy, Imiut, Inmutef, Ipy, Isdes, Isis, Iusaas, Kauket, Kebechet, Kek, Kherty, Khnum, Khons(u), Ma'at, Mafdet, Mahes, Mehen,

Mehet-Weret, Meretseger, Mihos, Min, Montu, Mut, Naunet, Nebethetpet, Nefertum, Nehebu-Kau, Neith, Nekhbet, Nekmet-Awai, Neper, Nephthys, Nun, Nut, Ogdoad, Onuris, Osiris, Pakhet, Ptah, Re, Renenutet, Sakhmet, Sarapis, Satis, Say, Sed, Sefkhet-Awby, Sekhet-Hor, Sepset, Serkethetyt, Sesat, Seth, Sezmu, Sia, Sobek, Sokar, Sopedu, Sothis, Su, Tabitjet, Tawaret, Tasenetnofret, Tatenen, Tefnut, Thoth, Toumou, Wadj Wer, Wadjet, Wepwawet, Wosret, Yah

Egyptian-Nubian

Arensnuphis

Elamite

Huban, Hurabtil, Jabru, Nachunde, Napir, Ninsusinak, Pinikirz, Susinak

Hittite—Hurian

Aas, Alalu, Allatum, Arinna, Arma, Astabi, Ellel, Gul-Ses, Halki, Hannahannas, Hasameli, Hazzi, Hebat, Inara, Istanu, Jarri, Kamrusepa, Kasku, Khipa, Kumarbi, Kusuh, Lelwani, Peruwa, Rundas, Sarruma, Sauska, Sutekh, Tarhunt, Taru, Tasmisa, Telepinu, Tesub, Tilla

Islamic

Allah

Judaic

Elim, Elohim, YHWH

Kafir

Arom, Bagisht, Dagan, Disani, Dogumrik, Duzhi, Gish, Gujo, Immat, Imra, Indr, Kshumai, Lunang, Maramalik, Mon, Munjem Malik, Nirmali, Nong, Pano, Paneu, Poluknalai, Prakde, Sanju, Sanu, Shomde, Sudrem, Zhiwud

Kassite

Buriyas, Dur, Hala

Libyan

Hammon

Manichaeen

Narisah

Moabite

Chemosh, Kemos

MIDDLE EASTERN**Palestinian**

Astoreth

Persian

Ahriman, Ahura Mazda, Ahurani, Anaitis, Angru Mainyu, Apam Napat, Dena, Geus Tasan, Geus Urvan, Mah, Mithra, Rasnu, Verthragna, Zurvan

Phoenician

Anat, Bethel, Hadad, Melqart, Omichle, Pothos, Resep (A)Mukal, Si'a, Tanit

Pontic

Sadrapa, Tanit

Sumerian

Abgal, Abu, Abzu, Alad Udug Lama, An, Aruru, Asalluha, Baba, Damgalnuna, Dumuzi, Emes, Enbilulu, Endursaga, Enki, Enkimdu, Enlil, Enmesarra, Ennugi, Enten, Ereskigal, Galla, Gangir, Gatumdug, Gestin-Ana, Gestu, Gibil, Giszida, Gugulanna, Gula, Gunura, Gusilim, Hahanu, Hayasum, Hendursaga, Igigi, Im, Inana, Isimud, Iskur, Istaran, Kabta, Ki, Kisar, Kulla, Kus, Lahar, Lilith, Lugal-Irra, Lulal, Mami, Manungal, Martu, Mes An Du, Mes Lam Taea, Muati, Musdamma, Nammu, Namtar, Nanna, Nanse, Ngun, Neti, Nin Ezen(La) Nin Mar Ki, Nin Me En, Nin Ur, Ninazu, Nindara, Nindub, Ningal, Ningikuga, Ningilin, Ningirama, Ningirsu, Ningis Zi Da, Ninhursaga, Nin-Imma, Nin'insinna, Ninkarnunna, Ninkurra, Ninlil, Ninmah, Ninmena, Ninni, Nin-Sar, Ninsubur, Ninsun(a), Nintinugga, Nintu, Ninurta, Nissaba, Nu Mus Da, Nunbarsegunu, Nudimmud, Nusku, Pa-Bil-Sag, Sara, Sarra Itu, Serida, Sirara, Sirtur, Sul-pa-e, Sulsaga, Sul-utula, Sumugan, Uras, Utu

Syrian

Atargatis, Baubo, Elagabal, Hadad, Liluri, Rakibel, Sadrapa, Salim, Sar, Ugar

Western Semitic—Ammonite

Milkom, Molek

Western Semitic—Amorite

Amurru

Western Semitic—Aramaic

Arsay, Asertu, Asratum, Athirat, Baal, Dagan, El'eb, Elkunirsa, Haurun, Il, Kades, Latipan, Mot, Pidray, Resep (A)Mukal, Sapas, Saruratum

Western Semitic—Canaanite

Arsay, Asertu, Asratum, Athirat, Baal, Dagan, El'eb, Elkunirsa, Haurun, Il, Kades, Latipan, Mot, Pidray, Resep (A)Mukal, Sapas, Sasuratum

Western Semitic—General

Aspalis, Astaroth, Astarte, Attar, Dolichenus, El, Gad, Isara, Kinnar, Kotar, Milkastart, Mlk-Amuklos, Nebo, Nikkal, Phanebal, Quades, Qudsu, Sulmanitu, Thatmanitu, Yamm

Western Semitic—Nabataean

Dusara, Ilaalge, Manawat, Sai' Al Qaum

Western Semitic—Phoenician

Baal Malage, Baal Samin, Baal Sapon, Dagan, Derceto, Esmun, Mikal, Mot, Myrrha, Pidray, Resep (A)Mukal



Magickal Timing for Long-Term Spells

Moon (Monday)	Goddess mysteries, the home, children, childbirth, fertility, divination, motherhood, psychism, women, life cycles, dream magick, inner growth, astral projection, the subconscious, water magick, sleep, reincarnation, private matters, the night, the home, nocturnal creatures, peace, tranquility, nurturing, dancing, painting, general divination
Sun (Sunday)	God mysteries, employment, the law, leadership, prosperity, money, protection, strength, men, royalty, theater, entertainment, the performing arts, heat, charity, volunteering, government, law, self-confidence, fire magick, personal power, physical self-defense, warding, purification, public matters, banishing, exorcism
Mercury (Wednesday):	Communication, the intellect, fickleness, healing, herbalism, writing, wisdom, mental prowess, books,, computers, reading, gossip, vocal music, travel, correspondence, diplomacy, travel, mathematics, the sciences, history, education, study, mass media, visiting others, libraries, teachers, students, air magick
Venus (Friday):	Love, romance, beauty, family matters, interpersonal relationships, peace, fashion, architecture, light amusements, intimate social gatherings, shopping, friendships, gardening, fidelity, emotions, music, pets, acts of kindness and generosity, art, sculpture, poetry
Mars (Tuesday):	Anger, power, lust, construction, war, combat, sex, lust, courage, banishing, medicine, passion, the military, conflict, fear, police, soldiers, disagreement, physical exertion, competition, group power, group strength, machinery, carpentry, bargaining power, needle crafts, endurance
Jupiter (Thursday):	Prosperity, money, employment, good luck, fair judgements, friendship, investments, ambition, wealth, the law, prestige, success, courtrooms, gambling, foreign interests, attraction, astronomy, social events, psychology, the clergy, self-improvement
Saturn (Saturday):	The hidden, past lives, transits, rebirth, self-undoing, lies, mental and emotional distress, losses, the elderly, completion, spirit communication, excavations, archeology, death, morality, meditation, accepting or changing bad situations, psychic self-defense, understanding karma



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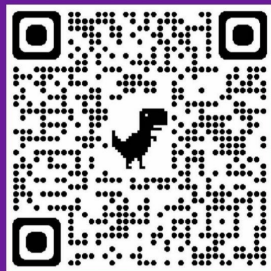
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