



Correllian Times E-Magazine
Issue 60 August–Year 11 Aquarius
Free Publication

Blessed Lughnasadh/Omelic



<http://correlliantradition.ning.com/group/correlliantimesissue>

<http://correllian.com/correlliantimes.asp>

<http://www.witchschool.com/group/correlliantimesissues>

[http://groups.yahoo.com/group/CNT CORRELIAN TIMES E-MAGAZINE ISSUES](http://groups.yahoo.com/group/CNT_CORRELIAN_TIMES_E-MAGAZINE_ISSUES)

<http://www.witchschool.com/page/correllian-times-magazine>

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Pagans Tonight is the World's leading nightly Pagan show bringing you news, information, entertainment and ideas from across the world, physically, virtually, and spiritually. Guests and Regular listeners call in to comment and share ideas and experiences at 1-347-308-8222 or email us @ paganstonight@gmail.com. Join us for topics, interviews and lively discussions every night. The outer authority and outer power can

<http://www.blogtalkradio.com/witchschool>

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Announcements

Correllian Tradition

**<http://correlliantradition.ning.com/>
Ning Site**

Rev. Don has set up a Social site on Ning for all members of the Correllian Tradition. A place where you can meet other members of the Tradition throughout the world. Please take the time to join.

Apply for Clergy Applications

**[http://www.correllian.com/application/
main.asp](http://www.correllian.com/application/main.asp)**

* Rev. Anna Rowe, HP (UK/Europe)
applications@sednatemple.co.uk

* Rev. Raene Packery, HP (So.Africa)
**[applications@clanofkhepertemple.co.
za](mailto:applications@clanofkhepertemple.co.za)**

*Rev. Don Lewis HP (US/Canada/all
Countries)

CorrellianChurch@yahoo.com

Apply Outer Court Applications

**[http://www.correllian.com/application/
main.asp](http://www.correllian.com/application/main.asp)**

*Rev. Windy Lajoie, HP
Windy0716@aol.com

Announcements

Letters to the Editor

We are setting up Letters to the Editor so that questions, comments, suggestions, etc. can be sent in.

We will print them in the next addition

Windy0716@aol.com

New Members of the Correllian Tradition

Outer Court

**Iori la luzerne (lady serene
Nightingale)**

Jason Payne Mills (Merlyn)

**Candace Louise Smith
(CelestialStar)**

First Degree

David W. Cummings (DevinHawk)

**Deanna Christine Cochran (Chris
Arkaine)**

Merl L. Rosenblad (Joshua Arkaine)

Announcements

Free Monthly Tarot Readings Offered

Profile of Reader

Rev. John (Ing) Snodgrass, HP:

Tarot Reader, 25 plus years experience I know that for many of you monthly readers of our magazine here may not always get the opportunity to physically sit down with someone who is skilled in the art of reading the cards, or perhaps afford to pay for expensive regular monthly readings, so what I would like to do is provide you with a free monthly reading...a little guidance as it were, and an easy and convenient access to much needed information for the coming month. What I am offering to you is a free basic3 Card - Tarot Card Reading which can help guide you through periods when your emotions have become troubled and clouded thoughts are all you have. I wish to be of service to you by offering this free reflection of your past, present and possible future and thus offer to you For this project, I am calling upon all Temples, Proto-Temples, Witan Shrines, a short fresh perspective on your life, and its many problems.

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For your free reading just email me at: **rev.ing.hp@gmail.com** with your 1 question for the upcoming month ... I will post both the cards and their answer for you... At no time will names be used or email addresses posted... I will require you to email me your zip code (or a 5 number code) and a 3 alphabetic letter combination of your choice...these I will use as the title for your printed reply so that you can find your personal reading in totally anonymity... as I will remove the email from my files as soon as your reading is done and thus no further emailed comments will be forth coming from me...

CNT Donations

Greetings Everyone,

It is hoped that someday, through fundraising events such as this and regular monthly donations by our members that we as a Tradition will be able to financially support our High Priesthood who has sacrificed so much through the years to bring this Tradition to the world. Consider becoming a regular supporter of CNT by going to the "Givers Zone" webpage on our website. **<http://www.correllian.com/donate.htm>** If you have something you wish to donate for the April Lustration of the Ancestors Silent Auction - it is not too early. contact me at:

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mailto:CNTFundRaisingOffice@earthlink.net

Blessings, Rev. Mike
CNT Fundraising Office

Crystal Web Mapping Project

The Order of the Web Weavers has been working diligently on mapping the Crystal Web. If any of you have a crystal that you have added or removed from the Crystal Web contact us to ensure our records are up to date and accurate. The information we need in order to best catalog your crystal/s is the following. Your Craft Name and E-mail Address along with your City, State, Country, Latitude, and Longitude. Send to the following e-mail address:

Windy0716@aol.com

Please include the above information, if you have removed your crystal from the Crystal Web along with 'Remove' in the subject line. If you have added several crystals then we would need a separate entry for each crystal, unless they are located together. If they are located together then please include how many crystals are at that location.

We are excited about this project and hope that you will be too. Once the

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crystals have been properly cataloged we can then begin placing them on the map program. This will give us a good visualization on the Crystal Web. Thank you in advance for your participation in this wonderful project.

Bright Blessings~Order of the Web
Weavers

Order of Web Weaver's Monthly Ritual

Ritual on the 11th. of each month (Time you do the Ritual is up to you as long as it is done on the 11th.)

The Ritual is for Hope, Peace, Love and Prosperity.

The energy sent out through the Web is for anyone to use throughout the world if they so desire.

Hope

May the winds of hope bloom sweeping away despair & sorrow so that life again may grow building a better tomorrow. May hope clear the air and end the darkling clouds of fear & pain and bright beginnings send that we may dare to dream again.

May what was dark & overcast be now renewed & once more whole freed from all limitations past. Healed by hope within the

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soul. Awake now hope! Spread wings & fly!
Cleanse & liberate my heart! All things are possible and I in wings of hope shall claim my part!

Peace

May the Fires of Peace burn bright giving light when the world is darkest putting hate & bigotry to flight and laying prejudice to rest. May the light of peace melt away the encrustation of violence and bitterness which holds sway so often in the world's events.

May peace transmute & tame unruly aggression and arrogance. Subdue them in humanities name to give the future a decent chance.

Thus I say and thus I pray and thus I will it to come to be I pray and work for peace this day for all the world, for you, for me!

Love Calling

May love like water pour forth filling my heart and soul. Flowing out over all the Earth and making all things whole. Love as deep as the ocean, clear as the mountain lakes crowning all other emotion. The Thirst of Humanity slakes love enters & heals the anchoring heart and washes away its pain.

Thus clearing the way for a better start to reach out & love others again fill me oh love, like a cup to the top fill the world as well like without stop and all the world know love

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a sea that I may know love from the world

Prosperity Blessing

Prosperity high as the mountains fastness,
Prosperity rich as the fertile ground,
Prosperity deeps as the caverns vastness,
Prosperity wide as the World round,
Prosperity helps heal the hating heal,
Prosperity helps heal fear.

Prosperity fosters the peace-makers art,
Prosperity I call you here! Prosperity come make us feel secure! Prosperity helps us love peace! Prosperity help us the future ensure!

Prosperity I pray you increase! Prosperity I call you to manifest now! Prosperity rumble & shake! Prosperity now in my life I allow! Prosperity like an earthquake!

Creating a Crystal Access Point

Dig the hole in which you will bury the crystal before you start to cast the circle.

Begin by casting a Circle. Since you will be out of doors and may not be burying your crystal in a private place, you may want it to be a very simple.

Circle: you can do it entirely in your head, imagining the Circle around you, then silently calling the Quarters and imagining Them as pillars of white light.

You may invoke Goddess and God silently.

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Of course if you are in a more private as place, or are comfortable being observed casting a Circle, you may do the Circle elaborately as you choose.

Hold your crystal. Above the crystal imagine a three dimensional triangle of white light. Imagine this fully.

Then imagine the triangle spinning clockwise.

Imagine a ball of white light in the Heart Chakra. When this is clear in your head, send a beam of green light from the Heart Chakra into the spinning triangle. As the green light enters the triangle, it will change its shape, becoming a cube (still spinning clockwise). Imagine this change fully.

Fill the cube with green light from your Heart Chakra.

Once the cube is full of green light the flow will reverse, and green light will flow back to your heart. Let the green light fill your heart, your chest, your whole body, as well as the crystal you hold. Let the crystal fill with this light.

Put the crystal in the hole and cover it with earth.

Place both hands directly over the now-covered hole and focus white light down into the earth and the buried crystal. Now charge the crystal to link into the Crystal Web.

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This may be spoken aloud or done silently.

"O crystal, I charge you to link into the Crystal Web, becoming one with its energies.

Through you I gain access to the Web, which links my Correllian family."

Imagine a beam of white light coming from the crystal and shooting off in one or another direction, underground – this is the crystal linking into the Web.

To use this crystal in the future, follow these steps:

Imagine the buried crystal within a cube of white light. Imagine the cube spinning clockwise.

Focus a beam of energy from your heart into the cube, and imagine it changing into a triangle, still spinning; the crystal will then be open and may be interacted with. When finished, allow the image to fade. This can be done from a distance; you do not need to actually be at the site where the crystal is buried.

**You have now created a
Crystal Access Point!**

CANDLES

YELLOW HOPE

PURPLE PEACE

PINK LOVE

ORANGE PROSPERITY

Announcements

Correllian Times Writers Needed

We are looking for people to write a monthly article on anything that is Wiccan, pagan or witchy. These articles would be done each month. They would be due on the 20th. each month, which would be for the next month. If anyone is interested please contact me with your ideas. **Windy0716@aol.com**

Blessings, Windy

Correllian Tradition Orders

House of Wisdom_Elder, Sage, Crone



This is a closed group for Correllian Members. This group is for Elders, Sages and Crones. A place to share knowledge and wisdom from years of experience.

For more information you can contact:
Windy0716@aol.com

Or

annahp@btinternet.com

You can join this Order at the following sites:

/

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http://groups.yahoo.com/group/Correllian_HouseofWisdom_Elder_Sage_Crone/

http://correlliantradition.ning.com/group/correllian_houseofwisdom_elder_sage_crone

http://www.witchschool.com/group/correllian_houseofwisdom_elder_sage_crone

Order House of Survivors



Order Head: Windy0716@aol.com

This is a closed Order for women 18 and over who have been victims of domestic or sexual abuse or both. A place to talk to others who have gone through this kind of assault. If you have questions please contact me. You must be a member of either the Outer Court or Clergy of the Correllian Tradition.

You can join this Order at the following sites:

http://health.groups.yahoo.com/group/Order_HouseofSurvivors/

http://correlliantradition.ning.com/group/order_houseofsurvivors

<http://www.witchschool.com/group/orderhouseofsurvivors>

Correllian Tradition Orders

Order of Self Empowerment



Head of Order:

anna_hps@ymail.com

This Order is for all members both male and female of the Correllian Tradition who have or are suffering domestic abuse.

A place for moral support, information on where to find help and a place to discuss your predicament with those who have suffered the same.

It is an order, where we as a group can help each other find our inner power of self to help break the cycle that tends to come along with the pattern of abuse after removing yourself from it.

You can join this Order at the following sites:

<http://groups.yahoo.com/group/OrderOfSelfEmpowerment>

<http://www.witchschool.com/groups/group/search?q=order+of+self+empowerment>

Order of Mental Mediums: Mediumship Course Group

Correllian Tradition Orders



Order Head: **Susan Wheeler HP**

sue@blessedbe.co.za

This group is for people serious about studying mental mediumship. Welcome! This group and the mediumship group (mediumship services run by Angellus), form part of the Correllian Order of Mental Mediums.

You can join this Order at the following sites:

<http://www.witchschool.com/group/mysticmoonmediumshipstudies>

Order of Peace Weavers



The motto of the Order of Peace Weavers is:

"Be Peace, Live Peace, Send Love,
Weave Peace."

Order Head: **Rev. Theresa Helton**

(Moonraven)

moonraven3x3@yahoo.com

The Order of Peace Weavers was to

Correllian Tradition Orders

provide members of the Correllian Tradition with the means of gathering together to collectively promote the weaving of peace into the fabric of society through meditation, prayer, Reiki, visualization, spellworking, ritual, creative come along with the pattern of abuse after removing yourself from it.

<http://groups.yahoo.com/group/orderofpeaceweavers/?yguid=6812102>

<http://correlliantradition.ning.com/group/theorderofpeaceweavers>

Order of Artificers



Order Head **Rev. Don Lewis, HP**
donlewishp@aol.com

Artificers, create and handle a variety of objects bearing symbols and sigils, such as banners. They are responsible for creating robes patches, pins, etc.

You can join this Order at the following sites:

<http://groups.yahoo.com/group/OrderOfArtificers/?yguid=6812102>

Correllian Tradition Orders

Order of Self Reliant Living



Order Head **Rev. Betty Redding**
(Epona Dreamstar)

eponadreamstar@yahoo.com

Join us as we discuss topics such as self reliance, homesteading and farming, alternative power, blacksmithing, wild crafting, living off the land, living frugal, raising and storing your own food, both vegetable and animal as well as taking care of the farm animals, farm equipment, etc.

Rediscover the pleasures and challenges of a healthier, greener, and more self-sufficient lifestyle.

You can join this Order at the following sites:

Website:

<http://orderofselfreliantliving.bravehost.com/index.html>

<http://groups.yahoo.com/group/orderofselfreliantliving/>

<http://www.witchschool.com/group/orderofselfreliantliving>

<http://correlliantradition.ning.com/group/orderofselfreliantliving>

Correllian Tradition Orders

Divination Order: Spirit Writing

This is presently a teaching/discussion



group of the Order of Divination for teaching 'Automatic Writing' or 'Spirit Writing' Automatic Writing: A form of divination.

You can join this Order at the following sites:

<http://uk.groups.yahoo.com/group/DivinationOrderAutomatic-Writing/>

Order of Translators



Joint Heads of Order:

Rev. Yoko

rev.yoko@gmail.com

&

Rev. Mishka

raven-mishka@sympatico.ca

This group is created for the Correllian Order of Translators, and is dedicated to translating Correllian materials into the many different languages Correllians speak!

You can join this Order at the following site:

Correllian Tradition Orders

<http://correlliantradition.ning.com/group/orderoftranslators>

Order of World Walkers



Order Head: **Rev. Krystal High-Correll, HPs**

krystelneuman@yahoo.com

The Order of World Walkers deal with issues of conscious incarnation, Ancestors and Spirits, crossing over, and multi-dimensional workings.

The Correllian Tradition includes both incarnate and discarnate members (the Ancestors) and in addition many incarnate members are Conscious Incarnates: that is, they incarnated more than once in this project, and have a very thin Veil between lives.

You can join this Order at the following site:

<http://groups.yahoo.com/group/orderofworldwalkerstudents/?yguid=6812102>

Correllian Tradition Orders

Correllian Order of Herbalism



To study the arts of herbalism and their applications.

You can join this Order at the following sites:

[Yahoo](#)

[Correllian Tradition Ning](#)

[Witch School Ning](#)

Order of Web Weavers



Order Head: [Windy Lajoie](#)

This is a closed Order only members of the Correllian Tradition may join.

We will focus on Rituals. Do a map showing where the crystals are buried. There is now a course for this look on Witch School. To join this Order, you need to be a member of the Tradition.

You can join this Order at the following sites:

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group, we are aware of the Wiccan Rede and the ways of of our pagan warrior ancestors. At this time, the Order of Ares is restricted to those members of the Correllian Tradition, both outer court and inner court.

You can join this Order at the following site:

<http://groups.yahoo.com/group/TheOrderofAres/?yguid=6812102>

Order of Thanatos



Order Head **Rev. Isarma Crain**

ladyisarma@gmail.com

This Order will focus on and discuss topics important to the aging pagan population, such as end-of-life issues, proper health care in a non-pagan culture, and choices in death transition

There will eventually be a training course for this Order. It is open to Clergy, Health Care workers, and family members caring for their loved ones.

You can join this Order at the following site:

<http://health.groups.yahoo.com/group/TheOrderofThanatos/?yguid=6812102>

Correllian Tradition Orders

Order of Cerrunos



Order Heads: [Rev. Obsidian Butterfly](mailto:originalobsidianbutterfly@yahoo.com)
originalobsidianbutterfly@yahoo.com

and Silent Dragon

The purpose of the order is to be a place to promote sharing of information (both mundane and spiritual) between animal lovers, keepers, rescuers, veterinarians, technicians, and all those who work to protect and provide for creatures (both wild and domestic)

You can join this Order at the following site:

<http://orderofcerrunos.bravehost.com/>

Order of German Shepherds



Order Head: **Rev. Wolfciaara**

asa.wolfciaara.bjorken@gmail.com

This Order is for all owners and lovers of German Shepherds.

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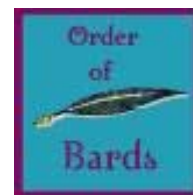
Order of Recreational Fantasy Connoisseurs



Order Head: **Rev. Alyssa Maxon**
seathroughbeauty@yahoo.com

The Correllian Order of Recreational Fantasy Connoisseurs is devoted to providing a place where those Correllians who enjoy the myriad forms of gaming can interact, network, and discuss all kinds of games, whether computer, video, pad and paper, card, board, tabletop, LARP, or anything else that drives you.

Order of Bards



Order Head: **Rev. Anna Rowe Hps**
anna_hps@ymail.com

An Order of the Correllian Tradition. Order of Bards is specifically for

Correllian Tradition Orders

members who love to write, poets, storytellers, essay writers anyone who loves to write.

You can join this Order at the following site:

<http://bardics.co.uk>

Order of Sirius



Order Head: **Rev. Anna Rowe HPs**
annaahp@btinternet.com

An Order of the Correllian Tradition For lovers and owners of dogs.

You can join this Order at the following sites:

<http://sepdet.co.uk>

<http://uk.groups.yahoo.com/group/OrderOfSirius/>

Order of the Muses



The Order honors the nine Muses as the Spark of Inspiration which draws the

Correllian Tradition Orders

artist to expression. Either through self-expressions or artist styles. Post pictures, upload poems, collaborate with others or just look around.

You can join this Order at the following sites:

<http://groups.yahoo.com/group/OrderOfTheMuses/>

<http://www.correlliantradition.ning.com/group/orderofthemuses>

<http://www.witchschool.com/group/derofthemuses>

Order of Recovering Correllians



Order Head: **Windy Lajoie**

windy0716@aol.com

This is a Closed Order, members must be either an Inner or Outer Court member of the Correllian Nativist Tradition, and actively working towards recovery from addiction to alcohol and/or drugs. There is no minimum time in recovery to be a member of this order; only an honest desire to become

Correllian Tradition Orders

'clean and sober'.

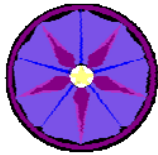
You can join this Order at the following sites:

<http://health.groups.yahoo.com/group/ORDEROFRECOVERINGCORRELLIANS/>

<http://correlliantradition.ning.com/group/OrderofRecoveringCorrellians>

<http://www.witchschool.com/group/orderofrecoveringcorrellians>

Morning Glory Order



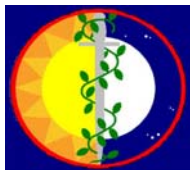
Order Head: **Rev. Don Lewis**
donlewishp@aol.com

This Order is to honor the life and work of Lady Morning Glory Zell-Ravenheart

You can join this Order at the following site:

<http://uk.groups.yahoo.com/group/MorningGloryHealing/>

Order of Krystel Guardians



Order Head: **Rev. Jason Mycroft HP**

Correllian Tradition Orders

jason@witchschool.com

This Order is in honor of Lady Krystel as a service Order providing Honor Guards, Ushers, and Escorts for Correllian events.

Order of Spiritual Advisors



Order Head: **Rev. Anna Rowe HP**
annahp@btinternet.com

This is for 3rd Degrees and above who wish to help advise on spiritual matters for Correllian members.

You can join this Order at the following sites:

Website: <http://spiritualadvisors.bravehost.com>

Order of Wolves



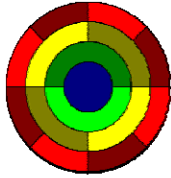
Order Head: **Rev. Wolfciara**

asa.wolfciara.bjorken@gmail.com

This Order is for all lovers of Wolves.

Correllian Tradition Orders

Order of Historians



Order Head: **Rev. Richard Lloyd**
rlloyd518@aol.com

The Order of Historians was formed in order to better worship our ancestors by knowing our ancestors. The order aims to keep charts and to assist those wishing to research their ancestry.

Order of the Hawthorn



Order Head: **Morgan Daimler**
sidhemoonwitch@aol.com

Our aim is to learn about, study, discuss and share knowledge and experience relating to building a relationship with faeries and the Celtic Otherworld from a specifically Celtic perspective.

Order of Pagan Basics



Correllian Tradition Orders

Order Head: **Stephanie Neal HPs**
saneal@earthlink.net

This Order is intended to provide a resource for the beginner in our faith.

Order of World Light Leadership



Order Head: **Stephanie Neal HPs**
saneal@earthlink.net

This Order is intended as a training ground for Pagan leaders with the emphasis of growth through In-Person Leadership and works.

This Order is for anyone, not just for clergy.

World Order of the Sea Priestess



Order Head: **Stephanie Neal HPs**
saneal@earthlink.net

This is where a woman can discover her Sea Priestess through living life with

Correllian Tradition Orders

quiet integrity and grace. A person will learn how to become a Sea Priestess.

I Knew You When



This is a closed group, members must belong to the Correllian Tradition either inner or outer court. This group is for friends, families, partners of love ones who are addicted alcohol and/or drug abuse or both. You can contact

Windy

windy0716@aol.com

You can join this Order at the following sites:

http://health.groups.yahoo.com/group/CNT_IKNEWYOUWHEN/?yguid=6812102

http://correlliantradition.ning.com/group/cnt_iknewyouwhen

http://www.witchschool.com/group/CNT_IKNEWYOUWHEN

Order of Bast



Correllian Tradition Orders

Order Head: **Rev. Anna Rowe Hps**

annahp@btinternet.com

A member Order of the Correllian Tradition. The Order of Bast is for cat lovers everywhere. If you have a passion for cats and you are a member of the Correllian Tradition then please consider becoming a member. See the web site for more information.

You can join this Order at the following site:

<http://bastis.co.uk>

Order of Tcheft



Order Head: **Rev. Raene Packery HPs**

raene@wiccanwitch.co.za

The Order of Tcheft is a chartered Order of the Correllian Tradition dedicated to Sabbat cooking and baking. Open to members of the Correllian Tradition.

You can join this Order at the following sites:

Website: **<http://www.wiccanwitch.co.za>**

<http://www.witchschool.com/group/orderoftcheft>

Correllian Tradition Orders

Order of Paranormal Investigation and Research



Order Head: **Rev. Jason Mycroft HP**
cj_cromwell27@yahoo.com

This Group is Paranormal investigators and Researchers...as Well as people just interested in the topic.

You can join this Order at the following sites:

<http://www.orderofparanormalinvestigationandresearch.org/>

<http://www.witchschool.com/group/orderofparanormalinvestigationandresearch>

Divination Order: Tarot



Here we shall study all things Tarot. The discussions in this group will range from simple discussions about the meaning of the cards to more elaborate discussions of how to use Astrology and numerology to gain deeper meanings for the cards themselves.

Correllian Tradition Orders

This group is meant to help you deepen your understanding of this rich tool to help improve your own life.

You can join this Order at the following sites:

<http://groups.yahoo.com/group/DivinationOrderTarot/>

<http://www.witchschool.com/group/divinationordertarot>

Order of Defenders



Order Head: Lee D. Fluhr

Correllian Nativist Tradition Order that promotes the Martial Arts, their students and teachers.

You can join this Order at the following site:

<http://www.witchschool.com/group/orderofdefenders>

<http://correlliantradition.ning.com/groups?page=2>

Correllian Tradition Orders

Divination Order: Astrology



This group is dedicated to teaching and understanding all of the aspects and elements of Western Astrology. As we grow we will incorporate other forms of Astrology such as Chinese and Celtic Astrology. Our goal with this group is to create a Correllian inspired Interpretation for the Astrological elements.

You can join this Order at the following sites:

<http://correlliantradition.ning.com/groups?page=2>

<http://www.witchschool.com/group/divinationorderastrology>

Divination Order: Celtic & Egyptian Divination



Teach a number of forms of divination through a series of courses. These are the Celtic Ogham, the Witch's runes, The witch's rune cards, and the Sacred Scarab.

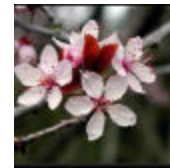
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You can join this Order at the following sites:

<http://groups.yahoo.com/group/celticegyptiandivination>

<http://www.witchschool.com/group/divinationordercelticegyptiandivination>

Divination Order: Yi Jing



Discussion group for Yi Jing or I Ching. Book of Changes

You can join this Order at the following sites:

<http://uk.groups.yahoo.com/group/DivinationOrderYi-Jing/>

<http://www.witchschool.com/group/divinationorderiyijing>

Order of the Open Door



Order Head: Rev. Becca Doolin

We are a safe haven for all those who need support coming out of the broom closet to family or loved ones.

Correllian Tradition Orders

<http://correlliantradition.ning.com/group/pendoor>

Order of Herbal Studies



Order Head - Rev. Olivia Watts HP

rev.ollivia.watts@gmail.com

The Order of Herbal Studies works with herbs and related plants in traditional ways for cultural, magical, and medicinal purposes.

You can join this Order at the following sites:

<http://correlliantradition.ning.com/group/correllianorderofherbalism>

Order of Meus Verum



Order Head: Rev. Tsitra Kent

tkheilen@heilen.us

The Order of Meus Verum, My Truth. This Order is focused on the perfecting of the individual's higher being – not in many of the traditional senses, but more to prepare the individual to receive their

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personal truths.

<http://www.heilen.us/>

Divination Order: Numerology



Numerology is any of many systems, traditions or beliefs in a mystical or esoteric relationship between numbers and physical objects or living things.

Numerology and numerological divination were popular among early mathematicians, such as Pythagoras, but are no longer considered part of mathematics and are regarded as pseudomathematics by modern scientists.

This is similar to the historical development of astrology out of astronomy, and alchemy from chemistry.

You can join this Order at the following sites:

<http://groups.yahoo.com/group/DivinationOrderNumerology/>

<http://www.witchschool.com/group/divinationordernumerology>

Correllian Tradition Orders

Order of Reiki



Please note this Order is independent of Witch School and is a member of the Correllian Tradition. For more information please see the official Order web site. Membership to the Order requires Master/Teacher status.

You can join this Order at the following sites:

<http://reikiorder.co.uk>

<http://www.witchschool.com/group/orderofreiki>

Order of the Magic Quill



A member of the Correllian Tradition Providing resources, and where to find pagan children's literature and a facility for the members to contribute their own pagan wiccan writings for all Pagan children and especially Tradition members.

You can join this Order at the following sites:

<http://clik.to/magicquill>

<http://www.witchschool.com/group/orderofthemaicaquill>

Correllian Tradition Orders

Order for Spiritual Healing and Communication



We strive to promote positive communication between all religions and to help build bridges where needed. We truly desire to make a world community where all faiths can thrive in the hearts of those that practice them without fear, dread or secrecy.

You can join this Order at the following sites:

<http://healingcommunication.ning.com/>

<http://www.witchschool.com/group/healingcommunication>

Order of the Water Witch



Order Head: Rev. Raene Packery HPs

raene@wiccanwitch.co.za

The Order of the Water Witch is a Correllian Order. open to Inner Court

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members of the Tradition. The purpose of this Order is to inspire, discuss and interpret dreams as well as share skills in order to acquire the ability to do so.

You can join this Order at the following sites:

Website:

<http://www.wiccanwitch.co.za>

<http://order-of-the-water-witch.ning.com>

http://groups.yahoo.com/group/Order_of_the_Water_Witch/?yguid=6812102

The Order of Wiccan Educators



This Order is for members of the Correllian Nativist Tradition who are currently (or retired) teachers, teaching assistants, and work with students in the mundane world. It is a place where these professionals, and paraprofessionals, can come to speak about how their Wiccan spirituality assists them in their work and to offer suggestions to one another on how to incorporate their spirituality into their everyday work lives.

You can join this Order at the following site:

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<http://groups.yahoo.com/group/TheOrderofWiccanEducators/?yguid=6812102>

Order of Buddhist Wiccans



Order Head [Rev. Patricia Snodgrass](#)
(Thora)

freyas_witch@hotmail.com

A closed sangha for Correllian Wiccan and Buddhist practitioners.

You can join this Order at the following sites:

http://groups.yahoo.com/group/Correllian_Order_Of_Buddhist_Wiccans/

<http://www.witchschool.com/group/orderofbuddhistwiccans>

Order of the Peony



Order Head: Rev. Anna Rowe HPs

witanherald@inbox.com

An Order of the Correllian Tradition
Specialising in Flowers and their

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meanings, Uses in Aromatherapy, Ritual, Magic and Spells.

<http://peonyorder.co.uk>

<http://groups.yahoo.com/group/OrderOfThePeony>

Order of Divination



Order Head: **Rev. Anna Rowe HPs**

anna@correlliantemplesuk.com

Order of Divination provides several groups for discussions and lessons on a variety of divinations.

You can join this Order at the following sites:

<http://uk.groups.yahoo.com/group/DivinationOrder/>

<http://www.witchschool.com/group/orderofdivination>

Divination Order: Runes



This group is for the study of Runes as part of the Order of Divination, an Order

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of the Correllian Nativist Tradition.

It's purpose is for members to study and discuss the Norse/Germanic Runes for use in divination.

You can join this Order at the following sites:

<http://groups.yahoo.com/group/DivinationOrderRunes/>

<http://www.witchschool.com/group/divinationorderrunes>

Divination Order: Scrying



Discussion group on scrying.

You can join this Order at the following sites:

<http://groups.yahoo.com/group/DivinationOrderScrying/>

<http://www.witchschool.com/group/divinationorderscrying>

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Order of Mental Mediums



Order Head: Susan Wheeler HP
sue@blessedbe.co.za

The purpose of the Order to offer training in mental mediumship and mediumship services offered to those who desire this, in the form of channelled messages from the Other side.

Information on Mediumship studies group go to:

<http://www.witchschool.com/group/mysticmoonmediumshipstudies>

Information on Mediumship Services:

Lady Susan

sue@blessedbe.co.za

or

Alan Byrne

angelus4angel@hotmail.co.uk



Order Head: Rev. Mike Joffrion
revmichaeljoffrion@gmail.com

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A place to share and study about the esoteric mystery school thoughts and teachings that have existed through the ages. For more information please go:

<http://esoteric-ms.ning.com/>

<http://www.witchschool.com/groups/group/search?q=Esoteric+Mystery+Schools>

Order of Mental Mediums Reading/Training Group



Order Head: Susan Wheeler HP
sue@blessedbe.co.za

This group is a wing of the Order of Mental Mediums. Striving to provide readings for those needing them, and support for grieving where wanted/needed. We are all here to help Blessed be and Walk in the Light.
Blessings

You can join this Order at the following sites:

<http://www.witchschool.com/group/mediumshipgroup>

Lustration of the Living, Regional in September 2011

~To all fellow Correllians that live in the Southeast, please join us celebrate Lustration of the Living, Regional in September 2011

~Theme: Painted Blossom

~Host: Sacred Sea Temple

~Powder Springs, Georgia usa

~This Temple only offers 50 seats, so register soon.

~Key Note Speakers:

M. Rt. Rev. Donald Lewis High Correll
HP

Rt. Rev. Edward Hubbard HP

~Speaker:

Rt. Rev. Stephanie Neal HP

~The talented "Sacred Sea Entertainers" will be performing as well, in concert.

Click this link for all Lustration Details, including Schedule and Price.

~<http://groups.yahoo.com/group/SacredSeaCorrellianLustrations/?yguid=227503261>

Hope to see you then!
In the Water we remain,
From all of us at Sacred Sea!

How to Decoupage Terra Cotta Pots or Plastic Pot Sleeves

by Jane Lake
AllFreeCrafts.com

<http://www.allfreecrafts.com/nature/decoupage-pots.shtml>



Decoupage is an easy craft technique that can be used very effectively on terra cotta pots or plastic pot sleeves. Because it is so simple to do, decoupage offers endless decorating possibilities.

In this project, we used paper napkins with an Easter egg theme, but you could use similar techniques to decorate a plant pot for any special occasion, or to suit the plant you have growing in it, or the decor of a particular room.

Plastic plant pot sleeves, of course, have the advantage of being easily removed or rotated to suit each season and will last longer because they don't have direct contact with moisture from the growing plant.

How to Decoupage Terra Cotta Pots or Plastic Pot Sleeves

Decoupage Plant Pots and Pot Sleeves

Craft Supplies:

terra cotta pot or plastic plant pot sleeve

decorative paper napkins, magazine pictures, gift wrap, wallpaper, seed packets, old postage stamps, or fabric

decoupage medium, either gloss or matte finish *or* white glue thinned with an equal amount of water

foam paint brush or soft bristle paint brush

optional: craft paint or spray paint

Decoupage Pots

Craft Instructions:

1. Wash the pot or pot sleeve and let dry thoroughly. If desired, base coat the pot or the pot sleeve in a paint color that will work well under your chosen decoupage material.

The base color - either the original or the paint - will show through most paper napkin decoupage projects. You should therefore use a white pot sleeve, or paint your pot in a light color, if the original color will dull the final finish. For our

How to Decoupage Terra Cotta Pots or Plastic Pot Sleeves

project, the medium brown plastic pot sleeve was fine without paint. The base color is also less likely to show through thicker decoupage materials, such as magazine pages or some fabrics.

2. Cut or tear around the motifs that you wish to decoupage on the pot. If you want a central motif that will not be overlapped with other designs, then cut or tear around it, then cut or tear lots of other colored background pieces.

Vary the size of the decoupage pieces for the best effect.

Our project was completed using only egg shapes, or partial egg shapes, cut from one Easter theme paper napkin.

3. When working with paper napkins, usually the top printed layer of the napkin is carefully separated from the other layers and only the printed layer is used for decoupage. However, in this case, both layers of a two-ply napkin were used together for each egg shape.

4. Begin decoupage by spreading a thin layer of decoupage medium over a portion of the plant pot or sleeve. Cut a straight line at the bottom of the first paper shape and align it at the bottom of the pot or sleeve, overlapping

How to Decoupage Terra Cotta Pots or Plastic Pot Sleeves

the bottom rim just a little. Press the paper down with your fingers, gently curving it over the rim. Coat the entire piece with decoupage medium, or thinned white glue, using the paint brush to carefully smooth it into place.

5. Continue adding more pieces, overlapping each piece as you go. Treat the pieces at the top of a plant pot sleeve in the same way as you did the bottom; cut the paper piece close to the rim, but overlap the rim a little and stick the overlap down on the inside of the pot.

On a plant pot that will be filled with moist soil, take the decoupage only to the rim, but trim it off without overlapping to the inside.

6. Once the pot or pot sleeve is completely covered, paint on one or two more coats of decoupage medium and let dry.

Suggestions:

Before decoupage, consider sealing all surfaces of a terra cotta pot with polyurethane sealer or patio paint to protect the decoupage finish from moisture.

How to Decoupage Terra Cotta Pots or Plastic Pot Sleeves

Use decorative-edging scissors to cut out the decoupage pieces for a unique effect.

Monthly Incense/Oil

http://www.khakani.com/freemagicspells/freemagicointmentspells_2.html

MAGIC VAN VAN OIL

16 parts lemongrass oil

8 parts citronella oil

1 part Vetivert oil

1 part Palmarosa oil

1 part Gingergrass oil if you can get it

Mix together and let sit for at least week. This is your stock oil.

Do not apply it directly, for like all uncut essential oils, it can be a skin irritant to some people.

Therefore: In each 1/2 oz. bottle of VAN VAN OIL to be made up, place

a pinch of dried lemongrass leaves

a pinch of crushed pyrite crystals

one full standard dropper-full of the above stock blend

Fill the bottle with undyed almond oil as a carrier

How to Decoupage Terra Cotta Pots or Plastic Pot Sleeves

A highly simplified, cheap version of Van Van Oil is sometimes found under the name Henry's Grass Oil.

MAGIC HENRY'S GRASS OIL

lemongrass oil

a pinch of dried lemongrass leaves

Put a dropper-full of the essential oil

a pinch of the dried leaves in a 1/2 oz.

bottle and fill the bottle with undyed cooking oil as a carrier.

The Tarot of Hekate

<http://tarotcollege.com/>

Major Arcana

Artwork and Text

By M. Rev. Donald Lewis

TEMPERANCE XXII



The Tarot of Hekate

Cosmology: Temperance is the card of the soul perfecting itself through experience. As the Soul leads many lives it draws upon the experiences of these lives to gain new skills and abilities and ever-deepening knowledge. Through attachments formed by Karma/Justice the Soul is drawn to repeat certain experiences or patterns many times, until a deep understanding is formed. In time the Soul gains greater facility with life and death and individual lives have much more conscious control of their experiences, and manifest more and more of the Souls nature into the physical. It is this process of growth which Temperance represents. If the Death card can be said to be Involution –or the narrowing of the Divine consciousness to a pinpoint of focus in order to learn a specific lesson- then Temperance is Evolution or the widening of consciousness until it realizes its oneness with the Divine.

Four of Swords



*I am challenged
by rigid patterns of thinking
that prevent fresh ideas from coming to life.*

*I am detaching
from rigid ideas of what should be
and opening myself to new possibilities.*

*I am withdrawing,
to refocus my thoughts.*

*I am retreating from conflict and stressful activity
to renew my energy.*

*I am looking within for answers,
preparing myself for a shift
in attitude and perspective.*

**Bridging the Gap: Working Within the
Dynamics of Pagan Groups and
Society by Crystal Blanton © 2010
Megalithica Books ISBN: 978-1-
905713-43-1 Paperback 146 pages
\$19.99 (U.S.)**

www.immanionpress.com

Those of us who have been in the Pagan “community” for any appreciable amount of time are well aware that the topic of this book is one which is of vital concern as Paganism becomes more acceptable in the world outside our Circles, Groves, and Covens. From the very beginnings of the public existence of Paganism in the modern world there have arisen situations which needed to be addressed, but which frequently were shuffled to the side with a “We’ll deal with that later” attitude.

The past decade or so has seen the rapid rise of both “solitary” and “eclectic” segments of the Pagan community. This has led to even more destabilization of the overall community, since there appears to be a high level of distrust, if not outright antagonism between these segments and the more “traditional” groups which exist.

Ms Blanton approaches the subject from the point of view of an individual who works in the field of counseling,

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thus she brings a perspective which is often lacking in our community. Of course, that very perspective will make her suspect in the minds of some individuals. There tends to be an “all or nothing” or “us versus them” attitude, which is unfortunate. We could all benefit from a bit of distance sometimes. She offers insight in how (and why) we react to challenges within our various communities as well as ways we can use our reactions to further positive goals.

This is a book which is heavy on psychology and psychological counseling and short on magic and Paganism, per se. Having said that, I must hasten to add that if you ever want to be a member of a Temple, Grove, Coven, etc., you will benefit from taking the time to read and absorb the contents of this excellent book.

Ms Blanton addresses the needs of groups to relate to their individual members, as well as the need for groups (and their membership) to relate beyond their own boundaries. These are aspects which need to be addressed if we, as a religion and a society, are to have any hope of being accepted. This acceptance must come from within as well as without.

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She points out that many times we are less than forthcoming with our fellow Pagans and Witches. She relates an incident where an individual painted their spouse as being more supportive than they actually were, reasoning that no one would meet him, and thus they would never know. As often happens, reality stepped in and the deception was discovered, which led to feelings that the individual could not be trusted to tell the truth, thus leading to a break down in trust and, ultimately, the demise of a friendship.

The underlying theme of this book is honesty – with ourselves and with those around us. The attitude of not “rocking the boat” or of not “making waves” is so prevalent in our culture that we assume it is a natural part of how to get along with each other. Yet, it ultimately leads to problems which are difficult if not impossible to heal. In order for us to have healthy relationships we need to respect boundaries, needs, and desires – for ourselves as well as for others. This book is an excellent introduction to ways of accomplishing that.

Every once in a while I encounter a book which I feel absolutely **MUST** be in a Coven library. This is one of those books. Not only should each member of coven leadership be expected to

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read this book, each member of every coven, grove, temple, etc., should find this book on their REQUIRED reading list. In fact, if I were still working in a group situation, I would consider presenting a copy to each member, and then arranging discussion groups to deal with the contents, it is that important (and good) a book.

Do yourself a favor. Get this book. Read this book. Discuss this book.

Dancing with Spirits: Festivals and Folklore of Japan by Denny Sargent © 2010 Megalithica Books ISBN: 978-1-905713-52-3 Paperback 120 pages \$19.99 www.immanionpress.com

The religions of Japan are among the least understood by members of Western society. This happens for a number of reasons, most prominently because they are so much an organic part of the culture that even many Japanese don't give them much thought. In fact, one often hears Japanese say that they are not religious, even as they are participating in some festival, or entering/leaving a shrine. The religions are simply a part of daily life, and thus not considered a separate religious aspect.

Generally, religion in Japan breaks down

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into one of two major types –Shinto or Buddhism – but that is as simplistic as saying religion in the West is either Christian or non-Christian; true to an extent, but failing to capture the sheer breadth of the religious experience. Each of the two groups has unique observances, yet commonalities exist.

It is, naturally, almost impossible for the visitor to the Land of the Rising Sun to fully experience either of these religions since they are coming from the outside, and do not have the same cultural references which natives have, and which form such an integral part of the observations and beliefs. Nonetheless, Mr. Sargent spent four years living in Japan, consumed with a desire to learn as much as he could. He went out of his way to experience what he could and share what he experienced with readers. This is not an academic approach, but rather more like a running commentary on those experiences.

While the majority of festivals contain at least a modicum of solemnity, the Kanamara festival throws solemnity to the side. After all, how serious and solemn can a festival be when the object of devotion is a seven-foot tall shocking pink penis? Carried off by transgendered individuals to make the circuit of the neighborhood? Naturally,

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there is a serious reason for this observance, even if no one is quite sure what it is, or when it actually made its way into the national consciousness.

There are rituals and observances which involve thousands, as well as those which are tailored for the family. There are festivals which are observed simultaneously across the breadth of the land, and those whose dates of observation are a matter of local custom. There are festivals and observances which are well-documented in their foundation and those which no one seems too sure about.

In addition to material on the festivals and observances, Mr. Sargent has included a section on the magical creatures, ranging from the various types of spirits, to assorted animals. This is a relatively short section, and could deserve a book of its own, in my opinion.

He completes this volume with a section on the Goddesses of Japan which, although short, is quite informative. I'm not sure how much appeal this little volume will have for the "average, Western Pagan", but as a means of expanding our awareness of how others relate to the Otherworld it is almost invaluable. Personally, I am not all that interested in Japanese religious observances, but I still found myself

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thoroughly enjoying this book. Not only that, but I resented when I needed to stop reading to do other things, and there really aren't many books that I can say that about.

Fulltrui: Patrons in Asatru by Mist © 2011 Megalithica Books ISBN: 978-1-905713-65-3 Paperback 173 pages \$19.99 www.immanionpress.com

This is one of those books whose appeal will be severely limited, unfortunately. Its primary appeal will be to Asatruar, and not even all of them, as there are individuals who do not accept the idea of patrons within the cultural context. In fact there are those who deny the personal, physical existence of deity.

The concept of patrons used to be common within the Wiccan community (and still is in some segments), but it has fallen out of favor as the eclectic movement has gained ascendancy. Many eclectics seem to view the idea of patrons as giving away the power of the individual, and that is anathema to a great many people.

Mist spends a goodly amount of time introducing the concept of patrons; explaining the various aspects involved (the individual choosing or the

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deity/being doing the choosing being the most important in my opinion). Everything she says about the generalities involved applies to every neo-Pagan religion which has a worshipful orientation, and that SHOULD make this book more appealing to a larger potential readership. So I say, here-and-now, even if you are not interested in the Asatru faith, you will really find a reading of this book to be beneficial.

There are a number of concepts which do not resonate for me, but I discovered a long time ago that (unlikely as it may seem to me) others may have differing yet equally valid points-of-view, therefore I accept the fact that disagreement is a fact of life, and not worth losing sleep over. Mist presents Asatru as a living, evolving religion, with an emphasis on experience and inspiration as primary sources, while acknowledging that there is little information contained within the historical record. Some might see this as a disadvantage, but in reality human nature is constantly evolving so our religions (being one part of our own existence) should also be expected to evolve.

UPG (Unverified Personal Gnosis) and PCPG (Peer-Corrorborated Personal

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Gnosis) are simply “new” names for what used to be termed “Divine Inspiration” (think “Prophets” of the Old Testament, or the Epistles of the New Testament for those of you from Christian background). They are, ultimately, the sources upon which much of Asatru is built. While they may be disagreed with, they cannot be refuted since each individual has their own perception (what is slate grey to one person may be charcoal to another).

I am sure that there are large numbers of readers who will dismiss Mist's descriptions of the Nine Worlds, the various halls within them, and even the gods as either mere flights of fancy or as delusions. They are entitled to their own beliefs, and there is no way to objectively prove them wrong; subjectively is another matter entirely. Although I am not a follower of her system, I have done enough journeying through other levels of reality to recognize truth when I encounter it. And, although I haven't encountered as of the Aesir or Vanir in my journeys, I have encountered enough deities to recognize the validity of her suggestions regarding how to relate to them.

When referring to the Vanir, Mist

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mentions that they previously required large numbers of animal sacrifices, but now seem to be heading in a “greener” direction. This is one area where I have to question whether it is the Vanir deciding to make this change or their followers. To be honest, most modern inhabitants of the Western world are not terribly comfortable with the concept of personally killing animals. Buying meat at a store is one thing, but butchering an animal is (to many folks) both disgusting and just plain hard work. Being semi-familiar with the rituals of the Santeria, and having attended the preparations for several Asientos, I can understand people's reluctance. Still, if your deity is accustomed to being given offerings of beef and you try to convince him/her to accept a basket of wheat or vegetables in its place, I would not be surprised if you suffered some form of consequence as a result of your desire not to get blood on your hands. If the idea makes you uncomfortable or queasy, perhaps you need to be looking for a different pantheon.

UPG is something which, while not unique to Asatru, doesn't receive as much acknowledgment among other religious philosophies. Even among the Pagan faiths there is more reliance placed on the “received lore”

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(mythology, history, etc.) to gain an understanding of the deities. Especially in some of the more traditional groups UPG is very much distrusted, if it is acknowledged at all. But then, Asatru has very little in the way of “received lore” to start with. Almost everything has come down through the filter of the Christian missionaries and monks who recorded the stories, after they sanitized it and altered it enough to make it conform to their perceptions of the world.

Unfortunately, this book is riddled with editing glitches. I have been impressed by the quality of the writings produced by this publisher and was tempted to just glide over this problem, but if this was your first exposure to their line, you might be put off by it, and that would be regrettable. You should overlook the editing problems simply because everyone has an occasional “off” production once in a while.

Mist makes a remark/suggestion on page 83 that causes the hair on my neck to raise up. I freely admit that this is the result of UPG on my part. She says: “For example, Frey required boars killed in offering. If you cannot find boar meat anywhere, you could substitute it with cow's meat, or if you are vegan, you could offer him berries, herbs, or

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natural items from the woods.” Now, that MIGHT work. Then again, it might not. I would strongly suggest that if you are going to offer some unorthodox substitution (and boy, I think vegan offerings for Frey definitely qualify as unorthodox) it would be to your advantage to check with the deity beforehand. It may be unintentional, but I feel the possibility strongly exists that you might inadvertently offend the deity involved (and who needs a ticked off deity in their life? Not me!).

Mist provides guided meditations to introduce you to each of the major deities in the Asatru pantheon. Through these meditations you learn a little bit about each of them, their personalities, and their usual surroundings. For those who are unfamiliar with the Asatru, this is an invaluable resource in itself, and even for those who are semi-familiar it can serve to open up avenues of exploration.

Following the meditations are a series of articles, written by members of Mist's kindred, regarding interaction with various gods. These offer a unique view of what each of the patrons mean to the individuals involved, although they should not be taken as “standards”. Each of us will relate in our own individual fashion.

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In Chapter 9 Mist offers devotional poetry. Followers of any of the ancient deities are well aware they enjoy hearing their own stories retold; their praises sung, and other forms of flattery. It is necessary, however to remember the difference between flattery and b.s.

In the Appendix, Mist provides 25 pages of basic information concerning the Asatru deities and a little over a page of runic correspondences for the gods. The book is finished off with a bibliography and a list of helpful resources for your individual research and enlightenment. In my opinion, the only thing missing is a short glossary (although, since this book is primarily aimed at practitioners there isn't a strong need for this.

Rock the Goddess CD by Daughters of Gaia © 2004 5 030094 136724 10 Tracks \$16.12 Running Time: 50:38
www.daughtersofgaia.com
www.spiritvisions.co.uk
www.joyaa.com

I am about to use a term you don't hear much any more – Serendipity. That is the only way to describe how this CD (and the next one I will be reviewing) came into my hands. My daughter was attending a meeting of a new organization fostering education about

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Paganism when one of the other directors (who owns an herb shop in Salem, MA) distributed copies of these CDs. Not being particularly interested in the current crop of Pagan music, and knowing that I am always looking for music to review, she handed me the CDs when she got home.

I know some folks might disparage this as not being a current release, but I can easily dismiss such quibblings simply by saying that currency is not as important as appeal and effectiveness.

The music on this CD was immediately familiar to me, as many of the basic tunes and some of the lyrics have been a part of the Pagan/Craft scene for years (if not decades). Each of the songs has been given a unique treatment, however, which renders them fresh and interesting. The lyrics supplied in the liner notes are incomplete, often opting to drop the refrain and chorus. Still, the words are all there, just not in their totality.

Ms Meicklejohn Free's voice comes across cleanly and distinctly. It appeals to me, although for those who prefer a more "techno" or "metallic" style it probably wouldn't come across as well. The lyrics are capable of reaching within you and stirring your visions and

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consciousness to a new level of awakening. It is not a "grab you and shake you" type of approach however, but more of a "let's sit here for a bit and see what develops."

The more I listened to this disc the more I enjoyed it. While the vocals were the primary draw the first time through, the instrumental portion grew on me more the more I listened.

Quite frankly, I'm not sure how easily available this CD is at this point. Being several years old, and being in a fairly small niche, it may not be readily available. I would suggest, however, that you make the effort to track this one down and add it to your audio library if you enjoy ballad-style music with a soothing, calming presentation.

**The Gathering by Kelley Armstrong ©
2011 Harper Collins Publishers ISBN:
978-0-06-179702-6 Paperback 368
pages \$17.99 (U.S.) [tentative]
Uncorrected Proof
www.harperteen.com**

This is the first installment of a projected trilogy. Ms Armstrong has been writing books with a paranormal theme for a while (even though this is the first I have seen). As I started to read this book I was surprised a little bit by the setting

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of the story and the background of the central character (Maya). The story is set in Canada, but Maya is Native American (not Canadian First Nation, but U.S. Native American [of uncertain tribal affiliation at the outset] adopted by a couple of mixed race (First Nation Mom/Irish descent Dad).

Add to that the fact that they live in the middle of nowhere (actually Vancouver Island), in the midst of a thousand acres of forest, in a company owned town of two hundred people, and you begin to get a feel for the solitude which is a part of Maya's life.

When Maya is taken to get a tattoo for her sixteenth birthday – one which is intended to preserve a birthmark, which resembles a paw print that has faded over time, all she anticipates is the pain associated with the needle. She is unprepared for the accusation of “witch” which is thrown at her by the tattooist's elderly aunt. Auntie spent years living with the Navaho and calls upon what she learned there to make the accusation.

The school is small, and everyone knows everyone. If it weren't for the occasional “summer people” there wouldn't be much to stir things up...until Rafael and his sister move into town.

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There is something different about him, something Maya can't identify and which rouses unusual behavior on her part.

Maya begins to discover aspects of herself of which she had been in total ignorance. An animal lover, she has long devoted time to caring for wounded animals. Suddenly she finds herself exhibiting unusual healing abilities, and an ability to experience, from the animal's perspective, the events leading up to and surrounding their injury. Her dreams become more troubled, and she suddenly finds herself seeing things from the perspective of a cougar.

The paranormal aspects of this story center around Maya's discovery that the accusation of witchcraft, made by the elderly woman, is only a part of a much larger aspect of her identity. She is further accused of being a “skin walker,” with all that implies.

By the end of the novel the reader, if not necessarily Maya, is beginning to wonder just how “alone” and “different” Maya actually is. Some (perhaps many) of the other young people in the town, begin to show aspects of enhanced abilities, and you have to wonder whether this town is what it seems to be.

This novel is not so much a paranormal mystery as it is a mystery with some

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paranormal aspects to it. It is told, effectively, from the point of view of a young woman attempting to come to grips with changes far beyond her own control – the death of a friend, changing feelings about friends she has known for years, and discovery of her own heritage. It is easy to be swept up by the events and there are enough surprises to keep you guessing.

There are secrets to be discovered and feelings to be worked through which are far beyond what can be conveyed effectively in a single book, all of which practically guarantees that, once you start this new series, you will be eagerly awaiting the two remaining books.

Wiccecraeft: Shamanic Magic from the Dark Ages by Sinead Spearing © 2011 Green Magic ISBN: 978-0-956188625 Paperback 184 pages \$19.95 (U.S.) www.greenmagic.com

Over years of discussion with family members and other initiates, I have come to the conclusion that perhaps the biggest problems faced by members of non-Abrahamic faiths is not opposition (both from within their own movements and from without), but the language we use to express ourselves. That is

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apparent twice within the title of this book. “Wiccecraeft” is bound to both confuse people (Did the author mean Wicca craft or witchcraft?) and turn people away (if it is about Wicca witches won't look at it and if it is about witchcraft the Wiccans will spurn it). Looked at another way, however, it is obviously intended to make people stop and think about the subject. The second sticking point is “Shamanic Magic.” Purists will insist that shamans only exist with the extreme northern reaches of the inhabited world. There are other words to describe indigenous religious practitioners from other regions. “Shaman,” however, within the academic community in such a non-specific way for decades, so its use is probably guaranteed for the foreseeable future.

The Introduction serves to clear up any misunderstandings concerning the use of the word shaman, although the perceived differences between Wicca and witchcraft are not really addressed. Ms Spearing also makes it clear that she is aware of the fact that our perception of the world is very different from that experienced by our ancestors. While we may acknowledge this on some levels, it does not make it easy to shift to a more primitive

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perception. Meditations and exercises are provided to help facilitate this altering of perception, but it is, ultimately, up to the individual to make the experience their own.

his book has been “padded” a bit by the inclusion of quotations, spells and remedies in the original Old English as well as the modern English translations. Quite honestly, I can't imagine that there are too many people who are going to be making the effort, even though a five page appendix is provided to start you on your way to reading and speaking Old English.

The book is broken down into six sections, three of which deal with specific activities which are of interest to the practitioner – Healing, Divination and Prophecy, and Shapeshifting. There is an introductory chapter dealing with the Otherworld and the Alchemical Imagination, which helps to set the stage for altering your perceptions of the world around us, and there are two final chapters dealing with a semi-fictional “Initiation Diary of a Shamanic Witch”, and a wrap-up chapter which covers the inexorable nature of fate.

This book has a lot to offer but, unfortunately, I suspect it will be passed over by the majority of readers and

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that is a loss. While I don't think it is necessary for everyone to read it, it does offer a great deal of insight into the thinking of our ancestors. Many modern followers of Wicca could benefit from such a perspective.

As well as presenting ancestral views, there are some speculations regarding more modern developments. It is the contention of the author that religion has attached itself to witchcraft, but is not an integral part of it since the roots of witchcraft are shamanic, and thus existed a priori to religion. She feels that, if Gardner was doing his work today, he would emphasize the shamanic aspects and downplay the religious orientation he gave to modern witchcraft. She accepts the idea of individuals who belong to religious groups being able to combine those religious thoughts with witchcraft (thus accepting the concept of Christian witches, Jewish witches, Muslim witches, etc.), while admitting that this is a fairly controversial subject.

So, if you think you would benefit from a very different view; if you are willing to challenge your own perceptions; if you are (in other words) open-minded, you will find this book intriguing and well worth the time and energy involved in reading and experiencing it. You will

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probably find things to disagree with while reading it (Gods know I did), but that is not necessarily a bad thing. Challenging your current way of thinking is a sure way to prevent yourself falling into a rut. Challenge yourself.

A Witch's Legacy by Catherine Anne Collins © 2011 Crescent Moon Press ISBN: 978-0-9846394-9-6 Paperback 271 pages \$20.00 (U.S.)

I have been eagerly awaiting the release of this book. Finding an author who can write an interesting story about topics which will stretch your credulity is a real pleasure, and Ms Collins is one such author. Her writing style is good enough to encourage the reader to overlook numerous minor editing glitches.

The stage was set for this story in its predecessor (*A Witch's Lament*). Set, primarily, in modern-day Salem, Massachusetts, the back story ranges from the Roman invasions of Britain (and the destruction of the Druids) to the dark days of the Salem Witch Trials. The story has, naturally, a certain amount of Hollywood to it; but there is a solid foundation of believability to it as well.

There is enough of real-life Salem here

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to let residents enjoy the story, with enough "poetic license" to avoid ruffling too many feathers (and if you know the real Salem, that is a pretty magical act in itself)

As I said in my review of *A Witch's Lament*, this story is in no way reality, yet the concepts will be familiar to thousands of readers around the country. One of the major motivations of the antagonist of this story is power. The fact that he is a spirit rather than a corporeal being matters not in the least. He manifest through people and people have allowed themselves to be subverted by desire of power every day. Crimes are covered up and come to light through unexpected means.

I said in the previous review that I could easily foresee the possibility of a sequel or two to *A Witch's Lament*. These characters are believable enough, and appealing enough, that there is no reason for this book to be the end. If Ms Collins decides to carry on writing another book or two using the same basic premise, I will be eagerly waiting to get my hands on each and every one.

If it weren't for the large number of editorial glitches I would not hesitate to recommend this book highly. I still recommend it, but with

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reservations. There are numerous instances of dropped words and missing quotation marks, and for someone who has been described as a “grammar Nazi” these can be quite distracting. The casual reader probably won't be bothered by them as much as I was.

If you are looking for an enjoyable summer read, pick up this book.

**Canyons of the Soul by Charles L. Fields © 2011 Outskirts Press
ISBN: 978-1-4327-6986-4 Paperback
206 pages \$12.95 (U.S.)**

I reviewed an earlier book by this author (Sentimental Me) last year and said that while I enjoyed it, I probably wouldn't go out of my way to find other books by the same author. Fortunately for me, I didn't have to go out of my way, this one almost fell into my lap.

There is a loose follow-up aspect to this novel, in that several of the characters from the earlier book reappear. The characters are fairly well-developed and believable, even if some of the dialog and situations are not. It is, in short, a believable story set in the here and now. It does not rely on eroticism as a hook, although there is an amount of an

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undercurrent of it than in the last book.

Mr. Fields knows how to use all the appropriate buzz words, even if his grasp of style and editing leave something to be desired. The use of quotation marks isn't what I was taught, but I doubt that the casual reader would even notice this.

The one major drawback, in my opinion, is the behavior of some of the protagonists. Some of the motivations are, to say the least, debatable; reactions to situations seem questionable; and many instances of dialog seem, at best, stilted.

Mr. Field shows his knowledge of various locales through descriptions which appear to have come from travel brochures and websites rather than from personal experience. His knowledge of the American Southwest and the East Coast are drawn from personal experience, yet somehow lack a certain vitality. While describing the travels of Charles Stone it almost seems that Mr. Fields attempts to pack too much information in.

In this story Charles Stone is retained to investigate and “neutralize” a renegade leader of a splinter sect of the Church of Jesus Christ of Latter Day Saints (LDS, or Mormons). I honestly admit that my

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exposure to the LDS is limited to a short-term friendship with a young man (more than 35 years ago) who practiced that faith, and a few books and cable programs in the intervening years. Even that scarcity of knowledge, however, causes me to question some of the portrayed motivations and conversations presented here.

The calm acceptance by government agencies of the presence of unauthorized civilians at the scene of a raid staged by the FBI and ATF just does not ring true. Nor does the acceptance by various people of illegally obtained documents.

I enjoy Mr. Field's story-telling ability even though I find some points lacking. When I am in the mood to read simply for pleasure, and can take my reviewer's hat often, I can overlook shortcomings and simply enjoy. That is what I recommend you do after getting your copy of this book.

Monthly Horoscopes

<http://www.freehoroscopeguide.com/monthly-horoscopes>



Aries August Horoscope 2011

Aries people will be full of positive energy and will succeed in their tasks. However- along with the work- you should also focus on your personal life too. Aries August 2011 horoscope advises you to spend time at home and handle issues properly.

Taurus August Horoscope 2011



There might be some misunderstandings in your personal life- which needs to be sorted out soon in order to avoid any problems. You should have a healthy communication with each other so that things sail smooth.

Gemini August Horoscope 2011



Gemini people will have a satisfying August 2011 month. You should keep away from loose talk and gossips as much as possible.

Monthly Horoscopes

Cancer August Horoscope 2011



The month of August for Cancerians will bring in both good and not so good news. Learn from the happenings around you and take them in positive sense. You will be on the move in this month of August 2011 and travel from one place to another.

Leo August Horoscope 2011



August 2011 horoscope for Leos tells that these people will not be satisfied from both professional and personal life. They will constantly keep on thinking about one thing or the other. This is the perfect time to initiate new works.

Virgo August Horoscope 2011



This is also a favorable month for Virgo people in terms of new initiatives. As per Virgo August 2011 horoscope- you people will be getting good support from near and dear ones.

Libra August Horoscope 2011



As per Libra August 2011 horoscopes- August month will be very

Monthly Horoscopes

crucial for the future of Librans. Rational thinking and proper planning will help attain their long term goals.

Scorpio August Horoscope 2011



Scorpio people will have wonderful love life in the month of August 2011. Professionally- Scorpio people will grow tremendously if they learn to mind storm and communicate with people.

Sagittarius August Horoscope 2011



Stars will be favorable for Sagittarius people in the month of August 2011. Sudden success may even surprise you. You will take new initiatives in your professional life which will reap good benefits.

Capricorn August Horoscope 2011



Capricorn August 2011 Horoscope predicts a relaxing month for Capricorns. This month will also be good in terms of finances. You will earn from various sources of income and you will feel elated by this.

Monthly Horoscopes

Aquarius August Horoscope 2011



According to August 2011 horoscope for Aquarius people- work will take you to many places in this month. Love is on the cards. Some single Aquarians may also get married in this month as per August horoscope 2011.

Pisces August Horoscope 2011



This month- Pisces people will try out new things in life. Putting up their creativity and imagination into practice will keep them busy throughout the month.

Moon News

<http://www.almanac.com/>

Submitted by: Windy



AUGUST 2011

Full Sturgeon Moon: Some Native American tribes knew that the sturgeon of the Great Lakes and Lake Champlain were most readily caught during this full

Monthly Horoscopes

Moon. Others called it the Green Corn Moon or the Grain Moon.

First Qtr.	6th Day	7th	Hour	8th	Minute
Full Moon	13th Day	14th	Hour	57th	Minute
Last Qtr.	21st Day	17th	Hour	54th	Minute
New Moon	28th Day	23rd	Hour	4th	Minute

Void of Course of Moon August, Year 11 Aquarius

<http://www.findyourfate.com/astrology/year2010/2010-vocmoon.html>

When the moon is about to leave one zodiac house and does not have any major aspects with other planets before entering the next sign after its last major aspect in that sign to any other planet, then the Moon is said to be Void of Course.

This is a period of no activity and is unfit for major projects, ventures and activities. Any activity started during this condition brings no major yield.

1. Do not start anything new when the Moon is void of course.
2. Avoid doing important things like Interviews, buying a house/vehicle, getting married, starting a relationship, major meetings, signing contracts, etc.
3. Do not plan, decide, purchase/buy and commit anything in this period.

Moon News

4. Avoid consultations with ministers, lawyers,, doctors, counselors, teachers, anyone whose advice you need.
5. Rejuvenate your spirit, relax, take a break, time out, meditate, read, and take a break from your routine life.
6. Avoid communications that are extremely important. Wait to write the letter, e-mail, send the fax, or make a call. The communication will either be disrupted, delayed, or contorted.
7. Take time to reflect and study your inner-self.

August 2011 Void Of Course Moon Calendar

Void Begins		Void Ends		Sign Moon Enters After Void
Date Void Begins	Time (EST)	Date Void Ends	Time (EST)	
Mon Aug 1	2:20 am	Mon Aug 1	4:41 am	Virgo
Mon Aug 1	7:38 pm	Wed Aug 3	6:04 am	Libra
Fri Aug 5	7:56 am	Fri Aug 5	7:57 am	Scorpio
Sun Aug 7	11:14 am	Sun Aug 7	11:21 am	Sagittarius
Tue Aug 9	4:24 pm	Tue Aug 9	4:38 pm	Capricorn
Wed Aug 10	4:34 pm	Thu Aug 11	11:47 pm	Aquarius
Sun Aug 14	8:25 am	Sun Aug 14	8:54 am	Pisces
Mon Aug 15	4:21 am	Tue Aug 16	8:01 pm	Aries
Fri Aug 19	7:50 am	Fri Aug 19	8:36 am	Taurus
Sun Aug 21	7:59 pm	Sun Aug 21	8:53 pm	Gemini
Wed Aug 24	5:33 am	Wed Aug 24	6:31 am	Cancer
Thu Aug 25	9:04 am	Fri Aug 26	12:09 pm	Leo
Sun Aug 28	1:11 pm	Sun Aug 28	2:13 pm	Virgo
Mon Aug 29	6:15 pm	Tue Aug 30	2:25 pm	Libra

Moon News

Mercury Retrograde Starting August 2nd 2011

<http://linknjoie.wordpress.com/2011/06/05/%e2%80%9cmercury-retrograde-starting-august-2nd-2011-says-to-articulate-is-playing-it-safe%e2%80%9d/>

Mercury Retrograde cycle begins August 2nd 2011 at 01 Virgo 12 until August 26th 2011 at 16 Leo 42, which needs to be handled with caution, carefulness and retrospection to avoid glitches, personal misunderstandings, delayed, flawed, disrupted communications with ourselves and others.

Mercury is the messenger, and can influence transportation, conversations, internet transactions, and even our automobiles. Mercury's retrograde is not usually difficult, but the stations (when a planet is changing directions) are usually when the problems erupt. In general, when Mercury is in retrograde, its a time to look to the past. We are more likely to reconnect with old friends, and often ghost hunting is more successful. Also an excellent time to review files and records, and even clean out the closet, attic, or storage area.

Mercury retrograde will begin in Virgo, will only take about 5 days for Mercury to regress back Leo. During those first

Moon News

few days of Mercury switching from a forward to a reverse motion, Neptune will be at an opposition to Mercury. Gossip could be a problem, and stupidity may also play a part in the confusion. Be sure to backup important computer files ahead of time, and if you are traveling be ready for delays. There could also be problems with addictions with Neptune involved.

Spell of the Month

<http://www.khakani.com/freemagicspells/freemagicgemstonespells.htm>

Free Gemstone Spells

Stones And Gems: Spells, Correspondence, healing properties, etc..

SPELL TO CHARGE AND CONSECRATE A SCRYING MIRROR OR STONE

Make an infusion of the herb mugwort, while it's still warm, strain it and then bathe the mirror or stone in the infusion, while softly whispering this chant 9 times.

As you do so, invision the mirror or stone awakening to you and your own psychic abilities:

"Lovely oracle of magic worth,
fair creature of psychic light,

Spell of the Month

the truest answers, you shall bring forth,
you shall be my eyes, my sight."

LUCKY SEVEN SPELL

Gather 7 small pieces of turquoise. Place the stones under a full moon, to soak up the light for seven hours. Take the stones into your hands, and say:

"Luck be quick, luck be kind,
By lucky seven, good luck be mine.
Place stones into green bag, & carry
with you wherever you go."

Throw a stone into a moving body of water, stating your desire, anytime you feel the need for a little good fortune.

Conjuring the dead

http://en.wikipedia.org/wiki/Witchcraft#Conjuring_the_dead

Strictly speaking, "[necromancy](#)" is the practice of conjuring the spirits of the dead for [divination](#) or [prophecy](#) – although the term has also been applied to raising the dead for other purposes. The Biblical [Witch of Endor](#) is supposed to have performed it (1 Sam. 28), and it is among the witchcraft practices condemned by [Ælfric of Eynsham](#).^{[23][24][25]}

Witches still go to cross-roads and to heathen burials with their delusive

Conjuring the dead

magic and call to the devil; and he comes to them in the likeness of the man that is buried there, as if he arise from death.^[26]

By region

This section **needs additional citations** for **verification**.



Please help [improve this article](#) by adding [reliable references](#). Unsourced material may be [challenged](#) and [removed](#). (April 2011)

Europe

Main articles: [European witchcraft](#) and [Witch trials in Early Modern Europe](#)



Conjuring the dead

[Albrecht Dürer](#) circa 1500: Witch Riding Backwards On A Goat



During the Christianisation of Norway, King [Olaf Trygvasson](#) had male [völvas](#) (shamans) tied up and left on a [skerry](#) at [ebb](#).



[Burning](#) of witches. Current scholarly estimates of the number of people executed for witchcraft vary between about 40,000 and 100,000.^[27] The total number of witch trials in Europe which are known for certain to have ended in executions is around 12,000.^[28]

In Early Modern European tradition, witches were stereotypically, though not exclusively, women.^{[10][29]} European pagan belief in witchcraft was associated with the goddess [Diana](#) and dismissed as "diabolical fantasies" by medieval Christian authors.^[30] [Witch-hunts](#) first appeared in large numbers in southern France and Switzerland

Conjuring the dead

during the 14th and 15th centuries. The peak years of witch-hunts in southwest Germany were from 1561 to 1670.^[31]

The familiar witch of [folklore](#) and popular [superstition](#) is a combination of numerous influences. The characterization of the witch as an evil magic user developed over time.

Early converts to Christianity looked to Christian clergy to work magic more effectively than the old methods under Roman paganism, and Christianity provided a methodology involving saints and relics, similar to the gods and amulets of the Pagan world. As Christianity became the dominant religion in Europe, its concern with magic lessened.^[32]

The Protestant Christian explanation for witchcraft, such as those typified in the confessions of the [Pendle Witches](#), commonly involves a [diabolical pact](#) or at least an appeal to the intervention of the spirits of evil. The witches or wizards engaged in such practices were alleged to reject [Jesus](#) and the [sacraments](#); observe "[the witches' sabbath](#)" (performing infernal rites which often parodied the [Mass](#) or other sacraments of the Church); pay Divine honour to [the Prince of Darkness](#); and, in return, receive from him [preternatural](#) powers. It was a folkloric belief that a Devil's Mark, like the brand on cattle, was placed upon a witch's skin by the devil to signify

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that this pact had been made.^[33]

Witches were most often characterized as women. Witches disrupted the societal institutions, and more specifically, marriage. It was believed that a witch often joined a pact with the devil to gain powers to deal with infertility, immense fear for her children's well-being, or revenge against a lover.

The Church and European society were not always so zealous in hunting witches or blaming them for bad occurrences. [Saint Boniface](#) declared in the 8th century that belief in the existence of witches was un-Christian. The emperor [Charlemagne](#) decreed that the burning of supposed witches was a pagan custom that would be punished by the [death penalty](#). In 820 the [Bishop of Lyon](#) and others repudiated the belief that witches could make bad weather, fly in the night, and change their shape. This denial was accepted into [Canon law](#) until it was reversed in later centuries as the [witch-hunt](#) gained force. Other rulers such as [King Coloman of Hungary](#) declared that witch-hunts should cease because witches (more specifically, [strigas](#)) do not exist.

The Church did not invent the idea of witchcraft as a potentially harmful force whose practitioners should be put to death. This idea is commonplace in pre-Christian practitioners should be put to

Conjuring the dead

death. This idea is commonplace in pre-Christian religions. According to the scholar Max Dashu, the concept of medieval witchcraft contained many of its elements even before the emergence of Christianity. These can be found in [Bacchanalias](#), especially in the time when they were led by priestess [Paculla Annia](#) (188BC–186BC).

However, even at a later date, not all witches were assumed to be harmful practitioners of the craft. In England, the provision of this curative magic was the job of a [witch doctor](#), also known as a [cunning man](#), [white witch](#), or [wiseman](#). The term "witch doctor" was in use in England before it came to be associated with Africa. [Toad doctors](#) were also credited with the ability to undo evil witchcraft. (Other folk magicians had their own purviews. [Girdle-measurers](#) specialised in diagnosing ailments caused by fairies, while magical cures for more mundane ailments, such as burns or toothache, could be had from [charmners](#).)

In the north of England, the superstition lingers to an almost inconceivable extent. Lancashire abounds with witch-doctors, a set of quacks, who pretend to cure diseases inflicted by the devil ... The witch-doctor alluded to is better known by the name of the cunning man, and has a large practice in the counties

Conjuring the dead

of [Lincoln](#) and [Nottingham](#).^[34]



Linda maestra!

[Francisco Goya's *Los Caprichos*](#): ¡*Linda maestra!* ("The Spoils: Beautiful Teacher!") – witches heading to a [Sabbath](#)

Such "cunning-folk" did not refer to themselves as witches and objected to the accusation that they were such.^[citation needed]


Powers typically attributed to European witches include turning food poisonous or inedible, flying on broomsticks or pitchforks, casting spells, cursing people, making livestock ill and crops fail, and creating fear and local chaos.

The [Russian](#) word for witch is ведьма (ved'ma, literally "the one who knows", from Old Slavic вѣдѣ "to know").^[35]

Conjuring the dead

North America



 *Examination of a Witch* by [T. H. Matteson](#), inspired by the [Salem witch trials](#)

In 1645, [Springfield, Massachusetts](#), experienced America's first accusations of witchcraft when husband and wife Hugh and Mary Parsons accused each other of witchcraft. At America's first [witch trial](#), Hugh was found innocent, while Mary was acquitted of witchcraft but sentenced to be hanged for the death of her child. She died in prison.^[36] From 1645-1663, about eighty people throughout England's [Massachusetts Bay Colony](#) were accused of practicing witchcraft, thirteen women and two men were executed in a witch-hunt that lasted throughout [New England](#) from 1645-1663.^[37]

The [Salem witch trials](#) followed in 1692-93. The most famous witchcraft incident in [British North America](#) were these witch trials, which took place in the coastal settlements near

Conjuring the dead

[Salem, Massachusetts](#). The Salem witch trials were a series of hearings before local magistrates followed by county court trials to prosecute people accused of witchcraft in [Essex](#), [Suffolk](#) and [Middlesex](#) Counties of colonial Massachusetts, between February 1692 and May 1693. Over 150 people were arrested and imprisoned, with even more accused who were not formally pursued by the authorities. The two courts convicted 29 people of the capital felony of witchcraft. Nineteen of the accused, 14 women and 5 men, were hanged. One man who refused to enter a plea was crushed to death under heavy stones in an attempt to force him to do so. At least five more of the accused died in prison.

Despite being generally known as the "Salem" witch trials, the preliminary hearings in 1692 were conducted in a variety of towns across the province: Salem Village, Ipswich, Andover, as well as Salem Town, Massachusetts. The best-known trials were conducted by the Court of Oyer and Terminer in 1692 in Salem Town. All 26 who went to trial before this court were convicted. The four sessions of the Superior Court of Judicature in 1693, held in Salem Town, but also in Ipswich, Boston, and Charlestown, produced only 3 convictions in the 31 witchcraft trials it conducted. Likewise, alleged witchcraft

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was not isolated to New England. In 1706 [Grace Sherwood](#) the "Witch of Pungo" was imprisoned for the crime in [Princess Anne County, Virginia](#).

Author [C. J. Stevens](#) wrote *The Supernatural Side of Maine*, a 2002 book about [witches](#) and people from Maine who faced the supernatural.



[Ordeal by water](#) was associated with the [witch-hunts](#) of the 16th and 17th centuries: an accused who sank (and usually drowned) was considered innocent, while floating indicated witchcraft.

Witchcraft was also an important part of the social and cultural history of late-Colonial Mexico. Spanish Inquisitors viewed witchcraft as a problem that could be cured simply through confession. Yet, as anthropologist [Ruth Behar](#) writes, witchcraft, not only in Mexico but in Latin America in general, was a "conjecture of sexuality, witchcraft, and religion, in which

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Spanish, indigenous, and African cultures converged."^[38] Furthermore, witchcraft in Mexico generally required an interethnic and interclass network of witches.^[39] Yet, according to anthropology professor Laura Lewis, witchcraft in colonial Mexico ultimately represented an "affirmation of hegemony" for women, Indians, and especially Indian women over their white male counterparts as a result of the [casta](#) system.^[40]

South America

In [Chile](#) there is a tradition of the [Kalku](#) in the [Mapuche mythology](#); and [Witches of Chiloé](#) in the folklore and [Chilote mythology](#).

The presence of the witch is a constant in the [ethnographic history](#) of [colonial Brazil](#), especially during the several denunciations and confessions given to the [Holy Office](#) of [Bahia](#) (1591–1593), [Pernambuco](#) and [Paraiba](#) (1593–1595).^[41]

Asia

Main article: [Asian witchcraft](#)

Ancient Near East

The belief in sorcery and its practice seem to have been widespread in the past. Both in ancient [Egypt](#) and in [Babylonia](#) it played a conspicuous part, as existing records plainly show. It will

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be sufficient to quote a short section from the [Code of Hammurabi](#) (about 2000 B.C.). It is there prescribed,

If a man has put a spell upon another man and it is not justified, he upon whom the spell is laid shall go to the holy river; into the holy river shall he plunge. If the holy river overcome him and he is drowned, the man who put the spell upon him shall take possession of his house. If the holy river declares him innocent and he remains unharmed the man who laid the spell shall be put to death. He that plunged into the river shall take possession of the house of him who laid the spell upon him.^[42]

Hebrew Bible

Main article: [Witchcraft and divination in the Bible](#)

According to the New Advent Catholic Encyclopedia:

In the Holy Scripture references to sorcery are frequent, and the strong condemnations of such practices found there do not seem to be based so much upon the supposition of [fraud](#) as upon the [abomination](#) of the magic in itself.^[43]

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Execution of alleged witches, 1587

The [King James Bible](#) uses the words "witch", "witchcraft", and "witchcrafts" to translate the [Masoretic](#) קַשָּׁפִּים (*kashaph* or *kesheph*) and דַּשֵּׁם (*qesem*);^[44] these same English terms are used to translate φαρμακεία (*pharmakeia*) in the [Greek New Testament](#) text. Verses such as [Deuteronomy 18:11–12](#) and [Exodus 22:18](#) ("Thou shalt not suffer a witch to live") thus provided scriptural justification for Christian [witch hunters](#) in the early [Modern Age](#) (see [Christian views on witchcraft](#)).

The precise meaning of the Hebrew *kashaph*, usually translated as "witch" or "sorceress", is uncertain. In the [Septuagint](#), it was translated as *pharmakeia* or *pharmakous*. In the 16th century, [Reginald Scott](#), a prominent critic of the witch-trials, translated *kashaph*, *pharmakeia*, and their Latin [Vulgate](#) equivalent *veneficos* as all meaning "poisoner", and on this basis,

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claimed that "witch" was an incorrect translation and poisoners were intended.^[45] His theory still holds some currency, but is not widely accepted, and in [Daniel 2:2](#) *kashaph* is listed alongside other magic practitioners who could interpret dreams: magicians, astrologers, and Chaldeans. Suggested derivations of *Kashaph* include *mutterer* (from a single root) or *herb user* (as a compound word formed from the roots *kash*, meaning "herb", and *hapaleh*, meaning "using"). The Greek *pharmakeia* literally means means "herbalist" or one who uses or administers drugs, but it was used virtually synonymously with *mageia* and *goeteia* as a term for a sorcerer.^[46]

The Bible provides some evidence that these commandments against sorcery were enforced under the Hebrew kings:

And Saul disguised himself, and put on other raiment, and he went, and two men with him, and they came to the woman by night: and he said, I [pray thee](#), divine unto me by the familiar spirit, and bring me him up, whom I shall name unto thee. And the woman said unto him, Behold, thou knowest what Saul hath done, how he hath cut off those that have familiar spirits, and the wizards, out of the land: wherefore then layest thou a snare for my life, to cause me to die?^[47]

Note that the Hebrew word *ob*,

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translated as *familiar spirit* in the above quotation, has a different meaning than the usual English sense of the phrase; namely, it refers to a spirit that the woman is familiar with, rather than to [a spirit which physically manifests itself in the shape of an animal](#).

New Testament

See also: [Christian views on witchcraft](#)

The [New Testament](#) condemns the practice as an abomination, just as the Old Testament had ([Galatians](#) 5:20, compared with [Revelation](#) 21:8; 22:15; and [Acts](#) 8:9; 13:6), though the overall topic of [Biblical law in Christianity](#) is still disputed. The word in most New Testament translations is "sorcerer"/"sorcery" rather than "witch"/"witchcraft".

Judaism

[Jewish](#) law views the practice of witchcraft as being laden with [idolatry](#) and/or [necromancy](#); both being serious theological and practical offenses in Judaism. Although [Maimonides](#) vigorously denied the efficacy of all methods of witchcraft, and claimed that the Biblical prohibitions regarding it were precisely to wean the Israelites from practices related to [idolatry](#), according to [Traditional Judaism](#), it is acknowledged that while magic exists, it is forbidden to practice it on the basis that it usually involves the worship of other gods.

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Rabbis of the Talmud also condemned magic when it produced something other than illusion, giving the example of two men who use magic to pick cucumbers (Sanhedrin 67a). The one who creates the illusion of picking cucumbers should not be condemned, only the one who actually picks the cucumbers through magic. However, some of the Rabbis practiced "magic" themselves. For instance, Rabbah created a person and sent him to Rabbi Zera, and Rabbi Hanina and Rabbi Oshaia studied every Sabbath evening together and created a small calf to eat (Sanhedrin 65b). In these cases, the "magic" was seen more as divine miracles (i.e., coming from [God](#) rather than pagan gods) than as witchcraft.

Judaism does make it clear that Jews shall not try to learn about the ways of witches (Deuteronomy/[Devarim](#) 18: 9–10) and that witches are to be put to death. (Exodus/[Shemot](#) 22:17)

Judaism's most famous reference to a medium is undoubtedly the [Witch of Endor](#) whom [Saul](#) consults, as recounted in the First [Book of Samuel](#), chapter 28.

Islam

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Divination and [magic in Islam](#) encompass a wide range of practices, including [black magic](#), warding off the [evil eye](#), the production of [amulets](#) and other magical equipment, [conjuring](#), [casting lots](#), [astrology](#), and [physiognomy](#). Muslims do commonly believe in magic (Sihr) and explicitly forbid its practice. Sihr translates from Arabic as sorcery or black magic. The best known reference to magic in Islam is the [Surah Al-Falaq](#) (meaning dawn or daybreak), which is known as a prayer to [Allah](#) to ward off black magic.

Say: I seek refuge with the Lord of the Dawn From the mischief of created things; From the mischief of Darkness as it overspreads; From the mischief of those who practise secret arts; And from the mischief of the envious one as he practises envy. (Quran 113:1–5)

Also according to the Quran:

And they follow that which the devils falsely related against the kingdom of [Solomon](#). Solomon disbelieved not; but the devils disbelieved, teaching mankind sorcery and that which was revealed to the two angels in Babel, Harut and Marut ... And surely they do know that he who trafficketh therein will have no (happy) portion in the Hereafter; and surely evil is the price for which they sell their souls, if they but knew. (al-Qur'an 2:102)

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However, whereas performing miracles in Islamic thought and belief is reserved for only Messengers and Prophets, supernatural acts are also believed to be performed by Awliyaa – the spiritually accomplished. Disbelief in the miracles of the Prophets is considered an act of disbelief; belief in the miracles of any given pious individual is not. Neither are regarded as magic, but as signs of Allah at the hands of those close to Him that occur by His will and His alone.

Some Muslim practitioners believe that they may seek the help of the [Jinn](#) (singular—jinni) in magic. It is a common belief that jinn can possess a human, thus requiring [Exorcism](#). Still, the practice of seeking help to the Jinn is prohibited and regarded the same as seeking help to a devil.

The belief in jinn is part of the Muslim faith. [Imam Muslim](#) narrated the Prophet said: "Allah created the angels from light, created the jinn from the pure flame of fire, and Adam from that which was described to you (i.e., the clay.)".

Also in the Quran, chapter of Jinn:

And persons from among men used to seek refuge with persons from among the jinn, so they increased them in evil doing.

—(The Qur'an) (72:6)

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To cast off the jinn from the body of the possessed, the "ruqya," which is from the Prophet's [sunnah](#) is used. The ruqya contains verses of the [Qur'an](#) as well as prayers which are specifically targeted against demons. The knowledge of which verses of the [Qur'an](#) to use in what way is what is considered "magic knowledge".

There is a [Hadeeth](#) recorded by [Al-Bukhari](#) which narrates that one who has eaten seven dates in the morning will not be adversely affected by magic in the course of that day.

Students of the history of religion have linked several magical practises in Islam with pre-islamic Turkish and East African customs. Most notable of these customs is the [Zar Ceremony](#).^{[48][49]}

Saudi Arabia

[Saudi Arabia](#) continues to use the [death penalty](#) for sorcery. In 2006 [Fawza Falih Muhammad Ali](#) was condemned to death for practicing witchcraft.^[50] There is no legal definition of sorcery in Saudi, but in 2007 an Egyptian pharmacist working there was accused, convicted, and executed. Saudi authorities also pronounced the death penalty on a Lebanese television presenter, [Ali Sabat](#), while he was performing the [hajj](#) (Islamic pilgrimage) in the country.^[51]

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India

Belief in the supernatural is strong in all parts of [India](#), and [lynchings](#) for witchcraft are reported in the press from time to time.^[52] It is estimated that 750 people have been killed in witch-hunts in the states of [Assam](#) and [West Bengal](#) since 2003.^[53] More than 100 women are tortured, paraded naked, or harassed in the state of [Chhattisgarh](#) annually, officials said.^[54] A social activist in the region said the reported cases were only the tip of the iceberg.^[55]

Japan

Inari Ōkami and her fox spirits help the blacksmith Munechika forge the blade *kogitsune-maru* (*Little Fox*) in the late 10th century.

In Japanese folklore, the witch can commonly be separated into two categories: those who employ snakes as familiars, and those who employ foxes.^[56]

The fox witch is, by far, the most commonly seen witch figure in Japan. Differing regional beliefs set those who use foxes into two separate types: the *kitsune-mochi*, and the *tsukimono-suji*. The first of these, the *kitsune-mochi*, is a solitary figure who gains his fox familiar by bribing it with its favourite foods. The *kitsune-mochi* then strikes up a deal with the fox, typically promising food

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and daily care in return for the fox's magical services. The fox of Japanese folklore is a powerful trickster in and of itself, imbued with powers of shape changing, possession, and illusion. These creatures can be either nefarious; disguising themselves as women in order to trap men, or they can be benign forces as in the story of "The Grateful foxes".^[57] However, once a fox enters the employ of a human it almost exclusively becomes a force of evil to be feared. A fox under the employ of a human can provide him with many services. The fox can turn invisible and be set out to find any secrets its master desires and it still retains its many powers of illusion which its master will often put to use in order to trick and deceive his enemies. The most feared power the *kitsune-mochi* possess is the ability to command his fox to possess other humans. This process of possession is called [Kitsunetsuki](#).

By far, the most commonly reported cases of fox witchcraft in modern Japan are enacted by *tsukimono-suji* families, or "hereditary witches".^[58] The *Tsukimono-suji* is traditionally a family who is reported to have foxes under their employ. These foxes serve the family and are passed down through the generations, typically through the female line. *tsukimono-suji* foxes are able to supply much in the way of the same

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mystical aid that the foxes under the employ of a *kitsune-mochi* can provide its more solitary master with. In addition to these powers, if the foxes are kept happy and well taken care of, they will bring great fortune and prosperity to the *Tsukimono-suji* house. However, the aid in which these foxes give is often overshadowed by the social and mystical implications of being a member of such a family. In many villages, the status of local families as *tsukimono-suji* is often common, everyday knowledge. Such families are respected and feared, but are also openly shunned. Due to its hereditary nature, the status of being *Tsukimono-suji* is considered contagious. Because of this, it is often impossible for members of such a family to sell land or other properties, due to fear that the possession of such items will cause foxes to inundate ones own home. In addition to this, because the foxes are believed to be passed down through the female line, it is often nearly impossible for women of such families to find a husband whose family will agree to have him married to a *tsukimono-suji* family. In such a union the woman's status as a *Tsukimono-suji* would transfer to any man who married her.

Philippines

Philippines has two main kind of witches, which are [mangkukulam](#) and

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[mambabarang](#).

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Tocharians

An expedition sent to what is now the [Xinjiang](#) region of western [China](#) by the [PBS](#) documentary series [Nova](#) found a fully clothed female [Tocharian](#) mummy wearing a black conical hat of the type now associated with witches in Europe in the storage area of a small local museum, indicative of an [Indo-European](#) priestess. ^[59]

Oceania

A local newspaper informed that more than 50 people were killed in two [Highlands](#) provinces of [Papua New Guinea](#) in 2008 for allegedly practicing witchcraft. ^[60]

Africa

The term [witch doctor](#), a common translation for the Zulu [inyanga](#), has been misconstrued to mean "a healer who uses witchcraft" rather than its original meaning of "one who diagnoses and cures maladies caused by witches".

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[Shona](#) witchdoctor ([n'anga](#)) in [Zimbabwe](#)

In Southern African traditions, there are three classifications of somebody who uses magic. The [thakathi](#) is usually improperly translated into English as "witch", and is a spiteful person who operates in secret to harm others. The [sangoma](#) is a diviner, somewhere on a par with a [fortune teller](#), and is employed in detecting illness, predicting a person's future (or advising them on which path to take), or identifying the guilty party in a crime. She also practices some degree of medicine. The [inyanga](#) is often translated as "witch doctor" (though many Southern Africans resent this implication, as it perpetuates the mistaken belief that a "witch doctor" is in some sense a *practitioner* of malicious magic). The [inyanga's](#) job is to heal

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illness and injury and provide customers with magical items for everyday use. Of these three categories the *thakatha* is almost exclusively female, the *sangoma* is usually female, and the *inyanga* is almost exclusively male.

Much of what witchcraft represents in Africa has been susceptible to misunderstandings and confusion, thanks in no small part to a tendency among western scholars since the time of the now largely discredited [Margaret Murray](#) to approach the subject through a comparative lens vis-a-vis European witchcraft.^[61] Okeja argues that witchcraft in Africa today plays a very different social role than in Europe of the past--or present--and should be understood through an African rather than post-colonial Western lens.

In some [Central African](#) areas, malicious magic users are believed by locals to be the source of [terminal illness](#) such as [AIDS](#) and [cancer](#). In such cases, various methods are used to rid the person from the bewitching spirit, occasionally [physical](#) and [psychological abuse](#). Children may be accused of being witches, for example a young niece may be blamed for the illness of a relative. Most of these cases of abuse go unreported since the members of the society that witness such abuse are too afraid of being accused of being

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accomplices. It is also believed that witchcraft can be transmitted to children by feeding. Parents discourage their children from interacting with people believed to be witches.

As of 2006, between 25,000 and 50,000 children in [Kinshasa](#), [Democratic Republic of the Congo](#), had been accused of witchcraft and thrown out of their homes.^[62] These children have been subjected to often-violent abuse during [exorcisms](#), sometimes supervised by self-styled religious pastors. The usual term for these children is *enfants sorciers* (child witches) or *enfants dits sorciers* (children accused of witchcraft). In 2002, [USAID](#) funded the production of two short films on the subject, made in Kinshasa by journalists Angela Nicoara and Mike Ormsby.^[63]

In April 2008, in Kinshasa, the police arrested 14 suspected victims (of [penis snatching](#)) and [sorcerers](#) accused of using black magic or witchcraft to steal (make disappear) or shrink men's penises to extort cash for cure, amid a wave of panic.^[64] Arrests were made in an effort to avoid bloodshed seen in [Ghana](#) a decade ago, when 12 alleged penis snatchers were beaten to death by mobs.^[65] While it is easy for modern people to dismiss such reports, Uchenna Okeja argues that a belief system in which such magical practices are

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deemed possible offer many benefits to Africans who hold them. For example, the belief that a sorcerer has "stolen" a man's penis functions as an anxiety-reduction mechanism for men suffering from impotence while simultaneously providing an explanation that is consistent with African cultural beliefs rather than appealing to Western scientific notions that are tainted by the history of colonialism (at least for many Africans).^[66]

It was reported on May 21, 2008 that in [Kenya](#), a mob had burnt to death at least 11 people accused of witchcraft.^[67] In [Tanzania](#) in 2008, President [Kikwete](#) publicly condemned [witchdoctors](#) for killing [albinos](#) for their body parts which are thought to bring good luck. 25 albinos have been murdered since March 2007.^[68] In the Meatu district of Tanzania, half of all murders are "witch-killings".^[63] In the [Nigerian](#) states of [Akwa Ibom](#) and [Cross River](#) about 15,000 children branded as witches and most of them end up abandoned and abused on the streets. In [Gambia](#), about 1,000 people accused of being witches were locked in detention centers in March 2009 and forced to drink a dangerous hallucinogenic potion, human rights organization Amnesty International said.^[69] Every year, hundreds of people in the [Central African Republic](#) are convicted of

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witchcraft.^[70]

Complementary remarks about witchcraft by a native Congolese initiate : "From witchcraft ... may be developed the remedy (*kimbuki*) that will do most to raise up our country."^[71] "Witchcraft ... deserves respect ... it can embellish or redeem (*ketula evo vuukisa*)."^[72] "The ancestors were equipped with the protective witchcraft of the clan (*kindoki kiandundila kanda*). ... They could also gather the power of animals into their hands ... whenever they needed. ... If we could make use of these kinds of witchcraft, our country would rapidly progress in knowledge of every kind."^[73] "You witches (*zindoki*) too, bring your science into the light to be written down so that ... the benefits in it ... endow our race."^[74]

Among the Mende (of Sierra Leone), trial and conviction for witchcraft has a beneficial effect for those convicted. "The witchfinder had warned the whole village to ensure the relative prosperity of the accused and sentenced ... old people. ... Six months later all of the people ... accused, were secure, well-fed and arguably happier than at any [previous] time; they had hardly to beckon and people would come with food or whatever was needful. ... Instead of such old and widowed people being left helpless or (as in Western society)

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institutionalized in old people's homes, these were reintegrated into society and left secure in their old age Old people are 'suitable' candidates for this kind of accusation in the sense that they are isolated and vulnerable, and they are 'suitable' candidates for 'social security' for precisely the same reasons."^[75]

Evangelical Christian pastors in Nigeria have been involved in the torturing and killing of children accused of witchcraft. Over the past decade, around 15,000 children have been accused, and around 1,000 murdered. Churches are very numerous in Nigeria, and competition for congregations is hard. Some pastors attempt to establish a reputation for spiritual power by "detecting" child witches, usually following a death or loss of a job within a family, or an accusation of financial fraud against the pastor. In the course of "exorcisms", accused children may be starved, beaten, mutilated, set on fire, forced to consume acid or cement, or buried alive. According to aid workers, most Nigerian church franchises are involved in the abuse, although church administrations deny knowledge of it.^[76]

Irreligion

Some individuals who are irreligious, including atheists and agnostics, practice witchcraft and magic.^{[77][78]} An

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organization dedicated to the promotion of witchcraft known as *The Realm of White Magic* states that this is possible because "witchcraft is a lifestyle choice not a spiritual belief system."^[79] In the past, witchcraft was often viewed as a precursor of atheism by officials.^{[80][81]} However, those who subscribe to atheism have often stood in opposition to the practice of witchcraft.^[82]

Neopagan witchcraft

Main article: [contemporary witchcraft](#)

Further information: [Witch-cult hypothesis](#) and [Neoshamanism](#)

Modern practices identified by their practitioners as "witchcraft" have arisen in the twentieth century, generally portrayed as revivals of pre-Christian European [magic](#) and spirituality. They thus fall within the broad category of [Neopaganism](#).

Contemporary witchcraft takes many forms, but often involves the use of divination, magic, and working with the [classical elements](#) and unseen forces such as spirits and the forces of nature. The practice of [herbal](#) and [folk medicine](#) and spiritual healing is also common, as are alternative medical and [New Age](#) healing practices.

The first groups of neopagan witchcraft to publicly appear in the 1950s and 1960s, such as [Gerald Gardner's](#)

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[Wicca](#) and [Roy Bowers' Clan of Tubal Cain](#), [initiatory secret societies](#). Other individual practitioners and writers such as [Paul Huson](#)^[83] also claimed inheritance to surviving traditions of witchcraft.^[84]

Wicca

Main article: [Wicca](#)

During the 20th century, interest in witchcraft in [English-speaking](#) and European countries began to increase, inspired particularly by [Margaret Murray's](#) theory of a pan-European witch-cult originally published in 1921, since discredited by further careful historical research.^[85] Interest was intensified, however, by [Gerald Gardner's](#) claim in 1954 in *Witchcraft Today* that a form of witchcraft still existed in [England](#). The truth of Gardner's claim is now disputed too, with different historians offering evidence for^{[86][87]} or against^{[88][89][90]} the religion's existence prior to Gardner.

The Wicca that Gardner initially taught was a witchcraft religion having a lot in common with Margaret Murray's hypothetically posited cult of the 1920s.^[91] Indeed Murray wrote an introduction to Gardner's *Witchcraft Today*, in effect putting her stamp of approval on it. Wicca is now practised as a religion of an [initiatory](#)

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[secret society](#) nature with positive ethical principles, organised into autonomous [covens](#) and led by a High Priesthood. There is also a large "Eclectic Wiccan" movement of individuals and groups who share key Wiccan beliefs but have no initiatory connection or affiliation with traditional Wicca. Wiccan writings and ritual show borrowings from a number of sources including 19th and 20th-century [ceremonial magic](#), the medieval grimoire known as the [Key of Solomon](#), [Aleister Crowley's Ordo Templi Orientis](#) and pre-Christian religions.^{[92][93][94]} Both men and women are equally termed "witches." They practice a form of [duotheistic universalism](#).

Since Gardner's death in 1964, the Wicca that he claimed he was initiated into has attracted many initiates, becoming the largest of the various witchcraft traditions in the Western world, and has influenced other Neopagan and occult movements.

Stregheria

Main article: [Stregheria](#)

Stregheria is an [Italian](#) witchcraft religion popularised in the 1980s by [Raven Grimassi](#), who claims that it evolved within the ancient [Etruscan religion](#) of Italian peasants who worked under the [Catholic](#) upper classes.

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Modern Stregheria closely resembles [Charles Leland's](#) controversial late-19th-century account of a surviving Italian religion of witchcraft, worshipping the Goddess [Diana](#), her brother [Dianus/Lucifer](#), and their daughter [Aradia](#). Leland's witches do not see Lucifer as the evil [Satan](#) of Christian myth, but a benevolent god of the Sun and Moon.

The ritual format of contemporary Stregheria is roughly similar to that of other Neopagan witchcraft religions such as [Wicca](#). The [pentagram](#) is the most common symbol of religious identity. Most followers celebrate a series of eight festivals equivalent to the Wiccan [Wheel of the Year](#), though others follow the ancient Roman festivals. An emphasis is placed on [ancestor worship](#).

Feri Tradition

Main article: [Feri Tradition](#)

The Feri Tradition is a modern witchcraft practice founded by [Victor Anderson](#) and his wife Cora. It is an ecstatic tradition with strong emphasis is placed on sensual experience and awareness, including sexual mysticism, which is not limited to heterosexual expression.

Most practitioners worship three main deities; the Star Goddess, and two

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divine twins, one of whom is the blue God. They believe that there are three parts to the human soul, a belief taken from the Hawaiian religion of [Huna](#) as described by [Max Freedom Long](#).

See also

- [Catalan mythology about witches](#)
- [Christian views on magic](#)
- [Torture of witches](#)
- [Witch-hunt](#)
- [Witchcraft Acts](#)
- [Witchcraft in Native American mythology](#)
- [Wicked fairy godmother](#)
- [Queen \(Snow White\)](#)
- [List of fictional witches](#)

Notes

1. [^] [Pócs](#) 1999, pp. 9–12.
2. [^] ["Witchcraft"](#). Encyclopædia Britannica.
3. [^] [Adler, Margot](#) (1979) *Drawing Down the Moon: Witches, Druids, Goddess-Worshippers, and Other Pagans in America Today*. Boston: Beacon Press. pp. 45–47, 84–5, 105.
4. [^] [Cohn, Norman](#) (1975). *Europe's Inner Demons*. pp. 176–9. [ISBN 046502131X](#).
5. [^] [Evans-Pritchard, Edward Evan](#) (1937). *Witchcraft, Oracles and Magic Among the Azande*. Oxford University [^][Thomas, Keith](#) (1997). *Religion*

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and the Decline of Magic. Oxford: [Oxford University Press](#). pp. 464–5. [ISBN 0297002201](#).; [Ankarloo, Bengt and Henningsen, Gustav](#) (1990) *Early Modern European Witchcraft: Centres and Peripheries*. Oxford: Oxford University Press. pp. 1, 14.

6. [^] [Pócs](#) 1999 pp. 9–10. The first three categories were proposed by Richard Kieckhefer, the fourth added by Christina Larner.
7. [^] [Pócs](#) 1999 pp. 10–11.
8. [^] [Pócs](#) 1999 pp. 11–12.
10. [^] ^{[a](#)} ^{[b](#)} [Gibbons, Jenny](#) (1998) "Recent Developments in the Study of the Great European Witch Hunt" in [The Pomegranate](#) #5, Lammas 1998.
11. [^] [Barstow, Anne Llewellyn](#) (1994) *Witchcraze: A New History of the European Witch Hunts* San Francisco: Pandora. p. 23.
12. [^] For a book-length treatment, see [Lara Apps and Andrew Gow](#), *Male Witches in Early Modern Europe*, [Manchester University Press](#) (2003), [ISBN 0719057094](#). Conversely, for repeated use of the term "warlock" to refer to a male witch see [Chambers, Robert](#), *Domestic Annals of Scotland*, Edinburgh, 1861; and [Sinclair, George](#), *Satan's Invisible World Discovered*, Edinburgh, 1871.

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13. [^] Macfarlane 1970 p. 130; also Appendix 2.
14. [^] Scot 1989 V. ix.
15. [^] Wilby, Emma (2006) *Cunning Folk and Familiar Spirits*. pp. 51–4.
16. [^] Emma Wilby 2005 p. 123; See also Alan Macfarlane 1970 p. 127 who notes how "white witches" could later be accused as "black witches".
17. [^] Monter () *Witchcraft in France and Switzerland*. Ch. 7: "White versus Black Witchcraft".
18. [^] Pócs 1999, p. 12.
19. [^] As defined by [Mircea Eliade](#) in *Shamanism, Archaic Techniques of Ecstasy*, Bollingen Series LXXVI, Pantheon Books, NY NY 1964, pp. 3–7.
20. [^] [a](#) [b](#) Ginzburg (1990) Part 2, Ch. 1.
21. [^] *Oxford English Dictionary, the Compact Edition*, Oxford University Press, p. 2955, 1971.
22. [^] for instance, see Luck, Georg, *Arcana Mundi: Magic and the Occult in the Greek and Roman Worlds; a Collection of Ancient Texts*, Baltimore: Johns Hopkins University Press, 1985, 2006; also Kittredge, G. L., *Witchcraft in Old and New England*, New York: Russell & Russell, 1929, 1957, 1958;

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<http://www3.interscience.wiley.com/journal/120036238/abstract>, source of English translation from Anglo-Saxon.
27. [^] [Brian Levack](#) (*The Witch Hunt in Early Modern Europe*) multiplied

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the number of known European witch trials by the average rate of conviction and execution, to arrive at a figure of around 60,000 deaths. [Anne Lewellyn Barstow](#) (*Witchcraze*) adjusted Levack's estimate to account for lost records, estimating 100,000 deaths. [Ronald Hutton](#) (*Triumph of the Moon*) argues that Levack's estimate had already been adjusted for these, and revises the figure to approximately 40,000.

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Witch School International Groups on Ning

InterFaith InterPeace (WSO)

<http://www.witchschool.com/group/interfaithinterpeace>



Group promoting InterFaith peace, understanding, and cooperation. This is the Witch School version of a larger group existing on FaceBook and Google Groups which we also run. All seeking InterFaith harmony with open hearts and minds are welcome!

Social Media/Network Training

<http://www.witchschool.com/group/socialmedianetworktraining>

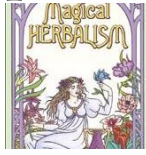


This Group is all about learning and sharing about Social Media, including NING, Myspace, Facebook, Twitter, and so much more. We explore the change in how the Internet is evolving. This is a group for Future Leaders to learn the tools needed.

Magical Herbalism

<http://www.witchschool.com/group/magicalherbalism>

Witch School International Groups on Ning



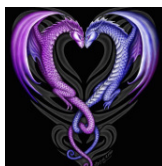
become very interested in is using herbs for magical use. I thought it would be awesome to have a group where everyone can share what they know..links to purchase magical herbs, using herbs in spells, how to grow your own etc...

Spells and rituals



This group is for anyone that would like to share spells and/or rituals with other members. They can be basic or more advanced.

Draconic Haven

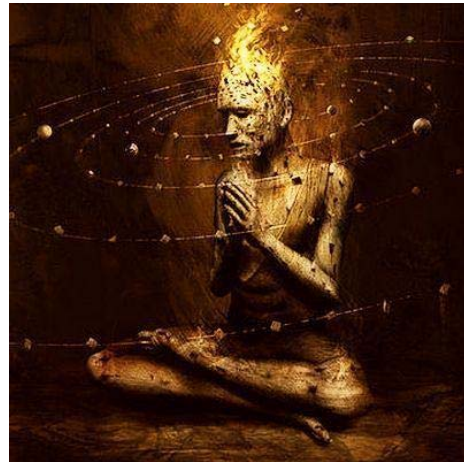


This is a group for all individuals interested and/or currently practicing DRAGON MAGICK. I'm 16 and still learning about this wonderful division of magick. So please don't judge. In this group lets learn to love, not hate. BB, Dragomir

Chrism's Shaktipat Experience

<http://www.kundaliniawakeningsystems1.com/>

Chrism's Shaktipat experience as can be related through the written word...



CREDIT: David Ho (2008)

There is a great void around me. In its embrace, we embrace. In its nothingness everything is. (i) (the little chrism) go to each person individually for Shaktipat. The less that (i) do the more is done. The more (i) do the less is done. That is the modulation point. The fire on my head extends into the void and I cannot perceive its endings from a physical conscious point. It is a radiance field that just goes on and on.

Divine Female and Divine Male use the awakened gifts of their child to help those who wish to come to this path or are already upon it. Knowledge and information particular to a person and yet relating to all of those on this path are given

Chrism's Shaktipat Experience

through their child. Child of Kundalini surrenders to the Divine gift of the two that are one and the oneness that is two.

(i) am obliterated. (i) am one. I am merely a point of consciousness. Grace is what has called and its answer is non-negotiable. One becomes grace and it drives the vehicle. The gifts that are given are specific to each. Grace has determined and gifted “The Safeties” as a way to condition and learn through conscious behavior modification. Kundalini is a direct experience upon the body or sheaths of expression. The safety protocols help the process which can be as a tactile ever changing experience into a transformation and a new and natural awareness.

From this do (i) draw upon love from the (I) plural singularity. Love is for and from the “Allness” of which we are part. We are the Divine Child of the “Kundalini Marriage” the Sacred Marriage. The “Plural Trinity” as a “Singularity” at once, at one.

Chrism's Shaktipat Experience

I feel stillness and an observation from those that are beyond physical expression. They carry the current as well. They walk the divine fields with greater understandings than the small (i) of my Trinity. And yet they give freely to me as (i) am able to hold.

(Sacred Female)(Sacred Male) & (i) as a triple combined singularity give freely to you as you are able to hold through the Scatterfield.

There is no interruption. There is only the sweet music of the polishing process. The chords and harmonies of life as perceived through our laughter and our screams and our kindness and loving gifts towards others and self. The comfort we offer each other on this path can become the comfort we experience. We share the process here. We honor our love here. And it honors us.

That's how it comes to me as a fraction of my Shaktipat experience that can be told or touched upon with words. - blessings all - chrism

August Scrabble Puzzle

MLNEUDSARM

O		O			O	O			
---	--	---	--	--	---	---	--	--	--

EETLCPNA

	O				O		O
--	---	--	--	--	---	--	---

HMSECLIAT

						O	O	O
--	--	--	--	--	--	---	---	---

UTSRARQE

	O						O
--	---	--	--	--	--	--	---

ONLMLOUF (2 WORDS)

				O		O	
--	--	--	--	---	--	---	--

At what sabbat does the Oak King get hurt at with the fight with his brother the Holly King? **2 WORDS**

--	--	--	--	--	--	--	--	--	--	--	--	--	--

August Crossword Puzzle

1											3						19		15	
								5		12										
					7															
2																				
		13							4	11			9							
	6																			
					17							8								
		16												10						
							14													
18							20													

Across

1. Who said:"The fairest thing we can experience is the mysterious?"
2. Jupiter is the ruler of what astrological sign
4. One of the gems associated with the number four in numerology is
6. To infuse divine energy into an object
8. To call upon a higher power
- 10.A child of destiny was guarded and guided by spiritual forces from birth. Smuggled out of Tintagel Castle by Merlin, the Mage
- 12.Forerunner of modern chemistry, blending Egyptian metallurgy with Greek philosophy and Middle Eastern Mysticism
14. A book in which you record all happenings and spells, ingredients, secrets, plans, etc. It is a good idea to record previously performed spells here, so you know which ones work best for you! This is **YOUR** special place, Not to be shared with other eyes
16. Nude. Used in some Traditions to remove the physical trappings of social rank and render all within the circle as equals.
18. The four corners of a ceremonial circle-North, East, South, and West are called
20. When a pagan dies they go to

Down

1. Aquarius one of the body parts it is associated with are the
3. A Wiccan ritual usually performed within a coven
5. One of the best well known witch's in Salem that started the tradition named after her.
7. Hebrew archangel of elemental air, invoked in the LBRP and the SIRP.
9. A celebration of harvesting
11. A respected Witch who has reached a high position in a coven
13. The physical body is connected to the etheric or spiritual body at centers known as
15. A five point star inside a circle representing the elements earth, air, fire & water. Pentacles can be used for protection & to call upon deities.
17. Herbs, oils, or other aromatic item which are burned to scent the air during acts of magick and ritual.
19. An animal that is associated with and has a connection or bond to a Witch

August Word Find Puzzle

P	R	O	P	H	E	C	Y	O	O	I	X	N	D	D	S	H	J	T	K
A	Z	M	A	D	S	C	B	G	O	D	D	E	S	S	A	C	R	E	D
N	B	E	V	Q	Q	M	O	A	I	T	W	O	Q	T	R	W	U	L	P
T	S	L	C	V	B	O	N	R	M	M	U	P	Y	R	A	A	S	E	V
H	Z	I	N	V	I	S	I	B	L	E	Z	A	C	E	S	G	G	P	O
E	X	C	W	E	R	S	T	T	Y	M	S	G	A	G	D	F	O	A	K
O	F	G	H	D	S	A	Q	Z	X	E	C	A	N	A	N	N	Y	T	O
N	O	R	S	E	G	O	D	S	V	R	S	N	Q	W	R	T	Y	H	I
A	U	P	B	N	N	H	M	P	O	A	Q	E	R	Q	A	A	A	I	R
L	I	L	I	T	H	C	L	E	K	L	I	I	K	L	F	N	O	C	V
X	J	Q	W	E	R	T	U	L	P	D	E	A	D	C	X	C	W	A	S
G	A	H	J	J	K	L	Q	L	A	S	L	P	O	Y	M	E	A	D	T
S	B	D	F	M	G	H	J	C	K	L	Z	X	C	C	V	S	A	I	D
Q	O	W	E	I	R	W	S	A	S	T	E	R	T	C	P	T	H	O	R
Q	A	E	R	D	T	H	J	S	L	M	N	S	D	Q	Q	O	A	Z	E
A	R	R	K	N	I	G	H	T	S	T	E	M	P	L	A	R	B	B	I
Z	D	E	Y	I	S	T	I	E	T	S	L	C	L	C	X	S	Z	O	K
T	R	Y	P	G	V	C	X	R	N	B	V	V	U	O	Y	R	E	Q	I
Q	W	R	Y	H	I	P	O	S	Z	Q	Q	X	T	F	G	U	T	T	O
A	N	E	P	T	U	N	E	C	X	B	N	J	O	S	T	A	R	A	J

Ancestors
Emeralds
Garb
Goddess
Invisible
Knightstemplar
Lilth
Mead
Midnight
Moss
Neopagan
Neptune
Norse Gods
Oak
Omelic
Ostara
Ouijaboard
Pantheon
Pluto
Prophecy
Reiki
Sacred
Spellcasters
Strega
Telepathic
Thor

July Pagan Scrabble Puzzle

LAEGRIB

GABRIEL

	O				O	
--	---	--	--	--	---	--

NVIIIIDN

DIVINING

				O		O	
--	--	--	--	---	--	---	--

ASADHTNGNFI

HANDBASTING

				O		O			O	
--	--	--	--	---	--	---	--	--	---	--

ONYE

ENYO

O		O	
---	--	---	--

LKIA

KALI

O			
---	--	--	--

Double, double toil and trouble; Fire burn, and caldron bubble. . Fillet of a----- -----, In the caldron boil and bake; Eye of newt, and toe of frog, Wool of bat, and tongue of dog, Adder's fork, and blind-worm's sting

2 Words

F	E	N	N	Y	S	N	A	K	E
---	---	---	---	---	---	---	---	---	---

July Sudoku Answers

9	1	3	4	8	2	6	7	5
8	5	2	9	7	6	4	1	3
6	7	4	1	3	5	8	9	2
4	2	1	7	9	8	5	3	6
7	8	5	3	6	1	2	4	9
3	6	9	5	2	4	7	8	1
5	4	6	8	1	9	3	2	7
1	3	8	2	5	7	9	6	4
2	9	7	6	4	3	1	5	8

July Word Find Answers

A	S	T	R	A	L	R	E	A	L	M	A	N	Y	C	N	A	M	O	H	T	I	L	S	S
S	Q	N	D	G	V	V	C	Q	Q	U	U	I	I	H	V	C	B	O	O	P	A	A	A	S
T	H	E	G	R	E	E	K	F	A	T	E	S	X	C	V	B	M	N	L	K	J	B	Z	H
R	M	N	B	V	C	X	Z	O	I	U	Y	T	R	E	W	Q	A	S	D	F	G	Y	Z	A
O	T	U	L	P	A	G	A	N	A	I	C	I	G	A	M	E	R	Y	R	U	C	R	E	M
L	Q	W	E	R	T	Y	U	I	O	P	L	K	J	M	N	H	B	V	G	F	C	I	S	A
O	X	Z	C	C	V	B	B	N	U	M	K	J	H	G	F	D	S	A	A	Q	Q	N	X	N
G	I	N	Y	D	D	N	A	G	N	I	V	I	L	F	O	K	O	O	B	E	H	T	X	N
I	E	Q	B	Q	R	F	R	U	D	E	E	A	S	D	F	G	H	N	J	K	L	H	O	B
C	V	W	E	A	R	B	D	Y	I	W	N	E	V	O	C	Z	X	Y	C	V	B	N	O	U
A	F	E	R	Z	D	V	S	T	N	Q	U	M	J	U	U	T	T	C	R	E	W	W	O	Q
L	G	R	M	X	F	M	Z	Z	E	T	S	X	Z	S	O	O	T	H	S	A	Y	E	R	S
S	H	T	A	S	G	J	A	Z	S	Y	O	L	O	I	K	M	N	O	Y	T	G	B	V	F
I	J	Y	N	W	H	K	V	Q	A	S	D	F	G	H	J	K	L	M	S	W	Q	E	Q	A
G	K	U	C	E	Q	Y	V	Q	I	U	R	C	D	E	X	S	M	A	G	H	J	C	O	J
N	L	I	E	D	Q	H	E	M	O	P	A	T	H	Y	A	S	D	N	S	C	W	T	O	U
S	P	O	R	O	H	T	A	Z	X	S	W	C	D	E	R	F	Y	C	E	H	P	O	R	P
P	O	P	Q	Q	D	A	S	S	A	G	B	N	T	Y	U	I	W	Y	I	A	W	P	T	I
I	I	A	Z	C	X	P	V	B	G	N	J	J	N	N	M	V	V	O	I	K	S	L	Y	T
R	U	S	C	H	R	O	M	A	T	O	T	H	E	R	A	P	Y	C	C	R	X	A	U	E
I	Y	D	R	E	D	R	S	D	F	M	A	S	W	Q	I	X	X	Z	Z	A	Q	S	U	R
T	Y	F	O	Z	X	U	G	H	J	E	F	G	H	J	D	F	G	H	J	X	A	M	I	E
U	T	G	N	C	V	T	K	L	O	S	J	K	L	I	E	E	E	T	T	Z	Z	O	O	I
A	R	H	E	O	L	A	I	U	Y	T	R	E	W	Q	N	S	A	D	F	A	V	O	P	K
L	E	J	S	Q	E	N	C	H	A	N	T	R	E	S	S	E	S	A	T	U	R	N	P	I