The Witches Correspondence for Samhain
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Date: October 31st

Colours: Black, orange

Stones: Bloodstone, jet, obsidian, ruby, beryl, carnelian

Herbs: Bay leaf, mugwort, nutmeg, sage, wormwood

Foods: Apples, nuts, beef, turnips, pears, pomegranates, pumpkin, corn

Drinks: Mead, mulled wine, apple juice, absinthe

Flowers/Decorations: Chrysanthemum, hazel, thistle, pumpkin, autumn leaves

Type Of Magick/Activity: Banishing, breaking bad habits, divination, drying herbs, past life recall, clearing out everything you don't want in the new year (habits and personal items).

Some Appropriate Goddesses: All crone and underworld Goddesses, Cerridwen (Welsh), Freya (Norse), Hecate (Greek), Morrigan (Celtic), Persephone (Greek), Rhiannon (Welsh)

Some Appropriate Gods: All old and underworld Gods, Cernunnos (Celtic), Anubis (Egyptian), Hades (Greek), Odin (Norse), Osiris (Egyptian)

Beltane Planting Ritual for Solitaries

This ritual is designed for the solitary practitioner, but it can easily be adapted for a small group to perform together. It's a simple rite that celebrates the fertility of the planting season, and so it's one that should be performed outside. If you don't have a yard of your own, you can use pots of soil in place of a garden plot. Don't worry if the weather is a bit inclement — rain shouldn't be a deterrent to gardening. Just be sure you're past the safe planting date for your region.

You'll need:

- Packets of seeds, or seedlings if you have them started already
- Water
- Pots of dirt, if you don't have a garden
- Gardening tools, such as a shovel

There is no need to cast a circle to perform this ritual, although if you prefer to do so, you certainly can. Plan on taking some time with this rite, though, and not rushing through it.

To begin, you'll prepare the soil for planting. If you've already gotten your garden tilled or mulched, great — you'll have a bit less work. If not, now's the time to do so. Use your shovel or tiller to loosen the soil as much as possible. As you're turning the earth over, and mixing it all up, take time to connect with the elements. Feel the earth, soft and moist beneath your feet. Take in the breeze, exhaling and inhaling calmly as you work. Feel the warmth of the sun on your face, and listen to the birds chattering in the trees above you. Connect with nature, and with the planet itself.

If your tradition includes a deity of agriculture or land, now is a good time to call upon them. For instance, if your tradition honors Cernunnos*, a fertility god, you might choose to use the following:

_Hail, Cernunnos! God of the forest, master of fertility!_  
_Today, we honor you by planting the seeds of life,_  
_Deep within the womb of earth._  
_Hail, Cernunnos! We ask you to bless this garden,_  
_Watch over it, and grant it abundance,_  
_We ask that these plants grow strong and fertile Under your watchful eye._  
_Hail, Cernunnos! God of the greenwood!_

When you have finished turning the soil and preparing it, it is time to plant the seeds (or seedlings, if you started them earlier in the spring). While you can do this easily with a shovel, sometimes it is better to get down on your hands and knees and really connect with the soil. If you're not limited by mobility issues, get as close to the ground as you can, and use your hands to part the soil as you put the seeds in place. Yes, you'll get dirty, but that's what gardening is about. As you place each seed into the ground, offer a simple blessing, such as:

_May the soil be blessed as the womb of the land__  
_Becomes full and fruitful to bring forth the garden anew._  
_Cernunnos*, bless this seed._

After you've gotten the seeds in the ground, cover them all up with the loose dirt. Remember, this could take a while if you've got a large garden, so it's okay if you want to do this ritual over the course of a few days.

As you're performing all the different actions of gardening — touching the earth, feeling the plants — remember to focus on the energy and power of the elements. Get dirt under your fingernails, squash it between your toes if you don't mind being barefoot outside. Say hello to that worm you just dug up by accident, and place him back in the ground. Do you compost? If so, be sure to add the compost to your plantings.

Finally, you'll water your freshly planted seeds. You can either use a garden hose for this, or you can water by hand with a can. If you have a rain barrel, use the water from the barrel to start your garden.

As you're watering your seeds or seedlings, call upon the deities of your tradition one last time.

_Hail, Cernunnos*! God of fertility!_  
_We honor you by planting these seeds._  
_We ask your blessing upon our fertile soil._  
_We will tend this garden, and keep it healthy,_  
_Watching over it in your name._  
_We honor you by planting, and pay you tribute with this garden._  
_Hail, Cernunnos, master of the land!_
You may also wish to include a general Garden Blessing.

Once you have completed watering, take a look through your freshly planted garden one last time. Did you miss any spots? Are there any weeds you forgot to pull? Tidy up any loose ends, and then take a moment to savor the knowledge that you have planted something new and wonderful. Feel the sunlight, the breeze, the soil beneath your feet, and know you have connected once more to the Divine.

*Cernunnos is used as an example in this rite. Use the name of the appropriate deity for your tradition.

From: http://paganwiccan.about.com/od/beltaneritesandrituals/a/Beltane-Planting-Ritual-For-Solitaries.htm

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By Patti Wigington, About.com

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C.9. The Witches’ Chant or Rune (1957)
Darksome night and Shining Moon,
East, then South, then West, then North,
Harken to the Witches Rune:
Here come I to call thee forth.

Earth and Water, Air and Fire,
Wand and Pentacle and Sword,
Work ye unto my desire,
Harken ye unto my word.

Cords and Censer, Scourge and knife,
Powers of the Witches Blade,
Waken all ye into life,
Come ye as the Charm is made:

Queen of Heaven, Queen of Hell,
Horned Hunter of the Night,
Lend your power unto the Spell,
Work my will by Magic Rite.

If chant is used to reinforce a work already begun, end with this:

By all the power of land and sea
By all the might of moon and sun,
What is my will— "So mote it be," What I do say— "It shall be done."

C.10. Consecrating Tools (1957)
(Note: if possible lay any new weapon touching an already consecrated one, Sword to sword, Athame to Athame, etc.)
[1] Prepare Circle and purify. All tools must be consecrated by a man and a woman, both as naked as drawn swords; they
must be purified, clean, and properly prepared.
[2] Place tool on pentacle on altar. Magus sprinkles it with salt and water. Witch passes it through smoke of incense,
replaces it on pentacle. Touching with already consecrated weapon, they say the First Conjuration.
[2a] For sword or athame, say “I conjure thee, O Sword (or Athame) of Steel, that thou servest me for a strength and a
defence in all magical operations, against all mine enemies, visible and invisible, in the names of Aradia and Cernunnos. I
conjure thee anew by the Holy Names Aradia and Cernunnos, that thou servest me for a protection in all adversities, so aid me.”
[2b] For any other tool, say, “Aradia and Cernunnos, deign to bless and to consecrate this [tool], that it may obtain
necessary virtue through thee for all acts of love and Beauty.”
[3] Again they sprinkle and cense, and say the Second Conjuration:
[3a] For sword or athame, say, “I conjure thee, O Sword [Athame] of Steel, by the Great Gods and the Gentle Goddesses,
byme the virtue of the Heavens, of the Stars, of the Spirits who preside over them, that thou mayest receive such virtues that
I may obtain the end that I desire in all things wherein I shall use thee, by the power of Aradia and Cernunnos.”
[3b] For any other tool, say, “Aradia and Cernunnos, bless this instrument prepared in thine honour.” (For the scourge or
cords, add, “That it may only serve for a good use and end, and to thy Glory.”)
[4] All instruments when consecrated should be presented to their User by giving the [point-down triangle] sign salute (if
they are working in the 1st degree, or the sign of the higher degree if they are working that.)
[5] Then the one who is not the owner should give the Fivefold Kiss to the owner. For the final kiss, the tool should be
placed between the breasts, and the two workers should embrace for as long as they feel like, it being held in place by
their bodies. The new owner should use it immediately, i.e., cast (trace) Circle with Sword or Athame, wave wand to 4
quarters, cut something with white-handled knife, etc. Cords and scourge should be used at once.
The tool should be kept in as close connection as possible to the naked body for at least a month, i.e., kept under pillow,
etc. When not in use, all tools and weapons should be put away in a secret place; and it is good that this should be near
your sleeping place, and that you handle them each night before retiring. Do not allow anyone to touch or handle any of
your tools until they are thoroughly impregnated with your aura; say, six months or as near as possible. But a couple
working together may own the same tools, which will be impregnated with the aura of both.

D.1 The Old Laws (1961)
[A] The Law was made and Aredan of old. The law was made for the Wicca, to advise and help in their troubles. The Wicca
should give due worship to the Gods and obey their will, which they Aredan, for it was made for the good of the Wicca, As
the [5] Wicca's worship is good for the Gods, For the Gods love the Wicca. As a man loveth a woman, by mastering her, so
the Wicca should love the Gods, by being mastered by them. And it is necessary that the Circle, which is the Temple of the Gods, should be truly cast and purified, that it may be a fit place for the Gods to enter. And the Wicca should be properly prepared and purified, to enter into the presence of the Gods.

With love and worship in their hearts they shall raise power from their bodies to give power to the Gods, as has been toughed us of old, [15] For in this way only may man have communion with the Gods, for the Gods cannot help man without the help of men.

And the High Priestess shall rule her Coven as representative of the Goddess, and the High Priest shall support her as the representative of the God, And the High Priestess shall choose whom she [20] will, if he have sufficient rank, to be her High Priest.

For the God himself, kissed her feet in the fivefold salute, laying his power at the feet of the Goddess, because of her youth and beauty, her sweetness and kindness, her wisdom and Justice, her humility and generosity. So he resigned his lordship to her.

But the Priestess should [25] ever mind that all power comes from him. It is only lent when it is used wisely and justly. And the greatest virtue of a High Priestess is that she recognizes that youth is necessary to the representative of the Goddess, so that she will retire gracefully in favour of a younger woman. Should the Coven so decide in Council, For the true [30] High Priestess realizes that gracefully surrendering pride of place is one of the greatest of virtues, and that thereby she will return to that pride of place in another life, with greater power and beauty.

[C] In the days when Witchdom extended far, we were free and worshipped in Alther Greatest Temples, but in these unhappy times [35] we must hold our sacred mysteries in secret. So it be Aredan, that none but the Wicca may see our mysteries, for our enemies are many, And torture looseth the tongues of many. It be aredan that each Coven shall not know where the next Coven bide, or who its members are, save the Priest and Priestess, [40] That there shall be no communication between them, save by the Messenger of the Gods, or the Summoner. Only if it be safe, may the Covens meet, in some safe place, for the great festivals.

And while there, none shall say whence they come, or give their true names, to the end that, if any are tortured, in their agony, they can [45] not tell if they know not. So it be Aredan that no one may tell any not of the Craft who be of the Wicca, nor give any names, or where they bide, or in any way tell anything which can betray any to our foes, nor may they tell where the Covenstead be, or where the Covendom, [50] or where be the meetings or that there have been meetings. And if any break these laws, even under torture, The Curse of the Goddess shall be upon them, so they never reborn on earth, And may they remain where they belong, in the Hell of the Christians.

Members of the old Coven may join the New one when it be formed, but if they do, must utterly void the old Coven. The Elders of the New and the Old Covens should meet in peace and brotherly love, to decide the new boundaries. Those of the Craft who dwell outside both Covendoms may join either indifferent, but not both, though all may, if the Elders [75] agree, meet for the Great Festivals, if it be truly in peace and brotherly love. But splitting the coven oft means strife, so for this reason these laws were made of old, And may the curse of the Goddess be on any who disregard them. So be it aredan.

[D] Let each High Priestess govern her Coven with Justice and [55] love, with the help of the advice of the elders, always heeding the advice of the Messenger of the Gods, if he cometh. She will heed all complaints of brothers, and strive to settle all differences among them, but it must be recognized that there be people who will ever strive to force others to do as they will. [60] They are not necessarily evil, and they often do have good ideas, and such ideas should be talked over in council. And if they will not agree with their brothers, or if they say, “I will not work under this High Priestess,” it hath always been the old law to be convenient for the brethren, and to void disputes, any of the Third [65] may claim to found a new Coven because they live over a league from the Covenstead, or are about to do so. Anyone living within the Covendom wishing to form a new Coven, to avoid strife, shall tell the Elders of his intention and on the instant void his dwelling and remove to the new Covendom.

And it is necessary that the Circle, which is the Temple of the Gods, should be truly cast and purified, that it may be a fit place for the Gods to enter. And the Wicca should be properly prepared and purified, to enter into the presence of the Gods.

With love and worship in their hearts they shall raise power from their bodies to give power to the Gods, as has been toughed us of old, [15] For in this way only may man have communion with the Gods, for the Gods cannot help man without the help of men.
Brotherhood is powerful. They may help you to escape, if you stand steadfast, but if you betray aught, there is no hope for you, in this life, or in that which is to come. Be sure, if steadfast you go to the pyre, Dwale will reach you. You will feel naught. You go but to Death and what lies beyond, the ecstacy of the Goddess.

[F] 'Tis probable that before you are engined, Dwale will reach you. Always remember that Christians fear much that any die under torture. At the first sign of swoon, cause it to be stopped, and blame the tormentors. For that reason, the tormentors themselves are apt to feign to torment, but do not, so it is best not to die at first. If Dwale reaches you, 'tis a sign that you have a friend somewhere. You may be helped to escape, so despair not. If the worst comes, and you go to the pyre, wait till the flames and smoke spring up, bend your head over, and breath in with long breaths. You choke and die swiftly, and wake in the arms of the Goddess.

[G] To void discovery, let the working tools be as ordinary things that any may have in their houses. Let the Pentacles be of wax, so they may be broken at once. Have no sword unless your rank allows you one. Have no names or signs on anything. Write the names and signs on them in ink before consecrating them and wash it off immediately after. Do not Bigrave them, lest they cause discovery. Let the colour of the hilts tell which is which.

[H] Ever remember, ye are the Hidden Children of the Gods. So never do anything to disgrace them. Never boast, Never threaten, Never say you would wish ill to anyone. If you or any not in the Circle speak of the Craft, say, "Speak not to me of such. It frightens me. 'Tis evil luck to speak of it."

For this reason: the Christians have spies everywhere. These speak as if they were well affected, as if they would come to Meetings, saying, "My mother used to go to worship the Old Ones. I would that I could go myself."* To these ever deny all knowledge.

[I] May the blessings of the Goddess and the God be on all who keep these laws which are Aredan.

[J] If the Craft hath any Appanage, let all brothers guard it, and help to keep it clear and good for the Craft, and let all justly guard all monies of the Craft. But if some brothers truly wrought it, 'tis right that they have their pay, an it be just, an this be not taking money for the use of the Art, but for good and honest work. And even the Christians say, "A labourer is worthy of his hire." But if any brothers work willingly for the good of the craft without pay, 'tis but to their greater honour. So it be Aredan.

[K] If there be any disputes or quarrels among the brethren, the High Priestess shall straight convene the Elders and enquire into the matter, and they shall hear both sides, first alone, then together, and they shall decide justly, not favouring the one side or the other, ever recognizing that there be people who can never agree to work under others, but at the same time there be some people who cannot rule justly. To those who ever must be chief, there is one answer, "Void the Coven and seek another, or make a Coven of your own, taking with you those who will to go." To those who cannot rule justly, the answer be, "Those who cannot bear your rule will leave you," for none may come to meetings with those with whom they are at variance; so, an either cannot agree, get hence, for the Craft must ever survive. So it be Aredan.

[L] In the olden days when we had power, we could use our Arts against any who ill–treated any of the Brotherhood, but in these evil times, we may not do so, for our enemies have devised a burning pit of everlasting fire, into which they say their God casteth all the people who worship him, except it be the very few who are released by their priests' spells and Masses, and this be chiefly by giving money and rich gifts to receive his favour, for their Alther Greatest God [Greatest God of all] is ever in need of Money. But as our Gods need our aid to make fertility for men and crops, So the God of the Christians is ever in need of man's help to search out and destroy us.

Their priests tell them that any who get our help or our cures are damned to the Hell forever, so men be mad for the terror of it. But they make men believe that they may scape this hell if they give victims to the tormenters. So for this reason all be forever spying, thinking, "An I can but catch one of the Wicca I will scape this fiery pit." But we have our hidels, and men searching long and not finding say, "there be none, or if they be, they be in a far country."

But when one of our oppressors die, or even be sick, ever is the cry, "This be Witches Malice," and the hunt is up again. And though they slay ten of their people to one of ours, still they care not; they have many thousands, while we are few indeed. So it be Aredan that none shall use the Art in any way to do ill to any, however much they have injured us.

But if some truly wrought it, 'tis right that they have their pay, an it be just, an this be not taking money for the use of the Art, but for good and honest work. And even the Christians say, "A labourer is worthy of his hire." But if any brothers work willingly for the good of the craft without pay, 'tis but to their greater honour. So it be Aredan.

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him Skith [harm], so this be proof they cannot, or more truly, that there be none," For all know full well that so many folk have died because someone had a grudge against them, or were persecuted because they had money or goods to seize, or because they had none to bribe the searchers. And many have died [60] because they were scolding old women, so much so that men now say that only old women are witches, and this be to our advantage, and turns suspicion away from us. In England 'tis now many a year since a witch hath died the death, but any misuse of the power might raise the Persecution again; so never break this law, [65] however much you are tempted, and never consent to its being broken. If you know it is being broken in the least, you must work strongly against it, and any High Priestess or High Priest who consents to it must be immediately deposed, for 'tis the blood of the Brethren they endanger. Do good, an it be safe, and only if [70] it be safe, for any talk may endanger us.

And strictly keep to the Old Law, never accept money for the use of the Art. It is Christian priests and sorcerers who accept money for the use of their Arts, and they sell Dwale and evil love spells and pardons to let men scape from their sins. [75] Be not as these. Be not as these. If you accept not money, you will be free of temptation to use the Art for evil causes.

You may use the Art for your own advantage, or for the advantage of the Craft, only if you be sure you harm none. But ever let the Coven debate the matter at length. Only if all are satisfied that none may be harmed [80] may the Art be used. If it is not possible to achieve your ends one way without harming any, perchance the aim may be achieved by acting in a different way, so as to harm none. May the Curse of the Goddess be on anyone who break this law. So it be aredan.

'Tis adjudged lawful an anyone need a house or land, an none will [85] sell, to incline the owner's mind to be willing to sell, provided it harmeth him not in any way, and that the full worth is paid, without haggling. Never bargain or cheapen anything which you buy by the Art. So it be aredan.

The Art is the secret of the Gods and may only be used in earnest and never for show or vainglory. Remember the Art is the secret of the Gods and may only be used in earnest and never for show or vainglory. Magicians and Christians may taunt us, saying, "There be Witchcraft in the Land," because our oppressors of old made it Heresy not to believe in Witchcraft, and so a crime to deny it, which thereby put [100] you under suspicion. But ever say "I know not of it here, perchance they may be, but afar off. I know not where." But ever speak so you cause others to doubt they be as they are. Always speak of them as old crones, consorting with the Devil and riding through the air. But ever say, "But how may men ride through the air an they be not [105] as light as thistledown?" But the curse of the Goddess be on any who cast any suspicion on any of the Brotherhood, or speaks of any real meeting place, or where any bide. So it be aredan.

Let the Craft keep books with the names of all Herbs which are good for man, and all cures, that all may learn. But keep [110] another book with all the Banes [poisons] and Apies. and let only the elders and trustworthy people have this knowledge. So it be aredan.

And may the Blessings of the Gods be on all who keep these Laws and the Curses of both God and Goddess be on all who break them So it be aredan.

The following two sections were added after 1960.

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D.2. The Verse Charge (1961)
I the Mother, darksome and divine,
Say to thee, Oh children mine
(All ye assembled at mine Shrine),Mine the scourge and mine the kissThe five-point star of love and bliss
Here I charge ye in this sign.      (Assume Goddess position.)

All ye assembled here tonight
Bow before my spirit bright
Aphrodite, Arianrhod,
Lover of the Horned God,
mighty queen of witchery and night

Astarte, Hecate, Ashtaroth, Dione,
(Morrigan, Etain, Nisene),
Diana, Brigid, Melusine,
Am I named of old by men,
Artemis and Cerridwen,
Hell's dark mistress, Heaven's Queen.

(Whene'er trouble comes anoon)
All who would learn of me a rune
Or would ask of me a boon,
Meet ye in some secret glade,
Dance my round in greenwood shade,
by the light of the full moon.

(In a place wild and lone)
With the comrades alone
Dance about my altar stone.
Work my holy magistry,
Ye who are fain of sorcery,
I bring ye secrets yet unknown.

(Whate'er troubles come to thee),
No more shall ye know slavery
Who give due worship unto me,
Who tread my round on sabbat-night.
Come ye all naked to the rite,
In token ye be truly free.

I teach the mystery of rebirth,
Keep ye my mysteries in mirth
Heart joined to heart, and lip to lip,
Five are the points of fellowship
That bring ye ecstasy on Earth.

I ask no offerings, do but bow,
No other law but love I know,
By naught but love I may be known,
All that liveth is mine own
From me they come, to me they go.

1. Draw Circle with Magic Sword or Athame.
2. Sprinkle with consecrated water.
3. Cense.
4. Say, “I conjure thee, O Circle of Power, that thou be a Boundary and a Protection and a meeting place between the world of men and the realms of the Mighty Ones, A Guardian and a Protection that shall preserve and contain the Power which we shall raise within thee, Wherefore do I Bless and Consecrate thee.”
5. Say “I summon, Stir, and Call Thee up, Ye Mighty Ones of the (East, South, West, North) To witness the Rites and to guard the Circle.”

Say, “Mighty Ones of the (East, South, West, North), I thank you for attending, and ere you depart for your lovely realms, I say Hail and Farewell.”

Touch water with Athame, saying, “I exorcise thee, O Creature of Water, that thou cast out from thee all the impurities and uncleannesses of the spirits of the World of Phantasm, In the names of Aradia and Cernunnos.”
Touching Salt with Athame, say, “Blessings be upon this creature of Salt. Let all malignity and hindrance be cast forth henceforth and let all good enter herein. Wherefore I bless thee that thou mayest aid me, In the names of Aradia and Cernunnos.”

“T invoke Thee and call upon Thee, Oh Mighty Mother of us All, Bringer of all Fruitfulness. By Seed and Root, by Stem and Bud, by Leaf and Flower and Fruit, by Life and Love, Do We invoke Thee to descend upon the body of Thy servant and Priestess (name).”
High Priest and other men give Fivefold Kiss. Women all bow.
FORMING THE CIRCLE. [1] Must have a man and a woman, properly prepared, i.e., naked.

[2] Mark a circle nine feet across on the floor with chalk, etc. The best way is to get a string. Tie 2 loops four feet, six inches apart. Put one loop over a nail or something in the center. Put chalk in the other and run it round. If you can't make marks on the floor, put furniture, etc., round to form it. Have a table, etc., as an Altar, with all tools, etc., on it. Have a bowl of water, and some salt.

[3] Place Athame on the bowl of water. Say, "I exorcise thee, O creature of Water, that thou cast out from Thee all the impurities and uncleannesses of the Spirits of the World of Phantasm in the name of Aradia and Cernunnos. But ever mind that Water purifies the body, but the scourge purifies the soul."

[4] Then place Athame on the salt. Say, "Blessings be upon this creature of Salt. Let all malignity and hindrance be cast forth henceforth, and let all good enter herein. Wherefore I bless thee that thou mayest aid me, in the name of Aradia and Cernunnos.

[5] Then trace Circle on the lines you have marked out, starting at the East and returning to the East. (Always go round the circle with your Right hand to the Altar. Never go Widdershins.) Then put the Salt into the water. and go round the circle again, sprinkling it to purify it. Then go round again censing it. (Everyone in the circle must be sprinkled and censed.)

[6] Then go to the East, Sword or Athame in hand. Draw an invoking pentacle in the Air, starting at the top and going to the lefthand corner, saying, "I summon, and call thee up, O Ye Mighty ones of the East, to guard the Circle and witness our rites." Then holding the point of sword or Athame upwards, do the same to the south, west, and north, and return to the center, to the south of the Altar.

[7] Then each girl should bind her man, hands behind back and cable Tow to neck. He should kneel at altar, and be scourged. When all men are thus "purified," they purify the girls in turn. No one may be in the circle without being thus purified.

[8] Then do whatever work wanted.

[9] When closing the Circle, the High Priestess, or whoever she tells to do it, saying, "Hail, ye mighty ones of the East. I thank you for attending, and ere ye depart for your lovely realms, We say, Hail and Farewell."

Bibliography

These are books you should read in order to see the sources Gardner used to create these rituals.


* Gardner appended this paragraph to the Craft Laws in the early 1960s.
* Gardner appended this paragraph to the Craft Laws in the early 1960s.
* These are shown by a drawing to be: genitals, left foot, right knee, left knee, right foot, and back to genitals.
* My Lady Epona points out that this is precisely what Charles Cardell had claimed; that is, this paragraph is a response to Cardell, and so it was probably inserted into the Craft Laws after the run-in with the Cardells and Olive Green in 1959. This again is an indication that Gardner did not promulgate the Craft Laws as a document for the Book of Shadows until about 1960, when Mr. Q was initiated.

APPENDED NOTE: Although the information in regard to course books is very correct, it should be noted that additionally Gardner is known to have also drawn from non-publicly available books of Masonic Ritual accessible only to members of FreeMasonry Lodges.

C.6. The First-Degree Initiation (1957)
Draw Circle with Magic Sword or Athame.
Sprinkle with Exorcised Water.
Go round Circle with Magic Sword or Athame, Saying, “I conjure thee, O Circle of Power, that thou beest as a Boundary and a Protection to contain the magic power which I will raise within thy bounds. So do I bless thee, in the names of Aradia and Cernunnos.”
Go round, saying at East, South, West, and North, “I summon, stir, and call thee up, ye Mighty Ones of the East (South, West, North), to witness the rites and to guard the circle.”
Magus draws down Moon on High Priestess.
Read Charge, then say, “O thou who standest on the threshold between the pleasant world of men and the dread domains of the lords of the outer spaces, hast thou the courage to make the assay?” (Place point of the Magic Sword or Athame to Postulant’s heart.) “For I say verily it were better to rush on my blade and perish than to make the attempt with fear in thy heart.”
Postulant: “I have two perfect words: perfect love, and perfect trust.”
Say, “All who have are doubly welcome.”
Entering position: “I give you a third to pass you through this dread door.” Gives it [kiss].
Lead Postulant sunwise to south of altar, and say, “O thou who hast declared intent to become one of us, hear then that which thou must know to do. Single is the race of men and of Gods; from a single source we both draw breath, but a difference of power in everything keeps us apart, for we are as nothing, but the Gods stay forever. Yet we can, in greatness of minds, be like the Gods, though we know not to what goal by day or in the night Fate has written that we shall run. Beyond all seas and Earth’s last boundaries, beyond the Spring of night and the Heavens’ vast expanse, there lies a majesty which is the domain of the Gods. Thou who would pass through the Gates of Night and Day to that sweet place, which is between the worlds of men and the domains of the Lords of the outer spaces, know that unless there is truth in thy heart, thy every effort is doomed to failure. HEAR THEN THE LAW: that thou lovest all things in nature; that thou shalt suffer no person to be harmed by thy hands or in thy mind; that thou walkest humbly in the ways of men and the ways of the Gods. Also it is the law that contentment thou shalt learn, through suffering, and from long years and from nobility of mind and of purpose, FOR THE WISE NEVER GROW OLD. Their minds are nourished by living in the daylight of the Gods, and if among the vulgar some discoveries should arise concerning some maxims of thy belief in the Gods, so do thou, for the most part, keep silent. For there is a great risk that thou mayest straightway vomit up that which thou hast not digested, and when someone shall say to thee, “Thou knowest naught,” and it bites thee not, then knowest thou that thou hast begun the work. And as sheep do not bring their food to the shepherd to show how much they have eaten, but digesting inwardly their provender, bear outwardly wool and milk, even so, do not thou display the maxims to the vulgar, but rather the works that flow when they are digested. Now there is the ordeal.” [This speech was added after about 1960.]
Tie cord around Postulant’s right ankle, leaving ends free; say, “Feet neither bound nor free.”
Leading postulant, proclaim at four quarters, “Take heed, ye Lords of the Watchtowers of the East (South, West, North), that (name) is properly prepared to be made a priestess and a witch.”
Three times round the Circle with Dance step and chant.
Place Postulant in East; say, “Kneel.”
Postulant kneels.
Strike eleven knells on bell; say, “Rise. In other religions the postulant kneels while the priest towers above him, but in the Art Magical we are taught to be humble, and so we kneel to welcome them, and we say:
“Blessed be the feet that have brought you in these ways [kiss];
“Blessed be the knees that shall kneel at the sacred altar [kiss];
“Blessed be thy womb (or organ of generation), without which we would not be [kiss];
“Blessed be thy breasts, erected in beauty and in strength [kiss];
"Blessed be thy lips, which shall utter the sacred names [kiss].

"Before ye are sworn, art willing to pass the ordeal and be purified?"

Postulant "I am."

Take measure: height (tie knot); around head (tie knot); around heart (tie knot); around hips (tie knot). Prick postulant's thumb; catch blood on measure. Place measure on altar. Have postulant kneel, tie postulant's feet together, and secure cable tow to altar. Three strokes on bell. Say, "Art ready to swear that thou wilt always be true to the Art?"

Postulant "I am."

Strike seven times on bell and say, "Thou must first be purified." Scourge 3, 7, 9, 21.

Say, "Ye have bravely passed the test. Art always ready to help, protect, and defend thy brothers and sisters of the Art?"

Postulant "I am."

"Then say after me: I, (name), in the presence of the mighty ones of the outer spaces, do of my own free will most solemnly swear that I will ever keep secret and never reveal the secrets of the Art, except it be to a proper person, properly prepared, within such a circle as I am in now, and that I will never deny the Secrets to such a person if they be vouched for by a brother or Sister of the Art. All this I swear by my hopes of a future life, and may my weapons turn against me if I break this my solemn oath."

Loosen cords from ankles and from altar, and remove blindfold; assist to rise.

"I hereby sign thee with the triple sign [the point-down triangle formed by touching the genitals, the right breast, the left breast, and the genitals again.]

I consecrate thee with oil.

I consecrate thee with wine.

I consecrate thee with my lips, Priest (Priestess) and Witch."

Remove Cords [kiss].

"I now present to you the working tools. First the magic sword. With this, as with the athame, thou canst form all magic circles, dominate, subdue, and punish all rebellious spirits and demons, and even persuade angels and good spirits. With this in your hand, you are ruler of the circle." [kiss]

"Next I present to you the athame. This is the true witches' weapon, and has all the powers of the magic sword." [kiss]

"Next I present the white-handled knife. Its use is to form all instruments used in the Art. It can only be used in a magic circle." [kiss]

"Next I present the wand. Its use is to call up and control certain angels and genie to whom it would not be meet to use the sword or athame." [kiss]

"Next I present the pentacle. This is for the purpose of calling up the appropriate spirits." [kiss]

"Next I present the censer of incense. This is used to encourage and welcome good spirits, and to banish evil spirits." [kiss]

"Next I present the scourge. This is a sign of power and domination. It is also used to cause purification and enlightenment, for it is written, 'To learn you must suffer and be purified.' [kiss] Art willing to suffer to learn?"

Postulant: "I am."

"Next and lastly I present the cords. They are of use to bind the sigils of the art, also the material basis. Also they are necessary in the oath." [kiss]

"I now salute you in the names of Aradia and Cernunnos, Newly made Priestess and Witch." Lead round and proclaim to four quarters, "Hear, ye Mighty Ones, (name) has been consecrated a priestess of the Goddess."

Now present new Witch to coven members. All should kiss and hug new Witch as welcome into membership.

To close circle proclaim to four quarters, "Ye Mighty Ones of the East (South, West, North), I thank you for attending and, ere ye depart for your lovely realms, I say hail and farewell."

C.7. The Second-Degree Initiation (1957)

Form Circle in usual manner, invoking the Mighty Ones at the Four Quarters. The Initiate should be properly prepared and bound with the Cords. All are purified, including Initiate.

Circle once, proclaiming at the Four Quarters: "Hear Ye Mighty Ones, . . . (N), a duly consecrated Priestess and Witch is now properly prepared to be made a High Priest and Magus (High Priestess and Witch Queen)."

Circle three times, with dance step and chant. Initiate then kneels before the Altar and is secured with the Cords.

Priestess or Magus: "To attain to this sublime Degree it is necessary to suffer and be purified. Art willing to suffer to learn?"

Initiate: "I am."

Priestess or Magus: "I purify thee to take this great oath rightly". Strike three strokes upon the bell. Scourge 3, 7, 9, 21.

"I now give thee a new name: . . ." [kiss]

"Repeat thy new name after me, saying, 'I . . ., swear, upon my mother's womb and by mine honour among men and my brothers and sisters of the Art, that I will never reveal to any at all any of the secrets of the Art, except it be to a worthy person, properly prepared, in the center of a Magic Circle such as I am now in. This I swear by my hopes of salvation, my
past lives and my hopes of future ones to come and I devote myself and my measure to utter destruction if I break this my solemn Oath."

Kneel. Place Left Hand under Initiate's Knee and Right Hand on Head, thus forming Magic Link, saying: "I will all my power into thee." WILL. Loose, assist to rise.

Consecrate: "I consecrate thee with oil (on genitals, right breast, left hip, right hip, left breast, genitals), I consecrate thee with wine, I consecrate thee with my lips, High Priest and Magus (High Priestess and Witch Queen)." Loose remaining cords. [kiss]

"You will now use the working tools in turn,
"First the Magic Sword (Form Circle) [kiss]
"Second the Athame. (Form Circle) [kiss]
"Third the White-Handled Knife (use) [kiss]
"Fourth the Wand. (Wave to 4 Quarters) [kiss]
"Fifth the Pentacle. (Show to 4 Quarters) [kiss]
"Sixth the Censer. (Circle, cense) [kiss]
"Seventh the Cords. (Use) [kiss]

"Eighth the scourge: for learn, in witchcraft you must ever give as you receive, but ever triple. So where I gave thee 3, return 9; where I gave 7, return 21; where I gave 9, return 27; where I gave 21, return 63." (Use, 9, 21, 27, 63; i.e., 120 in all [kiss]) "Thou hast obeyed the law. But mark well, when thou receivest good, so equally art bound to return good threefold."

The Priestess or Magus is then loosed from the cords and says: "Having learned thus far, you must know why the Wicca are called the Hidden Children of the Goddess".

Then the Legend of the Goddess is either read or acted out. If it is possible to act it out, the new Initiate may take one of the parts. One of the Coven should act as Narrator, and another as Guardian of the Portal. The Priestess, or another woman, may act the part of the Goddess, and the Magus, or another man, may act the part of the God. The Priestess — or whoever is taking the part of the Goddess — takes off her necklace and lays it on the Altar. Then she goes outside the circle and is dressed in a veil and jewellery. The Magus — or whoever is taking the part of the God — is invested with a horned crown and girds on a sword, which he draws and stands in the God position with sword and scourge, by the altar.

Narrator: "In ancient times our Lord, the Horned One, was, as he still is, the Consoler, the Comforter; but men knew him as the Dread Lord of Shadows — lonely, stern, and hard. Now our Lady the Goddess had never loved, but she would solve all mysteries, even the mystery of Death — and so she journeyed to the Nether Lands. The Guardians of the Portals challenged her:"

(The Priestess — or whoever is taking the part of the Goddess — advances to the side of the Circle. Whoever is taking the part of the Guardian of the Portal challenges her with the Sword or Athame.)

Narrator: "Strip off thy garments, lay aside thy jewels, for naught may ye bring with ye into this our land'. So she laid down her garments and her jewels and was bound, as are all who enter the realms of Death the Mighty One".

(The Priestess takes off the veil and the jewellery and lays them down outside the Circle. The Guardian of the Portal binds her with the Cords and brings her inside the Circle.)

Narrator: "Such was her beauty that Death himself knelt and laid his sword and crown at her feet and kissed her feet"

(The Magus — or whoever is playing the part of the God — comes forward and lays the Horned Crown and the Sword at the Priestess's feet and kisses her feet)

Narrator: "Saying, 'Blessed be thy feet that have brought thee in these ways. Abide with me, but let me place my cold hand on thy heart'. And she replied, 'I love thee not. Why dost thou cause all things that I love and take delight in to fade and die?' 'Lady,' replied Death, 'Tis Age and Fate, against which I am helpless. Age causes all things to wither; but when men die at the end of time, I give them rest and peace and strength, so that they may return. But you, you are lovely. Return not; abide with me.' But she answered, 'I love thee not.' Then said Death, 'An you receive not my hand on your heart, you must receive Death's scourge.'"

(The Magus rises and takes up the Scourge from the Altar.)

Narrator: "'It is fate, better so,' she said, and she knelt.

(The Priestess kneels before the altar, and the Magus uses the scourge 3, 7, 9, 21.)

Narrator: "And Death scourged her tenderly, and she cried, 'I feel the pangs of love'. And Death raised her, and said, 'Blessed be,' and he gave her the Fivefold Kiss, saying, 'Thus only may you attain to joy and knowledge'."

(The Magus raises the Priestess, gives her the Fivefold Kiss and unties the cords)

Narrator: "And he taught her all the Mysteries and gave her the necklace, which is the Circle of Rebirth."

(The Magus takes the Priestess's necklace from the Altar and replaces it about her neck. The Priestess takes up the Sword and the Horned Crown from the floor, where the Magus placed them, and gives them back to him. Then he stands as before by the Altar, in the position of the God, and she stands by his side in the pentacle position, as Goddess)

Narrator: "And she taught him the mystery of the sacred cup, which is the cauldron of rebirth. They loved and were one; and he taught her all the Magics. For there be three great mysteries in the life of man — love, death, and resurrection in
a new body — and magic controls them all. To fulfill love you must return at the same time and place as the loved one, and you must meet and know and remember and love them again. But to be reborn you must die and be ready for a new body; to die you must be born; without love you may not be born — and these be all the magics. And our Goddess ever inclineth to love and mirth and happiness, and guardeth and cheriseth Her hidden children in life; and in death she teacheth the way to have communion, and even in this world She teacheth them the Mystery of the Magic Circle, which is placed between the worlds.

The Priestess or Magus then replaces the Sword, Crown, Scourge, etc., upon the Altar, and taking the new Initiate by the hand and holding the Athame in the other, passes once round the Circle, proclaiming at the Four Quarters, “Hear, Ye Mighty Ones, . . . hath been duly consecrated High Priest and Magus (or High Priestess and Witch Queen)."

C.8. The Third-Degree Initiation (1957)
Magus gives Fivefold Kiss.

Magus: “Ere we proceed with this sublime degree, I must beg purification at thy hands.”
High Priestess binds Magus and ties him down to the altar. She circumambulates three times, and scourges Magus with three, seven, nine, and 21 strokes. She then unbinds him and helps him to his feet.

Magus now binds the High Priestess and ties her down to the altar. He circumambulates, proclaiming to the four quarters, “Hear, ye mighty Ones, the twice consecrate and Holy (name), High Priestess and Witch Queen, is properly prepared and will now proceed to erect the Sacred Altar.”
Magus scourges High Priestess with three, seven, nine, and 21 strokes.
Magus kisses her feet. “Ere I dare proceed with this sublime degree, I must again beg purification at thy hands.” She binds and scourges him.

Note: if High Priestess has not performed this rite before, he says, “Here I reveal to you a great mystery.” [Kneel and place couch in position so as to face north.]

Assist me to build
As the Mighty One willed,
An Altar of praise,
From beginning of days,
Thus doth it lie,
Twixt the points of the sky,
For thus it was placed When the Goddess embraced The Horned One, Her Lord, Who taught her the word,
[Priestess lies down in such a way that her vagina is approximately at the center of the circle]
Which quickened the womb,
And conquered the Tomb.
Be thus as of yore,
The Shrine we adore, [kiss]
The feast without fail,
The life–giving Grail, [kiss]
Before it uprear
The Miraculous Spear,
And invoke in this sign
The Goddess divine. [kiss]

Invoke: “Thou who at moon of night doth reign,
Queen of the starry realm above,
‘Not unto Thee may we attain
Unless Thine Image be of Love.’ [kiss]

By moon–rays silver shaft of power,
By green leaf breaking from the bud,
By seed that springeth into flower,
By life that courseth in the blood. [kiss]

By rushing wind and leaping flame,
By flowing water and green earth,
Pour us the wine of our desire
From out Thy Cauldron of Rebirth. [kiss]
Here may we see in vision clear
The Secret Strange unveiled at length,
The wondrous Twin-Pillars rear
Erect in Beauty and in Strength. [kiss breasts]

Altar of Mysteries manifold, The Sacred Circle's central point, Thus do I sign thee as of old, With kisses of my lips anoint.
(Eightfold Kiss: 3 points, Lips, 2 Breasts and back to lips, & 5 points*, with oil, wine, & kisses)

Open for me the Secret Way,
The pathway of intelligence,
Between the Gates of Night and Day,
Beyond the bounds of time and sense.

Behold the Mystery aight,
The Five True Points of Fellowship,
Here where the Lance and Grail unite,
And feet and knees and breast and lips.

Magus and High Priestess: “Encourage our hearts, Let thy Light crystallize itself in our blood, fulfilling us of Resurrection, for there is no part of us that is not of the Gods.”
(Exchange Names.)

Gardnerian Traditional Witchcraft –C.1. A Revision of the Casting Procedure (1957) to C.5 The Eightfold Path or Ways. (1957)
bud, by leaf and flower and fruit, by Life and Love, do I invoke Thee to descend into the body of thy servant and High Priestess (name).” (The Moon having been drawn down, i.e., link established, Magus and all male officers give fivefold kiss; all others bow.)

[7] High Priestess in Goddess position says Arms Crossed

"Mother, Darksome and Divine, Mine the Scourge and Mine the Kiss, The Five-point Star of Love and Bliss;
Here I charge ye in this Sign.
(Opens out Arms to pentacle position)

Bow before my Spirit bright (All bow) Aphrodite, Arianrhod, Lover of the Horned God, Queen of Witchery and Night.

Diana, Brigid, Melusine,    
Am I named of old by men,    
Artemis and Cerridwen,    
Hell’s dark mistress, Heaven’s Queen.

Ye who ask of me a boon,    
Meet ye in some hidden shade,    
Lead my dance in Greenwood glade    
By the light of the full moon.

Dance about mine altar stone,    
Work my holy magistry,    
Ye who are fain of sorcery,    
I bring ye secrets yet unknown.

No more shall ye know slavery    
who tread my round the Sabbat night.    
Come ye all naked to the rite    
In sign that ye are truly free.

Keep ye my mysteries in mirth,    
Heart joined to heart and lip to lip.    
Five are the points of fellowship    
That bring ye ecstasy on Earth.

No other law but love I know;    
By naught but love may I be known,    
And all that liveth is my own:    
From me they come, to me they go.

C.2. The Prose Charge (1957)
THE CHARGE, to be read while the initiate stands, properly prepared before the Circle.

[Magus]: Listen to the words of the Great mother, who was of old also called among men, Artemis, Astarte, Dione, Melusine, Aphrodite, Cerridwen, Diana, Arianrhod, Bride, and by many other names.  

[High Priestess]: "At mine Altars the youth of Lacedaemon in Sparta made due sacrifice. Whenever ye have need of anything, once in the month, and better it be when the moon is full. Then ye shall assemble in some secret place and adore the spirit of Me who am Queen of all Witcheries. There ye shall assemble, ye who are fain to learn all sorcery, yet who have not won its deepest secrets. To these will I teach things that are yet unknown. And ye shall be free from slavery, and as a sign that ye be really free, ye shall be naked in your rites, and ye shall dance, sing, feast, make music, and love, all in my praise.'

"For mine is the ecstasy of the Spirit, and mine is also joy on earth. For my Law is Love unto all beings.
"Keep pure your highest ideals. Strive ever towards it. Let naught stop you or turn you aside.
"For mine is the secret which opens upon the door of youth; and mine is the cup of the Wine of Life: and the Cauldron of Cerridwen, which is the Holy Grail of Immortality.
"I am the Gracious Goddess who gives the gift of Joy unto the heart of Man.
"Upon Earth I give the knowledge of the Spirit Eternal, and beyond death I give peace and freedom, and reunion with those who have gone before. Nor do I demand aught in sacrifice, for behold, I am the Mother of all things, and my love is poured out upon earth."

[Magus]: Hear ye the words of the Star Goddess, She in the dust of whose feet are the hosts of Heaven, whose body encirclethe the universe.

[High Priestess]: "I who am the beauty of the green earth; and the White Moon amongst the Stars; and the mystery of the Waters; and the desire of the heart of man. I call unto thy soul: arise and come unto me.

"For I am the Soul of nature who giveth life to the Universe; 'From me all things proceed; and unto me, all things must return.' Beloved of the Gods and men, thine inmost divine self shall be enfolded in the raptures of the infinite.

"Let my worship be within the heart that rejoiceth, for behold: all acts of love and pleasure are my rituals; and therefore let there be Beauty and Strength, Power and Compassion, Honour and Humility, Mirth and reverence within you.

"And thou who thinkest to seek me, know that thy seeking and yearning shall avail thee not unless thou know the mystery, that if that which thou seekest thou findest not within thee, thou wilt never find it without thee, for behold; I have been with thee from the beginning, and I am that which is attained at the end of desire."

C.3. CAKES AND WINE. (1957)

High Priestess seated on Altar, God position.

Magus, kneeling, kisses her feet, then knees, bows with head below her knees, extends arms along her thighs, and adores.

Magus fills cup and offers it to High Priestess, who, holding Athame between palms, places point in cup.

Magus says: “As the Athame is the male, so the cup is the female, and conjoined they bring blessedness.”

High Priestess lays Athame aside, and takes Cup and drinks, gives Cup to server, who puts a little in each glass.

Magus presents Pentacle with cakes to High Priestess, saying, “Oh Queen most secret, bless this food unto our bodies, bestowing health, wealth, strength, joy and peace, and that fulfillment of love that is perpetual happiness”.

High Priestess blesses them with Athame, takes Cake and eats, while the Magus gives her the Cup again and kisses knees and adores.

All sit as Witches, and invite High Priestess to join them.

C.4. The Sabbat Rituals (1957)

Spring equinox

The symbol of the wheel should be placed on the altar upright, decked with flowers, flanked with burning candles. The Cauldron, containing spirits, is in the east. Magus in west, High Priestess in east with Phallic wand or pinecone-tipped wand, or broomstick, or riding pole, broom upwards.

High Priestess lights Cauldron, saying,

“We kindle fire this day!
In the presence of the Holy Ones:Without malice, without jealousy, without envy.
Without fear of aught beneath the sun. But the High Gods.

Thou we invoke: O light of life:
Be thou a bright flame before us:
Be thou a guiding star above us:
Be thou a smooth path beneath us;

Kindle thou in our hearts within,
A flame of love for our neighbor,
To our foes, to our friends, to our kindred all:
To all men on this broad Earth.

O merciful son of Cerridwen
From the lowest thing that liveth
To the name that is highest of all.”

High Priestess draw pentacle upon Magus with wand, kiss, gives it to him. He does likewise. They lead the dance round the circle, all couples leaping burning fire. The last couple as the fire goes out should be well-purified three times, and each should give Fivefold Kiss to all of opposite sex.

Cakes and wine.

If the people will, the Cauldron dance can be done again, many times, or other games can be played.

Summer Solstice

Form circle. Invoke, Purify. Cauldron is placed before altar filled with water, wreathed with summer flowers. The people, men and women alternately, stand round circle.

High Priestess stands in north, before Cauldron, holding raised wand, which should be Phallic or tipped with a pinecone (anciently the thyrsus) or a riding pole or a broomstick, invokes the sun. "Great One of Heaven, Power of the Sun, we
invoke thee in thine ancient names, Michael, Balin, Arthur, Lugh, Herne. Come again, as of old, into this thy land. Lift up thy shining spear of light to protect us. Put to flight the powers of darkness, give us fair woodlands and green fields, blossoming orchards and ripening corn. Bring us to stand upon thy hill of vision, and show us the path to the lovely realms of the gods."

High Priestess draws invoking pentacle on Magus with wand.

Magus comes forward sunwise and takes wand with kiss, plunges wand into Cauldron and holds it upright, saying, "The spear to the Cauldron, the lance to the Grail, spirit to flesh, man to woman, sun to earth." He salutes High Priestess over Cauldron, then rejoins people, still bearing wand.

High Priestess takes aspergillum, stands by Cauldron, says, "Dance ye about the Cauldron of Cerridwen the Goddess, and be ye blessed with the touch of this consecrated water, even as the sun, the lord of light, arriveth in his strength in the sign of the waters of life."

The people dance sunwise about the altar and Cauldron, led by Magus bearing wand. High Priestess sprinkles them lightly as they pass her.

Ritual of cakes and wine.

Any other dances, rites, or games as the Priestess and people wish.

Autumn equinox
The altar should be decorated with symbols of autumn, pine cones, oak sprigs, acorns, or ears of corn, and should have fire or burning incense on it as usual. After usual purification, the people stand round, men and women alternately. Magus at west of altar in God position.

High Priestess stands at east of altar, facing him, and reads the incantation.
"Farewell, O Sun, ever returning light. The hidden god, who ever yet remains. He departs to the land of youth, through the gates of death, to dwell enthroned, the judge of gods and man. The horned leader of the hosts of air. Yet, even as stand unseen about the circle the forms of the Mighty Lords of the Outer Spaces,. So dwelleth he, 'the lord within ourselves'. So dwelleth he within the secret seed, the seed of new reaped grain, the seed of flesh, hidden in the earth, the marvellous seed of the stars. 'In him is life, and life is the light of men [John 1:4], that which was never born and never dies. Therefore the Wicca weep not, but rejoice."

The High Priestess goes to the Magus with a kiss. He lays aside Athame and scourge, and kisses her. The High Priestess hands him her wand, which should be Phallic, or a branch tipped with a pinecone, Or a riding pole, or a broomstick (anciently the thyrsus). They lead the dance, she with a systrum or rattle, he with wand, the people falling in behind them, dancing three times round the altar. Then the candle game is played.

Cakes and wine.

Great Rite if possible.

Dances and games.

Winter Solstice
Form circle in usual manner, invoking the Mighty Ones.

The Cauldron of Cerridwen is placed in the circle at the south wreathed with holly, ivy, and mistletoe, with fire lighted within it. There should be no other light except for the candles on the altar and about the circle.

After all are purified, the Moon should be drawn down.

Then the High Priestess stands behind the Cauldron in pentacle position, symbolizing the rebirth of the sun. The people, man and woman alternately, stand round the circle. The Magus stands facing the High Priestess with a bundle of torches, or candles, and the book of words of the incantation. One of the officers stands beside him with a lighted candle, so that he may have light to read by. The people begin to slowly move round the circle sunwise. As each passes him the Magus lights his candle or torch from the fire in the Cauldron, which may be simply a candle, till all have lighted candles or torches. Then the people dance round slowly as he reads the incantation. (A real fire must now be kindled in the Cauldron.)

Queen of the Moon, Queen of the Sun.Queen of the Heavens, Queen of the Stars.

Who ordained to us the child of promise:

It is the Great Mother who gives birth to him,He is the Lord of Life who is born again,
Darkness and tears are set behind,And the star of guidance comes up early.

Golden sun of hill and mountainIllumine the land, illumine the world
Illumine the seas, illumine the rivers,Grief be laid, and joy be raised.

Blessed be the Great MotherWithout beginning, without ending,
To everlasting, to eternity, I O. Evohe, Blessed be."
The dance commences slowly, in rhythm with the chant, all taking up the call “I. O. Blessed be.” The Priestess joins dance and leads them with a quicker rhythm. The cauldron with burning fire is pushed so that the dancers leap or step over it, in couples. Whichever couple is passing it as it goes out, should be well-purified, three times each, and may pay any amusing forfeit as the High Priestess may ordain. Sometimes the cauldron is relighted several times for this purpose.

C.5 The Eightfold Path or Ways. (1957)
1. Meditation or concentration, actually by the firm knowledge that you can and will succeed — forming a clear picture in your mind or your requirements.
2. Trance states, Clairvoyance, Projection of the Astral etc.
3. Drugs, Wine, Incense.
4. Dance, Performing Rites with a purpose.
5. Chants, Spells etc.
6. Blood control (Cords etc), Breath control.
7. Scourge
8. The Great Rite

N.B. The great thing is to combine as many of these paths into the one operation. No 1 must be in all — for if you have no clear picture of what you wish and no certainty you will not succeed — 'tis useless. No 2 can be combined with this easily. Nos 3, 4, and 5 are all good preliminaries — also 6 and 7; but No 3 is dangerous and therefore if possible should be avoided, except for incense, which is harmless if too much is not used. The best combination is Nos. 1, 4, 5 and 7, for small purposes, with no 8 if great force is necessary. Also a combination of 1, 6 and 7 is good if more can not be done; this if properly performed leads to No. 2.

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Gardnerian Traditional Witchcraft -A.4. The Initiation (1949) [Third Degree]

Gardnerian Traditional Witchcraft -A.4. The Initiation (1949)[Third Degree]

[Third Degree]
Magus: “Ere we proceed with this sublime degree, I must beg purification at thy hands.”
High Priestess binds Magus and ties him down to the altar. She circumambulates three times, and scourges Magus with three, seven, nine, and 21 strokes. She then unbinds him and helps him to his feet.
Magus now binds the High Priestess and ties her down to the altar. He circumambulates, proclaiming to the four quarters, “Hear, ye mighty Ones, the twice consecrate and Holy (name), High Priestess and Witch Queen, is properly prepared and will now proceed to erect the Sacred Altar.”
Magus scourges High Priestess with three, seven, nine, and 21 strokes.
Cakes and wine may now be taken [see section A.5].
Magus: “Now I must reveal to you a great Mystery.” [kiss].
Note: if High Priestess has performed this rite before, omit these words.
High Priestess assumes Osiris position.
Magus: “Assist me to erect the Ancient Altar, at which in days past all worshipped, the Great Altar of all things. For in the old times a woman was the Altar. Thus was the altar made and so placed [Priestess lies down in such a way that her vagina is approximately at the center of the circle], and the sacred place was the point within the center of the circle, as we of old times have been taught, that the point within the center is the origin of all things. Therefore should we adore it.” [kiss]
“Therefore, whom we adore, we also invoke, by the power of the lifted lance.” Invokes.
“O circle of stars [kiss], whereof our Father is but the younger brother [kiss],
“Marvel beyond imagination, soul of infinite space, before whom time is ashamed, the mind bewildered and understanding dark, not unto thee may we attain unless thine image be of love [kiss].
“Therefore, by seed and root, and stem and bud and leaf and flower and fruit do we invoke thee, O, Queen of space, O dew of light, O continuous one of the Heavens [kiss].
“Let it be ever thus, that men speak not of Thee as one, but as none, and let them not speak of thee at all, since thou art continuous, for thou art the point within the circle [kiss], which we adore [kiss], the fount of life without which we would not be [kiss].

“And in this way truly are erected the Holy Twin Pillars Boaz and Jachin [kisses breasts]. In beauty and strength were they erected, to the wonder and glory of all men.”

(Eightfold Kiss: 3 points, Lips, 2 Breasts and back to lips; 5 points)

“O Secrets of secrets that art hidden in the being of all lives. Not thee do we adore, for that which adoreth is also thou. Thou art that and That am I [kiss].

“I am the flame that burns in every man, and in the core of every star [kiss].

“I am Life and the giver of Life, yet therefore is the knowledge of me the Knowledge of Death [kiss].

“I am alone, the Lord within ourselves whose name is Mystery of Mysteries [kiss].

“Make open the path of intelligence between us. For these truly are the 5 points of fellowship [on the right appears an illuminated diagram of the point-up triangle above the pentacle, the symbol for the third degree], feet to feet, knee to knee, groin to groin, breast to breast, arms around back, lips to lips, by the Great and Holy Names Abracadabra, Aradia, and Cernunnos.

Magus and High Priestess: “Encourage our hearts, Let thy Light crystallize itself in our blood, fulfilling us of Resurrection, for there is no part of us that is not of the Gods.”

(Exchange Names.)

Closing the Circle
High Priestess Circumambulates, proclaiming, “The twice consecrate High Priestess greets ye Mighty Ones, and dismisseth ye to your pleasant abodes. Hail and Farewell.” She draws the banishing pentacle at each quarter.

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Gardnerian Traditional Witchcraft -A.4. The Initiation (1949)
[First Degree]

Gardnerian Traditional Witchcraft -A.4. The Initiation (1949)[First Degree]

A.4. The Initiation (1949)
[First Degree]

Magus leaves circle by the doorway, goes to Postulant, and says, “Since there is no other brother here, I must be thy sponsor, as well as priest. I am about to give you a warning. If you are still of the same mind, answer it with these words: ‘Perfect Love and Perfect Trust.’”

Placing the point of the sword to the Postulant’s breast, he says, “O thou who standeth on the threshold between the pleasant world of men and the domains of the Dread Lords of the Outer Spaces, hast thou the courage to make the Assay? For I tell thee verily, it were better to rush on my weapon and perish miserably than to make the attempt with fear in thy heart.”

Postulant: “I have two Passwords: Perfect Love and Perfect Trust.”

Magus drops the sword point, saying, “All who approach with perfect love and perfect trust are doubly welcome.”

Going around behind her, he blindfolds her, then putting his left arm around her waist and his right arm around her neck, he pulls her head back, says, "I give you the 3rd password, a Kiss to pass through this dread Door," and pushes her forward with his body, through the doorway and into the circle. Once inside, he releases her saying, “This is the way all are first brought into the circle.”

Magus closes the doorway by drawing the point of the sword across it three times, joining all three circles, saying, “Agla, Azoth, Adonai,” then drawing three pentacles to seal it.

Magus guides Postulant to south of altar, and whispers, “Now there is the Ordeal.” Taking a short piece of cord from the altar, he ties it around her right ankle, saying, “Feet neither bound nor free.” Taking a longer cord, he ties her hands together behind her back, then pulls them up, so that the arms form a triangle, and ties the cord around her neck, leaving the end dangling down in front as a Cable Tow.

With the Cable Tow in his left hand and the sword in his right hand, the Magus leads her sunwise around the circle to the east, where he salutes with the sword and proclaims, “Take heed, O Lords of the Watchtowers of the East, (name),
properly prepared, will be made a Priestess and a Witch."

Magus leads her similarly to the south, west, and north, making the proclamation at each quarter. Next, clasping Postulant around the waist with his left arm, and holding the sword erect in his right hand, he makes her circumambulate three times around the circle with a half-running, half-dancing step. He halts her at the south of the altar, and strikes eleven knells on the bell. He then kneels at her feet, saying, "In other religions the postulant kneels, as the Priests claim supreme power, but in the Art Magical, we are taught to be humble, so we kneel to welcome them and say:

"Blessed be thy feet that have brought thee in these ways." (He kisses her feet.)

"Blessed be thy knees that shall kneel at the sacred altar." (He kisses her knees.)

"Blessed be thy womb, without which we would not be." (He kisses her Organ of Generation.)

"Blessed by thy breasts, formed in beauty and in strength." (He kisses her breasts.)

"Blessed be thy lips, which shall utter the sacred names." (He kisses her lips.)

Take measure thus: height, around forehead, across the heart, and across the genitals.

Magus says, "Be pleased to kneel," and helps her kneel before the altar. He ties the end of the Cable Tow to a ring in the altar, so that the postulant is bent sharply forward, with her head almost touching the floor. He also ties her feet together with the short cord.

Magus strikes three knells on the bell and says, "Art ready to swear that thou wilt always be true to the Art?"

Witch: "I am."

Magus strikes seven knells on the bell and says, "Before ye are sworn, art willing to pass the ordeal and be purified?"

Witch: "I am."

Magus strikes eleven knells on the bell, takes the scourge from the altar, and gives a series of three, seven, nine, and 21 strokes with the scourge across the postulant's buttocks.

Magus says, "Ye have bravely passed the test. Art always ready to help, protect, and defend thy Brothers and Sisters of the Art?"

Witch: "I am."

Magus: "Art armed?"

Witch: "With a knife in my hair."

Magus: "Then on that knife wilt thou swear absolute secrecy?"

Witch: "I will."

Magus: "Then say after me. 'I, (name), in the presence of the Mighty Ones, do of my own will and accord, most solemnly swear that I will ever keep secret and never reveal the secrets of the Art, except it be to a proper person, properly prepared, within a circle such as I am now in. All this I swear by my hopes of a future life, mindful that my measure has been taken, and may my weapons turn against me if I break this my solemn oath.'"

Magus now unbinds her feet, unties the Cable Tow from the altar, removes the blindfold, and helps her up to her feet. Magus says, "I hereby sign thee with the triple sign.

"I consecrate thee with oil." (He anoints her with oil on the womb, the right breast, the left breast, and the womb again.)

"I consecrate thee with wine." (He anoints her with wine in the same pattern.)

"I consecrate thee with my lips" (he kisses her in the same pattern), "Priestess and Witch."

Magus now unbinds her hands and removes the last cord, saying, "Now I Present to thee the Working Tools of a Witch.

"First the Magic Sword. With this, as with the Athame, thou canst form all Magic Circles, dominate, subdue, and punish all rebellious Spirits and Demons, and even persuade the Angels and Geniuses. With this in your hand you are the ruler of the Circle. [Here "kiss" means that the initiate kisses the tool, and the Magus then kisses the Witch being initiated.]"

"Next I present the Athame. This is the true Witch's weapon and has all the powers of the Magic Sword [kiss]."

"Next I present the White-Handled Knife. Its use is to form all instruments used in the Art. It can only be properly used within a Magic Circle [Kiss]."

"Next I present the Wand. Its use is to call up and control certain Angels and geniuses, to whom it would not be mete to use the Magic Sword [Kiss]."

"Next I present the pentacles. These are for the purpose of calling up appropriate Spirits [Kiss]."

"Next I present the Censer of Incense. This is used to encourage and welcome Good Spirits and to banish Evil Spirits.[kiss]"

"Next I present the scourge. This is a sign of power and domination. It is also to cause suffering and purification, for it is written, to learn you must suffer and be purified. Art willing to suffer to learn?"

Witch: "I am."[Kiss]

Magus: "Next, and lastly I present the Cords. They are of use to bind the sigils in the Art, the material basis, and to enforce thy will. Also they are necessary in the oath. I Salute thee in the name of Aradia and Cernunnos, Newly made Priestess and Witch."

Magus strikes seven knells on the bell and kisses Witch again, then circumambulates with her, proclaiming to the four quarters, "Hear, ye Mighty Ones, (name) hath been consecrated Priestess and Witch of the Gods."

(Note, if ceremony ends here, close circle with “I thank ye for attending, and I dismiss ye to your pleasant abodes. Hail
Gardnerian Traditional Witchcraft – A.1. Casting the Circle

The Public Contents of the Book of Shadows

There is really no such thing as the text of the Book of Shadows, because Gardner never bothered to word things the same way twice; whenever he copied something, he simultaneously rewrote it. But this, of course, is the way that an author treats his own original material; it is not how anyone treats authoritative texts preserved from an earlier generation. I have grouped the documents according to the dates when they were written; these dates are accurate to within a year or so, and the point to providing them, of course, is to emphasize that these documents are modern creations, NOT anything preserved from ancient or medieval tradition. Material or comments added to these documents later on I have enclosed in square brackets [these things].

A.1. Casting the Circle (1949)

It is most convenient to mark the circle with chalk, paint or otherwise, to show where it is; but marks on the carpet may be utilized. Furniture may be placed to indicate the bounds. The only circle that matters is the one drawn before every ceremony with either a duly consecrated Magic Sword or an Athame. The circle is usually nine feet in diameter, unless made for some very special purpose. There are two outer circles, each six inches apart, so the third circle has a diameter of eleven feet.

[1] Having chosen a place proper, take the sickle or scimitar of Art or a Witch’s Athame, if thou mayest obtain it, and stick it into the center, then take a cord, and ’twere well to use the Cable Tow for this, and loop it over the Instrument, four and one half feet, and so trace out the circumference of the circle, which must be traced either with the Sword, or the knife with the black hilt, or it be of little avail, but ever leave open a door towards the North. Make in all 3 circles, one within the other, and write names of power between these.

[2] First draw circle with Magic Sword or Athame.

[3] Consecrate Salt and Water: Touch water with Athame, saying, “I exorcise thee, O creature of Water, that thou cast out from Thee all the impurities and uncleannesses of the Spirits of the World of Phantasm, so they may harm me not, in the names of Aradia and Cernunnos.”

[4] Touching Salt with Athame, say, “The Blessings of Aradia and Cernunnos be upon this creature of Salt, and let all malignity and hindrance be cast forth henceforth, and let all good enter herein, for without Thee man cannot live, wherefore I bless thee and invoke thee, that thou mayest aid me.”

[5] Then put the Salt into the water.


[7] Light candles; say, “I exorcise thee, O Creature of Fire, that every kind of Phantasm may retire from thee, and be unable to harm or deceive in any way, in the names of Aradia and Cernunnos.”

[8] Caution initiate (if any); warn companions; enter circle and close doors with 3 pentagrams.

[9] Proclaim object of working

[10] Circumambulate 3 times or more before commencing work.

[11] Summon: “I summon, stir, and Call thee up, thou Mighty Ones of the East, South, West, and North.” Salute and draw pentacle with Magic Sword or Athame, the first stroke being from the top down to the left.

Can We Connect to Deities of the Opposite Gender?
Can We Connect to Deities of the Opposite Gender?

By Patti Wigington

About.com   Paganism/Wicca

Question: Can We Connect to Deities of the Opposite Gender?
A reader writes in asking, “I read that people can’t connect to a deity of the opposite gender as easily as they can connect to deity of the same gender. Does this mean that one gender can’t be as spiritual as another? Or does it mean that the god and goddess are not equal?”

Answer: I'm not sure where you read this information, but my opinion is that it’s patently false, for a couple of reasons. Actually, let’s break your question down a bit, because it's multifaceted.

Your first question is, “Can a person connect to a deity of the opposite gender as easily as they can one of the same gender?” Yes, absolutely. You'll meet many women who honor a male deity, and plenty of men who follow a female one. I don’t think it's a question so much of “which is easier,” but of “which deity reaches out to us.”

As to whether one gender is more spiritual than another, it goes without saying that anyone can be a spiritual person, in any degree, regardless of gender. That having been said, you'll find that among the Pagan community there are far more women than men, but that's not because women are more spiritual. It's because Paganism embraces the feminine as equal to the masculine — something that's lacking in a lot of monotheistic religions — and so more women tend to be drawn to Pagan paths.

As to whether the “god and goddess” are equal, that's a bit more complex to answer. In some Pagan belief systems, there is simply a god and goddess, and they are nameless and equal. In other systems, the god may be a consort of the goddess, and she takes the higher seat, superior to her male counterpart. However, many Pagan traditions — those that identify as specifically polytheistic — don't hold to the "all gods are one" notion, and in these paths the gods and goddesses have individual names and aspects. In such cases, it's not a question of equality, but of who the practitioner has chosen to honor. Let's say you follow a Celtic path, and you personally honor Brighid. Does that make her better than, or superior to Cernunnos or Lugh? No — it simply means that she is the deity you connect with best.

The bottom line is that if you feel a connection to a deity — whether a male or female one — be thankful that you've had the experience. Think about why that particular deity has selected you, and how you can honor him or her in a way that is appropriate. After all, we don't choose the gods — they choose us.
### January 2019

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### Moon Phases for January

- **New moon**: January 7, 2019, 07:29 PM
- **First quarter**: January 14, 2019, 12:46 AM
- **Full moon**: January 20, 2019, 11:17 PM
- **Last quarter**: January 27, 2019, 03:12 PM

### Moon Names for January
MOON NAMES FOR JANUARY

Winter Moon
Cold Moon
Cooking Moon
Quiet Moon
Wolf Moon
Ice Moon
Old Moon

OUR SABBATS

The Sabbats

Northern Hemisphere

Imbolc – Feb. 2
Ostara – Mar. 21/22
Beltane – Apr. 30/May 1
Litha – June 21/22
Lammas – Jul. 31/Aug. 1
Mabon – Sept. 21/22
Samhain – Oct. 31
Yule – Dec. 21/22

Southern Hemisphere Dates

Imbolc – August 1st
Ostara – September 21st/22nd
Beltane – Oct 31st/Nov 1st
Litha – Dec 21st/22nd
Lammas – Feb 1st/2nd
Mabon – March 21st
Samhain – April 30th/May 1st
Yule – June 21st

OUR NEXT SABBAT (N.H.)

NEXT SABBAT (S.H.)
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