

# WITCHTOWER

Yule 07/Imbolc 08

Vol 4 Issue 2

**Practice the ancient art  
of Smudging**



**have you encountered any  
lost souls?**

**The Pagan Network Magazine**

# Witchtower

Vol 4 Issue 2

Yule 07/Imbolc 08

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# Editorial

Welcome to the Yule/Imbolc issue.

First I would like to thank Stilly for his efforts with the previous issue. Unfortunately Stilly has resigned from being Editor after one issue due to time constraints, so from the Ostara/Beltane issue we will be introducing you to a new editorial team, consisting of myself, Andy Norfolk and Beith-ann. We will also be bringing a new look to the magazine!

In this issue to keep you warm during the chill months ahead, we have instructions on how to make scented candles, which will set the scene perfectly whilst you sit down and tuck into the tasty winter pie and yule log from our recipes.

If you want to get out and about try a trip to the cinema to see Stardust, our film review gives you the low down. Or a visit to Castle Rising Castle, but remember to wrap up warm.

As Yule is the time to celebrate why not try the Berengaria Order of Druids Winter Solstice Ceremony, or check out other festivals that are happening around the world in our Festivals of the year article.

But whatever way you choose to celebrate the season, Pagan Network wishes you all the very best for the coming year.

Blessed Be

*Twilightgirl*  
*Witchtower Editor*



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## BAILEY'S IRISH CREAM TRUFFLES

### Ingredients:

1/4 cup Bailey's Irish Cream  
 1 Tablespoon Butter  
 12 oz semisweet chocolate pieces  
 2 egg yolks  
 1/4 cup Heavy Cream

### Directions:

In a heat proof bowl slowly melt the following together over a low heat - chocolate pieces, Bailey's Irish Cream and the heavy cream.

Whisk in egg yolks, until the mixture starts to thicken. Then whisk in the butter.

Refrigerate for several hours until firm. Then role the mixture into small balls and finish off by rolling in powdered sugar or cocoa.



# Berengaria Order of Druids Ceremony - Winter Solstice

By Sarah Rooke, Archdruidess

On an altar let there be a phial of anointing oil, a chalice of water, a salver of salt, burning incense, three lighted candles, a rock or crystal, some flowers, a wand and or athame, a sword or bat'leth (if possible), bread and wine/fruit juice and a container of herbs. Druids in white or pastel, or Druidic/Celtic robes

## Opening Ceremony

Celebrant: Before I begin, am I ready to start this ceremony?

Celebrant: I am

Celebrant: (Takes sword or wand in the air, going round in a circle) I conjure thee oh circle of power, that thou may be a meeting place of love, joy and truth, a shield against all wickedness and evil, a container and a condenser of all the power that we shall raise within thee. A rampart and a protection. Until the time when the sky falls above our heads, or the sea rises up and smothers us, or the earth opens her maw and swallows us, in the holy names of the gods and goddesses that we worship, I do consecrate and bless thee

Celebrant: The earth is blessed

Celebrant holding a container of salt water, walks round the circle, sprinkling on floor saying:

Earth and water were you cast, let no adverse purpose past. Be in complete accord with we, as is our will so mote it be

Celebrant holding burning incense, walks around circle, wafting the scent everywhere saying:

Air and fire harken now to our desire, awaken the sleeper deep within, let no evil enter in. Be in complete accord with we, as is our will so mote it be

Celebrant (at East): There is peace in the East

Celebrant (at South): There is peace in the South

Celebrant (at West): There is peace in the West

Celebrant (at North): There is peace in the North

Celebrant (standing in centre): There is peace throughout the entire land

Celebrant: Holds athame/wand up and in a sweeping circle points it down saying:

The Earth our mother lies at our feet, the sky above protects us. This circle is now complete, and the ceremony may now commence

## The Main Ceremony

Celebrant: I stand before the Sacred Grove of Minbar of the Berengaria Order of Druids and to the Guardians, Ancestors, and Spirits of this Place. I declare my intent, I am grey, I stand between the candle and the star. We are grey, we stand between the darkness and the light

Celebrant: Alban Arthuran, the Light of Arthur, is the time of the Winter Solstice in the Druidic Wheel of the Year. It is the time when the nights are long and the days are short. In ancient times, it was believed that the Sun was swallowed up by the Earth Mother and was then conceived and reborn on the same day, as the Mabon, or Golden Child. In modern times, this time of year is celebrated as Christmas to acknowledge the Birth of Christ. In Egyptian mythology, it is also the time that Osiris was said to be enclosed within the tamarisk tree.

Celebrant: In the legends, King Arthur was delivered on a boat upstream to the Isle of Avalon with the Three Queens in mourning. His sword Excalibur had already been thrown back to the Lady of the Lake for safe-keeping by Sir Bedivere. His death was at the hands of Mordred, son of Morgana le Fey, the Enchantress. But such as legends are, King Arthur is also said to sleep in a cave somewhere still with the Knights of the Round Table, which was designed by Merlin, the Magician. There they wait to be awoken at the time when the Land of Albion, or Britain, needs them most in defending this Emerald Isle set in Sapphire Sea.

Celebrant: At this time of year, Queen Morgana le Fey claims back what is Hers unto herself and gives birth to a new child. For She is the Queen of Death and Rebirth. She is feared as the Dark Goddess, but Death and Rebirth are all natural processes. Life is a process, not a state. Nothing is static, but it only changes its form in the Cycle of the Universe. Thus She brings forth initiation to those who seek it to look beyond what is visible.

Celebrant: In the Minbari tradition, there is a ceremony for Rebirth and Initiation. There is also the Triluminary, a gift from Valen, which brings forth change and transformation by means of the chrysalis that cocoons us for a certain period of time, until the process is completed and we emerge again, reborn.

Celebrant: With Order plunging into Chaos and Chaos plunging into Order, we don't know what is what anymore! We have entered the Abyss, as war and technology, corruption and pollution is rife, as we start the Dawn of the Third Age of Mankind and the Age of Aquarius. We wonder who can help us in our darkest hour of need.

Celebrant: However, let it be known that Father Time grows old and weak at Alban Arthuan, the Winter Solstice. He is consumed by the Mother at places like Stonehenge and in Newgrange, and is Reborn on the same day as Her Newly Born Son. Thus we have comfort and assurance that today the nights start to get short and the days longer again. The Golden Child is with us once again

Celebrant takes time to meditate and reflect on this mystery, reflecting in ones own life and at this special time of the year.

Celebrant (offering incense): We look at Queen Morgana le Fey and see that the Dark Goddess, the Enchantress, is no more! She has become instead her sister, the Lady of the Lake! Her dress shimmers of the purest white with the iridescence of gold and silver. She is now the Goddess of Light, returned and brought back to us at this time of year (Celebrant visualises the Dark Queen Morgana le Fey throwing off her dark robes to reveal the shining dress underneath as Lady of the Lake)

Celebrant: Now I see! King Arthur stands besides Her full of Youth and vitality! He has returned from the Isle of Avalon reborn, ready to defend and the protect those in need of his help in the Land of Albion. The Goddess's son is with us again, brought forth as the Golden One! The Light of Arthur is Here with us Now, forever!

Celebrant: May the Goddesses and Gods bestow their gifts of joy and love to all in peace and harmony.

A path working or meditation in the celebrants chosen path may follow. Celebrant may seek to commune with the Gods and Goddesses of their tradition.

Celebrant: I give thanks to the Guardians, Ancestors and Spirits of the Place for the Inspiration, Originality, and Imagination that has been bestowed on me today.

Celebrant holds out platter of bread, with wand/athame makes pentagram to bless it

I hereby bless this in the name of the Gods and Goddesses

Celebrant holds out chalice of wine, with wand/athame makes pentagram to bless it

I hereby bless this in the name of the Gods and Goddesses.

After partaking of bread and wine, celebrant intones druidic chant of Awen three times:

Awen, Awen, Awen

Celebrant: I shall now recite the Druids Prayer, Grant oh God/Goddess, thy protection, and in protection, strength. And in strength, understanding, and in understanding, knowledge. And in knowledge, the knowledge of justice, and in the knowledge of justice, the love of it. And in the love of it, the love of all existence. And in the love of all existence, the love of god and goddess and all goodness

Celebrant: I shall now say the Druids Oath, We swear, by peace and love to stand, heart to heart and hand in hand, mark oh spirit and hear us now, confirming this our sacred vow.

Celebrant may like to offer their own poems, dancing or songs here, and also any special prayers or thoughts at this time as they feel appropriate

### Closing Ceremony

Celebrant: As is tradition, I raise my hands in the air, sending out thoughts of peace and harmony to all things and beings, and any projects I have in mind

Celebrant: My ceremony completed, I close this circle so I may return to everyday life. But first i thank the Guardians, Ancestors and Spirits of the Place.

Turns to East: There is peace in the East

Turns to South: There is peace in the South

Turns to West: There is peace in the West

Turns to North: There is peace in the North

Standing in centre: There is peace throughout the entire land

Celebrant: In the Name of the Gods and Goddesses that I worship, I send blessings out to the cosmos and the soma of our Universe, and all life forms, things and beings, remembering that the truth is out there! We also give thanks to the Gods and Goddesses for the love, beauty and truth that surrounds us now and forever. May we go forth with the Divine Blessing. Live Long and Prosper. May the Force Be With Us! Happy Winter Solstice!

Celebrant: Merry meet, merry part, and merry meet again.

*Note: This a solo use ceremony that can be performed alone by oneself or with others*

## **Subscriptions Options for Web Members**

All full members receive access to a PDF version of the Witchtower Magazine on its release date as part of their membership (and a printed version once funding has been secured in the future). However, web members can only access the free PDF version of the magazine after a significant time period has passed, and by this time a lot of the information in the magazine is out of date...

So, if you would like to receive a PDF version of the magazine on its day of release, without having to become a full member, you can subscribe to the magazine.

The cost of subscription for the PDF version of the magazine is either £1 per PDF issue or £4 for one years worth of PDF issues as released. When funding is available for the printed issue, subscribers can pay £2.00 an issue or £8 a year. Otherwise the magazine (when printed) can be bought at anytime for £2.50 if you don't subscribe.

If you would like to subscribe to the magazine please email the [witchtower@gmail.com](mailto:witchtower@gmail.com) and we will provide you with payment information.

# The 12th Halloween Festival

This was my first real Pagan gathering and I was a bit apprehensive about how I was going to fit in, nice thing was I shouldn't have worried as I was made to feel welcome the moment I walked through the door. However I did feel slightly underdressed as the range of costumes on display was fantastic and I was dressed in an England T shirt and jeans.

The range of stalls was excellent and I'm glad I only took the amount of money I did otherwise my Bank manager and my wife would be having a fit.

After finding my way to the Pentacle stall I managed to find Scorch selling her wares (pictured left with Singe and Maria) and then made my way to the bar where there was a range of rather nice alcoholic



drinks, I managed to procure one of these beverages, just in the course of research. A job that needed repeating a number of times throughout the afternoon just to enable me to check the quality of the barrel.

Feeling suitably refreshed I made my way to the Main hall where there were yet more stalls and more people after my hard earned cash. The great thing about this was there was plenty of space for all the stalls to be laid out without the feeling of it being cramped. The diversity of the stalls overall was extremely good with everything from tools and clothes to books and jewellery.

On stage was Barking Bateria who were extremely good and played a mixture of samba, drumming, dancing and contemporary music. After listen-



ing to their set I had another wander around and chatted to a number of people who all felt that the event was extremely good and well worth the money.

After a chat with Jon and another couple of drinks I watched Khantra (pictured below) and these I could



have listened to all day with their mix of ritual, ceremony. They started off with a procession through the venue before taking up their place on stage. I found the whole set extremely moving and well worth listening to.

Unfortunately I managed to miss the fashion show which by all accounts was extremely good, so after another chat with Jon I headed to the station feeling a lot lighter in the pocket and a little merry. But over all I enjoyed myself immensely and well worth the £13 entrance fee and I can't wait for the Beltane Bash next year, which will be held at the Conway Hall, Holborn.

I hope to see you all there next year.

By Adrian Stillwell (aka Stilly)

# Castle Rising Castle

An interesting castle to pay a visit to is Castle Rising Castle. This castle was built around 1140 for William D'Albini II to celebrate his marriage to Alice of Louvain, the widow of King Henry I. Castle Rising was held by the Montalt family until 1331 after the D'Albini line died off in 1243. Castle Rising is most well known because of Queen Isabella. She was the wife of Edward II who was murdered at Berkeley Castle in 1327. Queen Isabella was implicated in the murder of her husband but was never tried for the murder; instead she was banished for the next 30 years to Castle Rising Castle. When Queen Isabella died in 1358, Castle Rising Castle passed onto Edward the Black Prince, and in 1544 King Henry VIII granted the castle to the Howard family who have retained it to this day.



The castle still has much of its ornate Norman architecture and is quite an impressive structure. Thirteen acres of earthworks surround the Castle. The Castle consists of a gatehouse in the east, although this is mostly in ruins with the upper level completely gone. Also to see is the Great Tower, and the Inner Bailey which has the foundations of an 11th century Norman chapel at the north end. A chapel that was built prior to the keep was replaced during the 12th century during the construction of the present castle. The great hall is on the first floor and there is an impressive staircase leading to the first floor entrance.

It is thought that at one time Castle Rising Castle must have been accessible from the sea, as an early 18th century painting of the castle shows ships in the background.

If you want to take a visit to Castle Rising Castle, it is located in the village centre, off Lynn Road, Norfolk - 4 miles north-east of King's Lynn, on the A148. The site is owned by English Heritage and is open daily, April to October 10:00-6:00pm, Wednesday to Sunday November to March 10:00-4:00pm. There is also a car park.

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## Tasty Winter Pie

### Ingredients

500g potatoes  
500g cauliflower  
500g swede  
500g carrots  
1 tsp marmite  
25g oatmeal  
4 spring onions  
750g potatoes  
25g cheese



### Directions

1. Cut the following vegetables into medium pieces and boil in salted water - 500g of potatoes, cauliflower, swede and carrots
2. Strain the vegetables, and save 200ml of cooking water.
3. Arrange the cooked vegetables in a dish.
4. Add the marmite and oatmeal to the vegetable water and boil until thickened.
5. Pour the thickened liquid over the vegetables.
6. Add the chopped spring onions.
7. Boil and mash the remaining 750g of potatoes.
8. Top the pie with mashed potato and a little grated cheese.
9. Heat the pie in a moderately hot oven until golden brown (approximately 1 hour).
10. Serve with brown gravy.



# THE PIXIES' REVENGE

ON the borders of Dartmoor, in days of yore, there lived a rich old farmer, in one of the fields near whose house, stood a very curious object, a large moor-stone rock, shaped by nature so much like an ancient Gothic church with a tower, that it was known among the country people for miles round by the name of "The Pixies' Church."

It was also encompassed by a Pixy ring; and many old persons declared that ever since they could remember, if you placed your ear close to the rock on a Sunday, you could hear a small tinkling sound, resembling the church bells at Tavistock, and usually at the very time they were ringing to warn the good people of that town for the morning service.

Well, it so happened, that the farmer wanted stones, to make the wall of some additional buildings to his house; and the "Church-rock" being near, he bethought him how much time, trouble, and expense would be saved, by making the granite of the tower supply his need. But when he made known his intentions to his workmen, they stood aghast with dread. One and all did they declare that they would have no hand in the matter. What! dare to strike off even a bit of a stone from the Pixies' church! they would not do such a thing for the weight of the whole rock in gold. It would be sure to bring down the vengeance of the whole band of Pixies upon them; they had scarcely ever ploughed up or disturbed a Pixy ring, but they were sure to suffer for it, by pains in the bones, cramps, and rheumatics; and as to touching the rock, they dared not do it for their lives.

Finding that he could do nothing with his men, the old farmer, being as stout and sturdy as he was obstinate, determined to work himself, and to make his sons help him. And so, in good earnest, they began the work of destruction; and block after block was removed from the musical tower. But this deed of mischief and spoliation was not done without some marks of anger, and even of suffering, from the invisible little beings thus disturbed in their favourite haunts. Low and piercing shrieks were constantly heard from the rock; and the masons (those who had refused to help to take the stones from such a quarry), whilst engaged in raising the building, were terribly troubled with cramps, and felt every night, when they lay down to rest, as if pins were running into their flesh, so that they were heartily glad when the work was completed.

But now began the Pixies' revenge upon the man who had been at the head of thus offending them. One morning, when the old farmer came down into the kitchen, he found a

heap of ashes on the hearth, within the ample space of the chimney. It looked absolutely as if there had been a bonfire made of a whole rick of wood; and, on going into the wood-yard, he found the better part of his rick, more especially all the great logs that he had been saving up for the Christmas week, gone. He next proceeded to the cow-house. It was in the depth of Winter; and there he was struck with horror on beholding his finest, fattest, and most favourite cow, the very queen of cows for grace and beauty, standing shivering and shaking, reduced to a living skeleton; her eyes staring out of her head, and her bones scarcely covered with skin. What a sight! "The Pixies have pity on me," exclaimed the old man; "for truly do I fear this is their work." On the two following mornings it was just the same thing--a heap of ashes on the hearth, and now a fat ox reduced to a living skeleton! At length the old farmer plucked up courage, and determined that, on the next night, he would watch and find out the mystery.

He effected his purpose by concealing himself in a hollow place in the wall of the kitchen, called the smuggler's hole; for, if fame did him no wrong, the old fellow was said, now and then, to do business in an unlawful way. Well, there was he concealed. Exactly as the clock struck twelve, he heard a noise something like the humming of bees at the kitchen door; and directly after perceived a little creature, very diminutive, but shaped like a human being, come forth through the key-hole.

Immediately Friskey (for such, it seemed, was the name of this Pixy) took down from a nail, where it hung near the door, the ponderous key (the weight of which was almost too much for him), and with it, at length, the young gentleman managed to unlock the door.

To his utter amazement, what should the old farmer next see, but one of his fine fat oxen driven in by myriads of little creatures; some sitting on the animal's back, others pulling him by the ears, a few swinging on his tail, and a couple of rogues, one perched on the tip of either horn, amusing themselves by turning about, in their antics, like the weather-cocks on the tops of the pinnacles of Tavistock church.

This Pixy progeny, though numerous, were by no means very handsome. The tallest of them was (said the old gossip, the narrator of this most wonderful history) not higher than her kitchen candle-stick; that was, about six inches from crown to toe;

and the miniature Pixies, or dwarfs among them, were scarcely half so tall. They looked, added this observing old dame, for all the world like little stoats, standing on their hinder legs. They had fierce black eyes, large mouths, and red fiery tongues, flashing and shining like pen-knives, as they thrust them out.

This band of little imps, who seemed to be of no very gentle or amiable nature, soon drove the poor ox near the kitchen chimney. Then, urchins though they were, they threw him down in a minute; all hands set to work and fairly skinned him, being careful in so doing not to break the hide. Whilst this operation was going on, another party of these diminutive monsters (if so they may be called) busied themselves in bringing in great logs of wood. It was truly wonderful to see such little creatures capable, by their numbers, of removing such loads. The logs were disposed upon the hearth. One of the Pixies then breathed upon them, and immediately they kindled into a flame.

Friskey next clapped his tiny hands, and forthwith three obedient Pixies appeared, each mounted and sitting between the prongs of a pitchfork turned upwards, and so they glided onward towards the fire. The pitchforks stopped of themselves, and then the urchins dismounted; and one putting his fork into the nose of the poor ox, whilst the other did the same to his rump, and the third poked at his side, they had him up in a trice, and contrived to suspend him ready for roasting before the fire. And then they all set to and whirled and turned him backwards and forwards and round about like so many mad turnspits, and basted him with the cook's ladle and with all the butter and cream that they could steal from the dairy; for Pixies are very good cooks, and know that meat is never delicate or tender unless basted with care. The roasting was soon finished; for a fire kindled by such means is strong, swift, and subtle in its operations.

And then, exactly while the old farmer in his hiding hole could count seven, three times was the ox lifted up and three times again let down, before it was transferred to the large kitchen table. This done, one little wretch, far more ugly than all the rest, with something bright and sparkling about his brows (the form of which the farmer could not exactly make out), stamped with his tiny feet, and bade the whole band to the feast. In another moment, out flew a thousand little knives, each in shape resembling a cutlass, and each Pixy



fell to "tooth and nail," on the good cheer, cutting and carving and helping himself. They all seemed highly to enjoy their supper, and chatted and talked as fast as they ate in a sort of squeak very like the squeak of mice in a corner. These little wretches contrived in a few minutes, to devour fat and lean, and every part of the ox except the brain, the eyes, and bones and sinews. The bones, however, were picked quite clean, and looked to the wondering farmer, to be as white as drifted snow. They were then cast under the table.

But O how the old man did tremble and quake with fear when he saw that one of the small bones of the beast had fallen near the entrance of the hole in the wall, where he lay concealed. He had, however, courage and presence of mind sufficient to stretch out his hand and catch up this small bone. He then shut to the little softly-sliding panel that formed a sort of door to the entrance of his secret retreat; for he was so overcome with terror that he could not bear any longer to behold such a scene of mischief, and could hardly suppress his groans for the loss of his favourite ox. However, he could not forbear, now and then, taking a peep at what was still going on.

Presently he perceived the Pixy company set to dancing and capering like mad things; and this they did in a ring, holding each other by the hand, and making a humming noise like a tune (though a very wild and strange one) which was only interrupted by the mouselike squeak and a sort of chuckling, for that was their manner of mirth and laughter. After they were pretty well tired with their sports, the little Pixy who looked more old and ugly than all the rest, gave a sharp shrill cry, and immediately all the party began to collect the scattered bones, and to put them together with wonderful ease and precision, fastening them with ligatures and sinews. The little creatures, however, in building up the ox, missed the small bone, and appeared greatly alarmed lest it should bring upon them the anger of their king. But after consulting together, they seemed to form a plan to conceal it from him pretty readily.

They next laid out the skeleton of the ox, as clean and as perfect as if they had been doing it to oblige any Surgeon Hunter, or Professor Owen, for their schools of anatomy. They then took the horns and the hoofs (which they removed before supper) with very great care; and, lastly, drew the skin over the bones with admirable dexterity. It went on without pulling, for there was no flesh left to create the slightest difficulty.

This finished, once more all joined hands, made a ring, and danced three several times round the ox; and, lastly, all united in uttering one small shrill piercing cry. This was repeated thrice more, "and thrice again," as the witches say in the play of Macbeth, "to make up nine." Several

of them then climbed upon the creature's back, as nimbly as young cats, and placed themselves about the head, and seemed to breathe and utter sounds in the mouth and ears.

All these rites being accomplished, the leader among the Pixies took several pieces of birch from a broom in the kitchen, and, making one after his own fashion, proceeded to rub down the ox, from the tip of his nose to the end of his tail. Whereupon the animal began slowly to re-animate. First he opened one eye, and then another; shook his ears, and rolled out his tongue; and then he gave such a sudden whisk with his tail, that he tumbled off from it a dozen or two of Pixies who were amusing themselves by hanging upon it, as ship-boys do upon a rope; and, lastly, he gave such a bellow, that it even startled the old farmer in his hole. Their sport for the night being accomplished, and fearing the ox, with his bellowing, would disturb the house, the Pixy tribe proceeded to drive the poor beast towards the door; but they could not do even this like other creatures, for they did it by teasing and pinching him in a very wanton manner. And then it was found, that, for want of the small missing bone, the animal limped terribly, and went lame on one leg. They all, however, got out, much in the same way that they got in. Friskey staid behind, to lock the door and hang up the key, and then bobbed through the key-hole after the others.

And now, my young friends, you want to know what became of the old man; and I'll tell you. As soon as all was quiet, he crept out of his smuggling-hole, and went to bed, terribly frightened; but could not get a wink of sleep all the night for thinking of the Pixies. As soon as it was day, he got up, and went straight to the ox-house; and there he found his poor skeleton beast, halting on one leg. Now, there was a strange kind of old woman lived near him, who was called old Joan, the witch; but, though he consulted her upon the case, it seemed that she could do nothing for him, but rather inclined to favour the Pixies; very probably they were her personal friends. However, being hard pressed to give advice, she told the farmer to go to a conjuror, known by the name of the White Wizard of Exeter; a little, short, funny old man, who was very formidable when he chose to use his power over witches and pixies, and little devils of all kinds and degrees.

The farmer did go to Exeter, and related to the White Wizard all that had happened. How he took down the tower of the Pixy church, and broke it up for stones for his building, and every thing which had befallen him; and all that he had both seen and heard with his own eyes and ears. The White Wizard thought the affair a very bad one; but not altogether hopeless. He counselled the farmer to go home, pull down his new building, carry back all the

stones to where he had taken them from, put them down on the same spot, but not to attempt to do anything more to them. Although grieved, and vexed to think he must be at so great a loss as all this implied, yet the old man obeyed. Great was his surprise when, on going out the next morning, he found the Pixy church and tower built up again, exactly as it was before, and not a stone out of its place.

But, alas! after he had first disturbed the Pixy tower, nothing went well with him; for, though it had been built up again, he moped about in low spirits, which he could not overcome, and got as lean and as miserable as one of his poor skeleton oxen. All this the old farmer related to the parson of the parish, and said that he made the confession on purpose to ease his conscience before he died, which he did soon after.

Now this very sad and disastrous tale was, for a long period, the subject of narrative at Christmas and Michaelmas eves, over the hot pies and the white ale, also made hot, with the addition of spice, eggs, and sugar, in all the villages bordering on Dartmoor. It was related as a warning both to young and old, never to meddle with, or to destroy, any Pixy rocks, houses or buildings, or rings of any kind or description, as these little Pixy beings, though sometimes of service where they take a fancy, are, nevertheless, spiteful and revengeful in their nature, and will requite an offence with tenfold injury, be it what it may.

by Anna Eliza Bray (1854)

# Classifieds

## Black Cats and Broomsticks

(online only)  
18 Berry Edge Road, Consett, County Durham, DH8 5DS  
<http://www.blackcatsandbroomsticks.co.uk/>

## Halcyon Daze

55 Wellfield Road, Roath, Cardiff, CF24 3PA Tel: 02920 454432  
<http://www.halcyon-daze.biz/>

## Halcyon Daze (The little shop of calm)

1 Westgate, Cowbridge, Vale of Glamorgan Tel: 01446 771166

## Hippypottermouse

The Corn Exchange, Call Lane, Leeds, LS1 7BR  
<http://www.hippypottermouse.co.uk/>

## Madeline Rose

121 Kirby Road, Leicester, LE3 6BE  
Tel: 0116 2536320

## Moonshadows Realm (online only)

<http://www.moonshadows-realm.co.uk/>

## Opal Moon

De Courceys Arcade/Cresswell Lane, Glasgow, Lanarkshire,  
G12 8AA  
Tel: 0141 3386010

## Pentacle Magazine

<http://www.pentaclemagazine.org>

## The Gem Tree

Ground Floor, Indoor Market, Leicester, LE1 5HG  
(They are open Tuesday to Saturday 9-5)  
<http://www.thegemtree.com/>

## The Heathen Peddler

<http://www.heathenpeddler.co.uk/>

## The Magik Thread

29 High Road, Nottingham, NG9 4AF  
Tel: 0115 9490673 or 0115 9394777  
<http://www.themagikthread.co.uk/>

## The Witch Path (online only)

<http://www.thewitchpath.shop.co.uk/>

## Witchcraft Ltd

10 Benedict street, Glastonbury, BA6 9EX  
<http://www.witchcraftshop.co.uk/>

## How to Advertise in the Witchtower

With the Witchtower magazine being downloaded by hundreds of our members on each occasion, what better way is there to advertise any items for sale, your shop, course, magazine, or website?

We have recently reviewed our advertising rates and plan on opening a classified section shortly in addition to our normal standard adverts. So if you would like to take advantage of our great advertising rates please contact Melanie (aka Twilightgirl) at the [witchtower@gmail.com](mailto:witchtower@gmail.com) to discuss your needs.

The discounted rates shown below are for shops who decide to join the Full Members Discount Scheme.

### Standard Advert Size

	Standard Rate	Discounted Rate
<b>6cm x 4cm text box</b>	£3.00	£1.50
<b>Half page</b>	£10.00	£5.50
<b>Full page</b>	£15.00	£7.50
<b>Inside Back Cover</b>	£20.00	£10.00
<b>Back Cover (full colour)</b>	£30.00	£15.00

### Classified Adverts

To advertise in the following sections:

**Sales & Swaps, Moots or Websites** you can do so for a maximum of 30 words/numbers. The cost of this is £1.00 per issue. You can pay in advance for one years worth of advertising (4 issues) for £4.00

**Shops, Courses or Magazines** you can do so for a maximum of 50 words/numbers. The cost of this advert per issue is £2.00 plus 10p per word after the maximum 50.

Please note that Pagan Network does not accept responsibility for advertisers. Please use your own judgement and if in doubt contact the advertiser first before handing over any money. Pagan Network can also not accept responsibility for the content of websites.

# Yule Log



**Ingredients - Sponge Cake**

- 155 g (5 oz.) granulated sugar
- 5 eggs
- 155 g (5 oz.) flour
- 45 g (3 tbsp.) butter
- 1 packet vanilla sugar
- 15 g (1 tbsp.) butter for the pan

**Ingredients - Vanilla Filling**

- 1/2 pint whipped cream
- 2 tablespoons icing (confectioners') sugar
- 1 teaspoon vanilla

**Directions - Sponge Cake**

1. Break the eggs into a large bowl and add the sugar. Beat until the mixture becomes light and fluffy.
2. Sift the flour over the sugar-egg mixture and then fold in. Gently melt the butter, skimming off the white froth and then add the vanilla sugar and warm butter into the mixture.
3. Cover a jelly roll pan with greased or waxed paper. Spread the mixture evenly and bake at 220° C (425° F) for 8 to 10 minutes.
4. Remove from oven and turn out onto a tea towel that has been sprinkled generously with icing sugar. Remove the waxed paper.
5. Begin at the narrow end, and roll up the cake and the tea towel together. Allow to cool.

**Directions - The Filling**

1. Whip cream until you can form soft peaks. Stir in icing sugar and vanilla and whip until stiff.
2. Unroll the cake when cool, and spread the top with the whip cream. Then re-roll, without the towel. Trip a thin slice off of each end of the roll to make them even.

**Directions - Decoration**

You can decorate the log with icing sugar or you can leave it plain and add a sprig of holly.

## Lunar Calendar 2008

New Moon	Waxing Moon	Full Moon	Waning Moon
8 Jan	15 Jan	22 Jan	30 Jan
7 Feb	14 Feb	21 Feb	29 Feb
7 March	14 March	21 March	29 March
6 April	12 April	20 April	28 April
5 May	12 May	20 May	28 May
3 June	10 June	18 June	26 June
3 July	10 July	18 July	25 July
1 Aug	8 Aug	16 Aug	23 Aug
30 Aug	7 Sept	15 Sept	22 Sept
29 Sept	7 Oct	14 Oct	21 Oct
28 Oct	6 Nov	13 Nov	19 Nov
27 Nov	5 Dec	12 Dec	19 Dec
27 Dec			



# Continuing our series with the Ghostbusters UK team we explore

*This is one of many cases from our archives.....*

Thomas, an intelligent young man in his thirties, supplements his living by taking parties of visitors around the City of York on a well-publicised 'Ghost Walk'. He shows them the local places that are reputed to be haunted by numerous ghosts, spectres, and assorted eponymous entities. He sought out Ghostbusters UK after an interesting lecture on the Paranormal that we attended, beginning as many people do, with the idea that we might think him mad!

He is very knowledgeable and enthusiastic about the local history, and certainly does not appear to be the type of character who would be spooked easily. It is no contradiction in terms to say that he is also very interested in the supernatural. He prides himself that his Ghost Walks are never exaggerated or enhanced in any way, so that anything that may be witnessed at any time is completely spontaneous, and before setting out he advises visitors that they may see or otherwise experience something out of the ordinary.

One of the places he visits is the site of the old workhouse in Bootham. He tells the story of the owner of the workhouse who, around 1849, was paid per head for every child who lived there under his auspices, and when a child died, as they frequently did, their bodies were removed and buried in graves for the poor set-aside for this purpose, it also meant that he no longer received payment for that unfortunate child. He found the arrangement did not at all suit his purse, so he decided to hide the bodies within the building so as not to deplete his takings. This scheme worked well for some years, but eventually guilt and disease took its toll, and in 1855 the workhouse was closed and the rapacious owner ended his days in York asylum for the insane. There he confessed to having hidden thirteen small bodies beneath the floorboards. However when a group of locals finally searched and

## TRULY LOST SOULS

ransacked the building, they discovered only ten of the bodies: three of the poor unfortunate little bundles were never found.

There is a new development there now, and it is reputed that ghosts and apparitions have been seen in the area actually causing people to leave their homes.

Thomas told me how on an occasion some five years ago, he was standing one night telling this story to a group of spiritualists. One member of the group interrupted him, saying that there was at that moment a little girl standing behind him. The child was described as being about seven years old and was wearing neither socks nor shoes.

The lady went on to say she was wearing a long, dirty, blue dress and that she had a black shawl tied around her neck. She also had very long blond hair, which was wet and bedraggled, as if she were standing in the rain.

She went on to say that every time Thomas mentioned either the workhouse or the workhouse master by name the child nodded her head. Thomas himself felt nothing unusual, nor did he see any sight of the sad little apparition himself, and nothing was observed by any of the other visitors, all of whom were disappointed at not having a 'sighting.'

Thomas continued telling me his strange story, saying that he used to take the same route every night on his tour and about eleven or twelve months after this incident he had stopped in the same place ready to tell his story and was waiting for his group to assemble. As he waited for the last stragglers to catch up, a lady at the back, an American woman, suddenly said - "You're going to tell us about children here, aren't you." He was of course surprised as he had not

yet given the group any information about the area. "Yes, but how do you know," he said.

The lady continued to say "My husband and I had a very strange encounter here last night and "because of what happened" we decided to take this tour today to see if we could find any information about this area." Thomas then went on to say to us that the whole group was now gathered around the woman and he found himself just standing at the back listening to her.

"It was all very strange," he added. She went on to say that she was staying with her husband in a flat near the Bootham area as part of their vacation. They were returning just after dusk, having had an early dinner out, and they walked through the area of the site of the old workhouse. She, being very curious, started to explore and looked round one of the little corners that went into a doorway. As she approached she noticed standing in front of this door was a small girl. She continued on to say that when she drew nearer the little girl she actually put her arms up to her, as if she wanted picking up. This lady just thought the poor child was lost but went on to say she did notice that the child seemed to be dressed rather strangely. However, as she appeared distressed she dismissed her odd appearance and called to her husband who then stepped forward and bent down to her to lift her up. As he did this the child completely vanished. The woman said that her husband had also seen the child and the whole incident and, although they were both stunned by what had happened, they looked everywhere for her but of course could find no trace of this strange little girl.

Thomas told us that someone else in the group asked her what the little girl looked like and the American lady said "She had no shoes or socks on, and was wearing a long blue dress with a black shawl tied around her neck, and she had very long messy blond hair!" .....

*IF WE ACCEPT THAT:* - neither Thomas nor the two women were inventing this story - after all the two ladies seem not to be connected in any way and, although the sightings took place in the same vicinity, they were many months apart - maybe it's fair to say that Thomas may have had an unknown affect on the return of this unfortunate child because of his repeated telling of the story of the missing dead children during his frequent 'Ghost walks'. If so, maybe he was some sort of natural medium, and, although he could not see the child, it could be that he was in some way responsible for her spontaneous appearance? Thomas did add that since then some of his customers have remarked that they had felt as though someone was watching them around the same area. But this is not unknown around some of the places of interest in York and could be expected as a reaction during a 'Ghost Walk.'

Was the little girl seen by these two women because they had natural clairvoyant ability, known as unconscious mediums, which could be why she was not seen by everyone in attendance? Or was this child also perhaps a 'place image', a sort of psychic imprint in the neighbourhood, rather like an old movie being constantly replayed within that area. There are many such incidents reported of repeated appearances of ghostly apparitions from around the world - but generally in this type of haunting the images just appear, they do not usually interact with mortals as in this case, they have been known to do so if they have a 'message' for a particular person - like a totem image - which was not the case here!

Research from the York archives shows that:-

'In 1834 a small workhouse accommodating 90 paupers existed in 26 Marygate, York (now the site of the Post Office Social Club). It was frequently condemned as unsanitary, with one inspection reporting "a permanent reservoir of foul air, where idiots mix with children and with adults labouring with syphilis and gonorrhoea". Rain entered and soaked the beds. The inmates worked at textile production.

Initially, the new York Union took over the existing workhouse on Marygate. However, by 1845, because of its overcrowded and unsanitary conditions, the Poor Law Commissioners strongly recommended the construc-

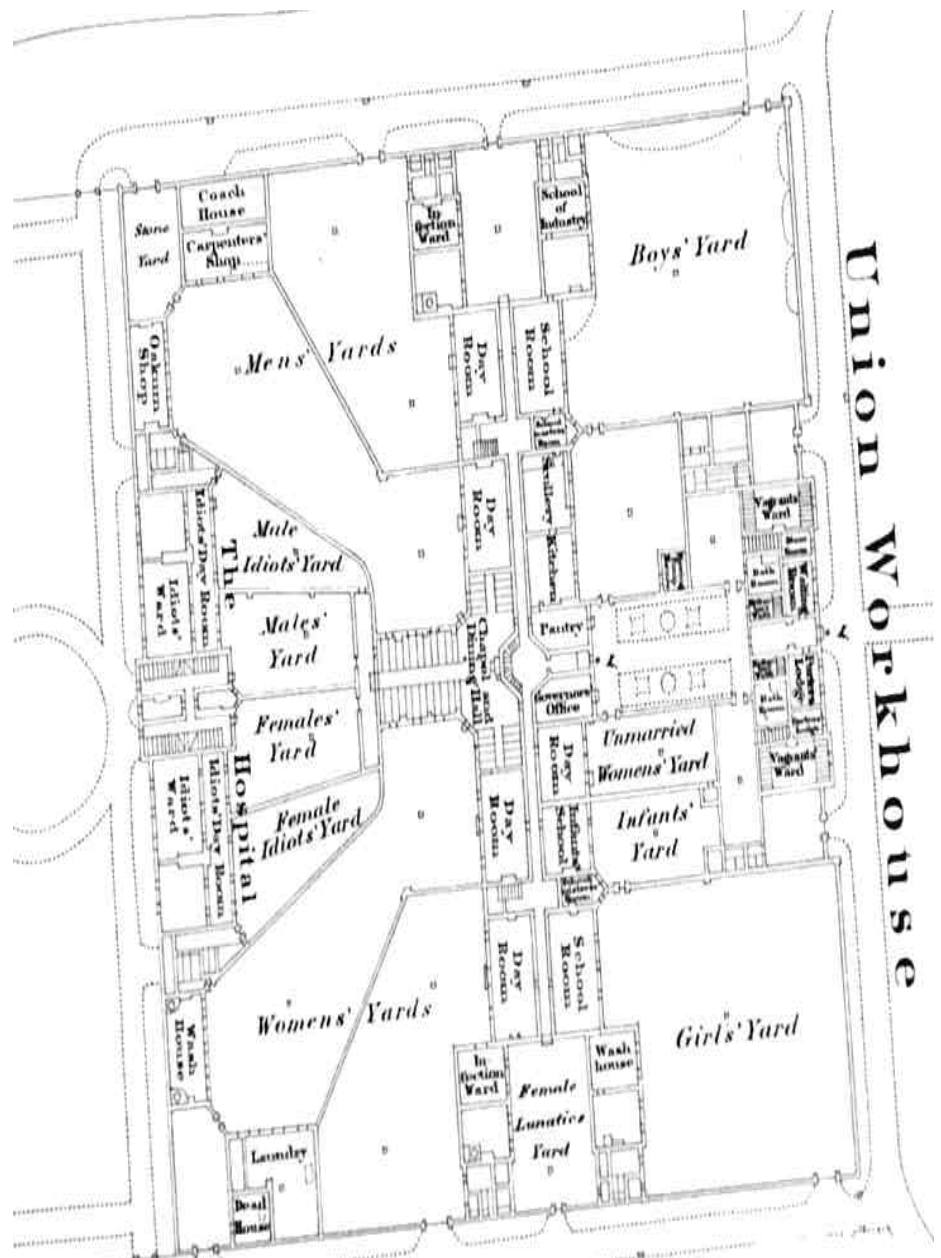
tion of a replacement. In September 1847, the Guardians agreed to build a new union workhouse accommodating 300 inmates. Its design was opened to competition with the winning entry coming from local architects JB and W Atkinson. The building, which cost under £6,000, was completed in 1849 at a site on Huntington Road. The workhouse layout is shown on the 1850 map below.'

If we are to believe Thomas who said "He prides himself that his Ghost Walks are never exaggerated or enhanced in any way," - either both women were liars or lunatics or they were telling the truth. Only the most paranoid sceptic could seriously suggest that the women were some sort of hoaxers and, therefore, connected in some way. If that were the case why would they wait so long between incidents. So what are we left with?

Here I find myself needing the help of

Richard Broughton whose book "Parapsychology - a controversial science" is an excellent text book for anyone wishing to study this field more deeply. He says...*"the first step in dealing with experiences of this kind is to examine how far 'normal' or conventional mechanisms and knowledge can go in explaining them. Investigators must consider such factors as malobservation, faulty memory and deceit etc. If it proves that all normal explanations fail to explain the experience adequately, then what do we have? We have an anomaly, something that science at its present stage is unable to explain.*

*Anomalies are what fuel scientific advances, facts that do not fit existing theories, observations that cannot be accounted for by current knowledge - these are what continually push forward the boundaries of human knowledge. Anomalies, if they persist, eventually force science to revise its*





*theories and bring about a new and more complete understanding of nature'....*

He goes on to say..." *At any particular time science is confronted by a variety of anomalies. Meteors - stones falling from the sky - were long dismissed as the ravings of lunatics. X rays were thought by many scientists to be a hoax. The anomalies encompassed by parapsychology are only a small portion of the anomalies that face science today.*

*Undoubtedly the best way to approach these reports of inexplicable experiences is with a healthy scepticism. I use the word healthy deliberately, for it is all too easy for scepticism to become corrosive. For a parapsychologist, the most important intellectual tool is an appropriate amount of 'critical doubt.'*

*"Scepticism" he says..."can go too far, and many scientists choose to deal with anomalies simply by denying their existence. Even when they cannot deny the experiences or observations that underlie the anomalies, they may force the observations into a more acceptable explanation, no matter how implausible it may be"...*

That said of course I do not advocate that we simply believe every 'strange' story reported but that we listen, research, try to find an answer, before just arrogantly dismissing something as either a figment of an over active imagination, OR blatantly stating that somewhere is haunted. We've all seen the programs about supposedly haunted places, which are there as a new type of media titillation. We should not refuse to consider 'strangeness' out of hand without first trying to decide whether it may be a genuine anomaly which may warrant a more in depth investigation. After all if we dismiss all anomalies with such gratuitous disregard then science as we know it would grind to a halt.

I have visited the area that Thomas talks about both during the day to get my bearings and at night and must report that nothing untoward occurred, save for the presence of some harmless young revellers who were enjoying themselves at the time. I also took a 'Ghost Walk' by another young man and found it both entertaining and informative - and again saw and heard nothing out of the ordinary.

So was Thomas just embellishing a local story - to make his own Ghost Walks seem more exciting and gain some extra customers? Without evidence we cannot of course totally dismiss the probability, which means he was a roguish liar - but then are we to regard everyone who has a strange story to tell a liar. What evidence is acceptable in such a case - his dates fit, and we certainly have evidence that the workhouses of the day were horrendous places.

But was there such an apparition, seen twice, by different women at different times, who both described the little girl in the same manner?

If we are to believe Thomas - was the 'ghost' child a spirit of a dead child of long ago? Does she only appear at a certain time every year, as the two sightings were approximately 12 months apart - or is she only seen by those gifted to do so? If so were these two women unconscious mediums?

Time - Slip experiences, or encounters with apparitions, may be interpreted in the way that some well-known illusions are experienced. That is, only one interpretation at a time is possible for the average human brain.

The duck rabbit figure by Wittgenstein can be seen as either a rabbit or a duck, but not both at the same time.

What do you see?



A duck or a rabbit?

Perhaps the popular 'magic eye' pictures are an even better example, you can see a mass of coloured patterns or a 3D picture, but not both at once.

If we can see only one aspect of accepted reality at a time, other aspects of which we are totally ignorant, may well exist all about us.

When we suddenly see the alternate view our usual opinion of things disappears and we say that we have had a paranormal encounter. Experience of these other realities may come about spontaneously or through mind-altering techniques of meditation or other methods of mental control. Trauma, various crises and drugs may achieve the same effects.

Some individuals can only hope to acknowledge what they are indoctrinated to believe without question, which of course differs in every person - but those among us of a more open-minded nature who seek to comprehend unexplained phenomena must continue to ask pertinent questions even if we do not always receive answers understandable at this present time. If we are to dismiss all such sightings as being figments of an over active imagination that surely just throws the baby away with the bath water - what evidence will we accept? - maybe to see things with our own eyes only to be told by some that it was probably an hallucination. BUT then if our minds are capable of producing such lifelike apparitions, that sometimes appear capable of interacting with us, then that is also amazing. And what of the many reported examples seen by more than one person - and the veridical apparitions? Could it just be that the introduction of the electric light has seemingly added to the demise of the ghost? Is that why when we seek to make magick or perform rituals we find candles more atmospheric? So many questions still to answer - maybe one day we will all know!!!

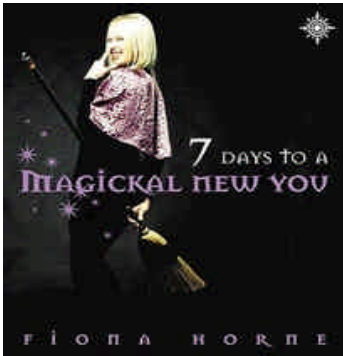
And finally I leave you with the philosopher Plato who put it rather well: "A thing is not seen because it is visible; but conversely, it is visible because it is seen"..... I couldn't put it better!

By Tricia Nymh © 2007

<http://www.ghostbustersuk.co.uk/>



# Book & Film Review



## Seven Days to a Magickal New You Author Fiona Horne Publisher - Thorsons

Fiona Horne is a well known Australian witch who has written a plethora of books for aspiring witches as well as taking part in the USA television reality show Mad, Mad House.

I've never read any of Ms Horne's work before but have been aware of her as a media witch for some time. My first impressions of this book were that it looked to be one of the usual type designed to suck in beginners who have no idea where to start and more money than sense – most of us have been there. The book retailed at £6.99 when it was published back in 2001 and, like so many books aimed at teens and those new to the craft, the cover is purple and black in an attempt to try and give it an air of mystery. Still, at least it's not furry!

So, I opened the book and started to read and it's all very positive and uplifting - nothing wrong with that. I like that it advocates taking a week out of your life to be completely by yourself with no distractions. I think everyone could benefit from doing this on a regular basis

although I guess if you are a teen living at home with your parents it might be more difficult to achieve.

I'm not so keen on the massive shopping list required to undertake the work. There's a long list of herbs, incenses, oils, candles and crystals (ouch). She does give you alternatives to some things but could probably go a bit further than she does. I don't like to think that people would be put off if they were short of funds. I would suggest searching the internet for cheaper sources of supplies rather than buying them direct from your local "new age" shop (unless they have really good bargains of course).

For each day there is a topic given with associated oil, colour to wear, affirmation, tea, incense, coloured candles, meditation and a task and a ritual to perform or maybe more than one. On Monday we do a psychic power up and make a dream pillow. Tuesday is for courage - turning ourselves into warrior women and having a clear out. Wednesday is for wisdom and deciding what new things we want to learn. Thursday is for wealth and sorting out our finances and career. Friday is for love – pampering ourselves to the extreme with all sorts of nice things. On Saturday we release all nega-

tivity from ourselves and become empowered to take positive control of our lives. And finally, on Sunday, we go for a picnic and commune with the earth - no, you're not there to sunbathe!

There are a few correspondences and some advice in the back of the book and I particularly liked one of her final sentences "Remember, the world answers according to the questions you ask of it". I didn't expect to be impressed by Ms Horne's book but I must admit that I was and would recommend it to any beginner (with funds) or anyone else who needs to take this sort of time out for themselves.

In summary, if you feel confident that you are able to fund the shopping list – and there's nothing wrong with a bit of retail therapy if you can afford it - then go for it. It can only be good for you to spend this much time and energy on yourself. If, however, you're a jaded old cynic who can't abide anything fluffy you'd probably rather poke your eyes out with a sharp stick.

By Julia Oakmoon

## Stardust

Directed by Matthew Vaughn Based on a Neil Gaiman novel

If you like fairytales then Stardust is for you. The whole film will hold you spellbound from the story line to the beautiful and intricately imagined film sets. Tristian, played by Charlie Cox, is a young man who is in love with Victoria, played by Sienna Miller. In order for him to prove his devotion of love to Victoria he has to fetch a fallen star for her within a week. So Tristan heads out on his quest and searches for the star in the magical kingdom of Stormhold, only to find that he's not the only one after the fallen star. And just like in fairytales Tristian encounters witches (led by Michelle Pfeiffer), ruthless princes and pirates with flying ships! Not only does he have all this to contend with, but the actual fallen star is in human form (played by Claire Danes). But this film isn't all sparkle, it contains plenty of action and humour which will soon have the 2 hours flying by.

by Isauria



# CRAFTING - PAST & PRESENT

Our ancestors didn't have shops where they could go and buy whatever their latest needs were, be it an incense holder or wand. Instead they crafted their tools of magic with their own hands, ensuring a stronger connection to their tools. So in this series we plan to show you how to craft your own tools from the past and present.

## MAKING SCENTED CANDLES BY ANDY NORFOLK

You will need the following:

Thick wick  
Cooking oil  
Wax dye or wax crayons  
Moulds  
3 tablespoons stearin  
1lb(450g) of paraffin wax, block or granules  
Candle perfume or essential oils  
Modelling clay, tape, pencil

Put old newspaper down on your working surface. Brush the inside of your mould with a little cooking oil. You can use small cylindrical or square containers that can stand heat such as food tins with smooth sides. Waxed cardboard cartons work well, so do plastic jelly moulds. Pierce the bottom of your container and thread a piece of wick through the hole.

Leave 1", 25mm, protruding from the hole and about the same again above the top of the mould. Put a bit of tape over the hole and wick to stop any wax leaking out. You can cover that with some modelling clay to make sure no wax leaks. Tie the wick around a pencil at the open end of the container and centre it. Tape the pencil in place

Put the wax into a basin over a pan of boiling water. Do not apply direct heat. When it's melted add the stearin. Then for a

Blue Peter touch chop up your favourite colour of wax crayon and add it or use wax dye and stir until dissolved. Take the wax off the heat and add 1 teaspoon or more depending on the size of your mould of essential oil or candle perfume and stir it in.

Make sure your mould is steady on its base and won't fall over. Pour in the wax carefully. If any leaks out just scoop it up and put it back in the top. The candle will take about 2 -3 hours to cool down. If you feel like getting artistic you can make up a

couple of batches of different coloured wax and pour it into your mould in layers.



If you would like to submit your own crafting instructions/photos please email the [wichtower@gmail.com](mailto:wichtower@gmail.com)

## Donate A Book Scheme

Do you have a Pagan book you no longer want (or were given by that well meaning relative!)?

If so the Witchtower would be happy to receive it to review. It doesn't matter if it's an old or new book, or whether its Pagan fiction or non fiction.

Unfortunately we are unable to buy the book from you or pay the postage cost, but we would be happy to mention that you donated the book to the Witchtower for review, and you will get your name mentioned in the magazine.

If you do have any books you wish to donate please email the [wichtower@gmail.com](mailto:wichtower@gmail.com) to let us know what you wish to send so we can keep an eye out for it.

# SMUDGING

## So what is smudging all about?

Smudging is the burning of herbs in order to cleanse yourself, another person, an object or an area of negative energy. Smudging is common practice in the Native American tradition, although it is practiced by many other religions too.

Smudging can be used as part of your general spring cleaning routine. It's especially useful to smudge yourself if you are feeling angry, depressed or unwell as this will clear away the negativity surrounding you. You can smudge anything from objects such as crystals, divination systems and altars, to household objects such as your computer, books, your car and even your pets. After you have used a smudge stick you may feel a difference in the energy around you and your home.

To smudge you will need what is called a smudge stick, this is a bundle of dried herbs that are tied together. The smudge stick is then lit at the end and allowed to smoulder creating smoke. It is recommended that you don't smudge near people or pets who suffer with respiratory problems or who have allergies. Always make sure that you have a fireproof bowl or container in which to lay your smudge stick. You don't want to end up burning yourself or the furniture!

## Okay, I interested in Smudging so how do I do it?

First you need to gather together your tools:

*A smudge stick, a fireproof bowl or container, a candle and matches. A feather fan is optional.*

Next you need to be clear in your intention, be it to help lift your depression, dispel your anger or to cleanse a room or object of negativity.

Before lighting the smudge stick you can ask the spirit of the herbs to help you cleanse the negativity and when you have finished smudging you can thank the spirit of the herbs for their aid and blessing. If you are someone who enjoys rituals, you can create a whole ritual out of smudging through prayer and inviting your gods/goddesses and spirit guides to be with you whilst you smudge.

Light the candle using matches. You may be asking yourself why you can't just light the smudge stick directly. The reason why a candle is used is that the smudge stick can take some time to get smoking and you don't want to end up burning yourself with a match! Once the candle is lit hold the end of the smudge stick over the flame until it catches fire. When there is a flame you blow out the flame on the smudge stick and the herbs will begin to smoulder. If you find that the smudge stick is not smouldering enough you can gently blow on the end to encourage it to smoulder more. If you find your smudge stick has gone out, you can always relight it and repeat the process above. You will find that small amounts of burning embers or ash may fall from the smudge stick, that is why you should keep the smudge stick resting on a fireproof bowl or container.

Now the smudge stick is smouldering you will see lots of wonderful smelling smoke rising into the air. Direct this smoke with your free hand (or feather fan) to the object you want to smudge. If you are smudging yourself, you direct the smoke around your body, kind of like you are washing yourself with the smoke. There are two thoughts on how to do this, some people prefer to start at the bottom of the feet and work upwards towards the top of the head, where as others prefer to work from the head down to the feet. I personally prefer to work from the bottom of my feet up. You can also direct the smoke to any areas you feel an illness or blockage from. As you are smudging yourself, imagine the smoke lifting away any illness or negative thoughts, emotions and energies.

If you are smudging a room, once the smudge stick is lit, offer the smoke to the four directions. The direction you start in will be down to personal preference. After you have done this walk around the perimeter of the room, making sure you are able to get into all the corners, as negative energies can linger in corners.

## Extinguishing the smudge stick

You can extinguish the smudge stick by pressing it against the bottom of your fireproof bowl or container. Or if you prefer you can extinguish it in some earth. Always make sure the smudge stick is completely out before leaving the room.

## **But what kind of herbs can I use to smudge with?**

The most commonly found herbs in smudge sticks are sage, cedar and sweet grass. You can sometimes buy these mixed with other herbs such as lavender. If you don't want to buy ready made smudge sticks you can make your own from dried herbs.

## Sage

There are many varieties of sage, and most have been used in smudging. The botanical name for "true" sage is *Salvia* (e.g. *Salvia officinalis*, Garden Sage, or *Salvia apiana*, White Sage). There are also varieties of sage which are of a species separate from *Salvia* - *Artemisia*. Included here are sagebrush (e.g. *Artemisia californica*) and mugwort (*Artemisia vulgaris*). Both these can also be used for smudging. Sage is burned in smudging ceremonies to drive out evil spirits, negative thoughts and feelings.

## Cedar

True cedar is of the *Thuja* and *Libocedrus* genera. Some Junipers (*Juniperus* genus) are also called "cedar", thus complicating things. Some Juniper varieties are cleansing herbs, especially *J. monosperma*, or Desert White Cedar. Cedar works as a purifier and drives out negative energy. It also attracts good energy in your direction.

## Sweetgrass

The botanical name for Sweetgrass is *Hierochloë odorata* and it is one of the most sacred plants for the Plains Indians. Sweetgrass "when burned" lifts the spirit and attracts good influences.

By Twilightgirl



# Festivals of the Year

## January

January 2 - Advent of Isis, the Egyptian goddess of love.

January 3 - The festival of Pax the Roman goddess of peace.

January 5 - The festival of Lares Compitales, the Roman guardian deities of crossroads.

January 6 - Feast of Kore, the celebration of Kore - Egyptian goddess of fertility and grains, return to earth after six years of exile in the underworld.

January 7 - Sakhmet, the Egyptian New Year's Day.

January 8 - Festival of Justitia, the Roman goddess of justice.

January 9 - The Agonium, festival of Janus, the Roman god of gates and doors, beginnings and endings.

January 11 and 15 - The Carmentalia, festival of Carmenta, the Roman goddess of childbirth.

January 16 - The Festival of Concordia, the Roman goddess of harmonious relations.

January 17 - Good Luck Day, the festival of Felicitas, the Roman goddess of good luck.

January 21 - The first day of the month of Luis (Rowan) in the Celtic Tree Calendar.

## February

February 1 and 2 - Imbolc the Celtic festival Also the festival of Brigid, the Celtic goddess of healing, fertility, and patroness of smiths.

February 11 - 13 - The festival of Anthestheria, celebrated in Athens in the Greek month Anthesterion. The festival was dedicated to Dionysus and the people celebrated the coming of spring.

February 12 - The Festival of Artemis, the Greek goddess of the hunt (known as Diana to the Romans).

February 15 - The Lupercalia, the festival of Lupercus, the Roman god of flocks and fertility.

February 17 - The festival of Fornax, the Roman goddess of bread-making.

February 13-21 - The Parentalis and the Feralia, the festival of the Manes, the Roman spirits of the dead who inhabit the underworld.

February 22 - The festival of the goddess Concordia, the patron of good will and favor.

February 23 - The Terminalia, the festival of Terminus, the Roman god of boundaries and border markers.

## March

March 1 - The Matronalia, the primary feast of Juno, the chief Roman goddess.

The Ferae Marti, the festival of Mars, the Roman god of war

March 2 - Holy Wells Day, the day of Ceadda, the Celtic goddess of healing springs and holy wells.

March 5 - St Piran's Day

March 15 - The Festival of Anna Perenna, the Roman goddess of the circle of the year. Her festival was celebrated on the full moon of the first month of the Roman year (the Ides of March).

March 16 - 17 - The festival of Bacchus, the Roman god of wine (also known as Dionysus to the Greeks).

March 17 - The Liberalia, the festival of Liber and Libera, a Roman fertility god and goddess.

March 19 - 23 - The Mivervalia and Quinquatria, main festivals of Minerva, the Roman goddess of war, but also of wisdom arts and trades.

March 30 - The Festival of Salus, the Roman goddess of public safety and welfare.

March 31 - The Festival of Luna, the Roman goddess of the moon.

## April

April 1 - The Veneralia, the festival of Venus, the Roman goddess of love and beauty.

April 5 - Lady Luck Day, the festival Fortuna, the goddess of good fortune.

April 7-8 - Easter, derived from the festival of Eastre (Ostara), the Saxon goddess of spring.

April 8 - Hana-Matsuri, the festival of Shaka, the Silent Sage from Japanese Buddhism.

April 9 - The Lumeria, the festival in honor of the Lemures, the spirits of dead family members who wander the earth on these three spring nights.

April 15 - The Fordicidia, the festival of Tellus, the Roman earth goddess.

April 16 - The feast day of St. Bernadette.

April 19 - The Cerealia, festival of Ceres, a Roman corn goddess.

April 21 - The Palilia (Parilia), the festival of Pales, the Roman goddess of sheperds and flocks.

April 23 - Saint George's Day.

April 25 - The Robigalia, the festival of Robigus, a Roman corn god.

April 28 - May 1 - The Floralia, the festival of Flora, Roman goddess of fruitfulness and flowers.

## May

May 1 - Beltane, the Celtic festival marking the beginning of summer, where the cattle were driven between purifying fires before they were let out to graze the meadows.

The festival of Bona Dea, the Roman goddess of the earth. Also the festival of Belenus, the Celtic god of fire and the sun.

May 8 - The festival of Mens, the Roman goddess of mind and consciousness.

May 15 - The Mercuralia, the festival of Mercury, the Roman god of merchants and travellers.

## June

June 1 - The festival of Carna, the Roman goddess of bodily organs.

June 3 - The festival of Bellona the Roman goddess of war.

June 9 - The Vestalia, the festival of Vesta, the Roman goddess of the hearth.

June 11 - The Matralia, the festival of Mater Matuta, old Italian goddess of the dawn.

June 21 - Summer Solstice.

June 24 - The festival of Fata, the Roman goddesses of fate and chance.

## July

July 7 - Nonae Caprotinae ("the nones of the wild fig"), the second festival of Juno, the chief Roman goddess.

July 23 - Neptunalia, the festival of Neptune, the Roman god of the sea.

## August

August 1 - The Lughnasad, the Celtic festival marking the harvest period. Also the festival of Lug, the Celtic hero god.

August 9 - The festival of Sol Indigis, the Roman sun god.

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August 13 - The Vertumnalia, the festival of Vertumnus, the Roman god of seasons, gardens and orchards.

August 17 - The Portunalia, the festival of Portunes, the Roman god of gates, doors and harbours. At this festival, people would throw keys into the fire in order to bless them.

August 19 - The Vinalia, the festival of Jupiter, the chief Roman god.

August 21 - The festival of Consus, the Roman god of good council.

August 23 - The Volcanalia, the festival of Vulcan, the Roman god of fire.

August 25 - The Opiconsivia, the harvest festival of Ops, the Roman goddess of harvest.

## September

September 19 - The Fast of Thoth, this day-long fast honors the Egyptian god of wisdom and magic.

September 21 - The feast of the Divine Life, this ancient Egyptian feast honored the great goddess in her three-fold aspect as mother (creator), daughter (renewer), and dark mother (the absolute).

September 26 - The Festival of Chang O, on the full moon nearest the autumnal equinox, the Chinese people pay homage to the moon goddess Chang O. Some Chinese celebrate this day as the moon's birthday.

## October

October 1 - The festival of Fides, the Roman goddess of good faith, honesty and oaths.

October 3 - The festival of Dionysus, the Greek god of wine and revelry, also known as Bacchus to the Romans.

October 9 - The festival of Felicitas, the Roman goddess of good luck and joy.

October 11 - The Meditrinalia, the festival of Meditrina, the Roman goddess of healing.

October 12 - The festival of Fortuna Redux, the Roman goddess of successful journeys and safe returns from those journeys.

October 13 - The festival of Fontus, the Roman god of springs.

October 19 - The Armilustrum, the second festival of Mars, the Roman god of war. On this day military arms were ritually purified and put in storage for winter.

October 31 - November 1 - Samhain, the Celtic festival marking the beginning of the winter and the Celtic New Year.

## November

November 1 - Samhain (see October 31).

November 24 - The feast of Baba Yaga. On the full moon of November the supreme crone goddess of old Russia is honoured with a feast day. Once honoured as an important old goddess, she is now often portrayed as a wicked old witch.

## December

December 1 - The festival of Poseidon, the Greek god of the sea. Poseidon is also the god of rebirth.

December 4 - The festival of Bona Dea, a Roman fertility goddess.

December 9 - The Optalia, the festival of Ops, the Roman goddess of harvest.

December 13 - The Sementivae, the second festival of Tellus, the Roman earth goddess.

December 15 - The second festival of Consus, the Roman god of good council.

December 17 - The Saturnalia, festival of Saturn, the Roman god of agriculture. The most popular Roman festival, for on this day the roles of master and slave were reversed.

December 21 - Winter Solstice.

December 23 - The Larentalia (Larentinalia), festival of Acca Larentia the Roman goddess who gave the early Romans their land.

December 25 - Christmas

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# Surprising Shortcake

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## Ingredients

### To make the Shortbread

2 cups (280 grams) all-purpose flour

2 tablespoons (20 grams) semolina

1/4 teaspoon salt

1 cup (226 grams) unsalted butter, room temperature

1/3 cup (70 grams) light brown sugar

1 teaspoon pure vanilla extract

### To make the Filling

14 ounces (400 grams) (1 1/3 cup) good quality mincemeat (homemade or store bought)

## Directions

Preheat oven to 375 degrees F and grease a 9 x 9 inch pan with either butter or cooking spray.

Whisk together in a bowl the flour, semolina and salt. In another bowl cream the butter until smooth and then beat in the sugar until once again the consistency is smooth. Add the vanilla extra and stir in the flour mixture from the first bowl.

Spread an even layer of the shortbread mixture along the bottom of the pan. Then spread the mincemeat over the shortbread, but remember to leave a half inch border all the way round. With the remaining shortbread mix, create a crumble by rubbing the mixture between your fingers and sprinkle a layer over the top of the mincemeat. Make sure you give it a reasonable covering. Place the pan in the preheated oven for around 30 minutes or until the shortbread turns golden brown. Allow to cool before cutting and

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## Pagan Network AGM Report - 2 November 2007

This year the AGM was held online due to a lack of interest in attending a real event from full members. The online event was only attended by 5 members, two of whom were committee. The event started on time, although a few stragglers came in about 15 minutes late! There were no motions submitted and only one question was raised from the committee report. It was decided that the AGM for 2008 would be held online again unless there was more interest from full members next year. A full account of the meeting can be found on the forums in the Full Membership Section.