



Gylden Magick

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Nov. 2020

PRACTICAL MAGICK & UNIVERSAL ENERGY FOR EVERYDAY LIFE

Editor's notes

by Gylden Fellowship

Welcome to **GYLDEN MAGICK** – the spiritual magazine from [Gylden Fellowship](#) that spans both traditional and newer pagan beliefs and practice.

The **Gylden Community** is one of the most extensive pagan libraries in southern England. Its website, www.gyldenfellowship.co.uk, is growing too – despite the restraints of lockdowns and covid-19 rules, an ever-growing number of people regularly read our sabbat blogs, Gylden briefings and **GYLDEN MAGICK** issues. We welcome new members constantly.

On Facebook, the **Gylden River LRC** (Learning Resources Centre) is a social learning hub with optional study units in key areas of magick.

Gylden Fellowship continues as a pagan support mechanism despite

covid-19. There's a few gatherings within social distancing – we visit and maintain our network of moot friends

Last **November**, we reflected on the Wandering Witches' Fayre and looked forward to the **Enchanted Market 2020** with loads more natural healing advice.

Our **Frost Moon** issue continues with ever more guidance on spiritual issues and magick – this month has a definite emphasis on enchantment and a spirit theme. But no ads – after all, we're like a pagan public library and all the information is free.

Dates for your diaries – not least **Lunantshees** on 11-12 November for Irish færy folk and the Welsh druidic **Feast of Musicians** on 14 November. It's also **Interfaith Week** on 8-15 November.

What else is there? Well, colds and chills are covered in our text on herbal healing by ailment, an intro to Ouija boards, photos from a Ghostly Tales event, undinal origins, poetry, witchcraft history, the boar is our featured spirit guide, we have photos from the Sussex Wildlife Trust, a winter spell, reflections on Halloween, ritual magick and lots more.

Anything else? Oh yes, the title – we never forget that our faith is based upon Nature and that our strength comes from earth magick. Many of our sabbats are based upon the light, eg solstices and equinoxes, as vital to us now as to our ancestors.

For more info, why not join **Gylden River LRC** or **Gylden Fellowship** groups on Facebook today and see our calendar, updates or briefings for November?

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Animal spirit guides: boar

Not all animal spirit guides take the form of primary mammals like wolves, lynxes, bears or birds, eg crows. It is common to have a reptile guide or an insect one. Last month, we considered the frog as a spirit guide – now we think about wild boars. In the first part of this series, we looked at the *Place of Meeting*. So, you've crossed into the Otherworld and a spirit comes to you in the form of a boar – what does it symbolise?

OK then, the boar is a creature of the land and the forest. It might be easy to attribute negative traits to a boar, eg greed or clumsiness. In truth, those with a boar spirit animal are not known for their patience – they want to move on rather than waiting around.

On the other hand, the boar spirit animal has the meaning of one who prefers direct action, facing life's issues as they come. They may be hasty in real life, but are more than capable of sorting any problems...and not retreating.



Having a boar as your guide is all about changing yourself and accumulating things, perhaps wealth or possessions, but less of the spiritual evolution. So, you tend to pursue your dreams and don't give up easily. But you can be kind and believe that negative things can be beaten by your drive or social aplomb – you may be an extrovert with a lot of friends.

The boar also symbolises caring for young children, both in a loving sense and a protective sense. If something threatens a boar's children, you may find out just how aggressive a female boar can be in defence – that is the spirit guide that has come to you.

The spirit of the boar encourages us to face our own fears, challenges or situations that we are finding difficult. The boar spirit guide helps us to challenge these weaknesses and to search for inner strengths.

Crystals: tiger's eye

Tiger's eye has been used by many cultures from the Ancient Chinese to the Romans and onwards, because it was seen a soldier's crystal, good for both strength and protection. The eye on the stone was regarded as a sign of power and, in times of peace, would bring good luck to the wearer.

Tiger's eye is found in Australia, India, Brazil, South Africa and the USA. It can be bought in all sorts of colours and often is used as a gemstone in jewellery. Yet it can be bought as an unfaceted crystal – it's actually a metamorphic rock – a silicate mix of quartz and limonite

The **main healing properties** of tiger's eye vary according to the colour of each stone, but key attributes of tiger's eye in general include:

- An aid to courage and bravery.
- Boost to the eyes and help with night vision.
- Help with toxic feelings of negativity.
- Tiger's eye helps to heal the throat and bones.
- Overall, it relieves poor self-esteem or blocked creativity.

From a spiritual stance, tiger's eye is a very positive stone for courage, vitality and the removal of emotional obstacles.

- It is aligned with the solar plexus chakra, but the hawk's eye stone is for the base chakra and aids psychic vision.
- Regardless of the colour, eg blue, red or gold, tiger's eye helps one to ground oneself.
- Tiger's eye is believed to boost decision-making and clarity of vision, in respect of building your career and wealth.
- It is good for overcoming fears and surmounting mental challenges, permitting you to take risks with more self-confidence.



Herb of the month: sage

Common or garden sage (*salvia officinalis*) is a popular plant, used for both cooking and for its medicinal properties. Herbal healers use the leaves for remedies or for essential oils. It is an evergreen shrub with blue flowers.

Botanically, it is part of the mint family, along with basil, oregano, rosemary and thyme. Many people know about the use of sage in cooking, but there are other ways in which sage is medically good for you.

- Teas or infusions can be made from the fresh or dried leaves – mainly for indigestion or diarrhoea.
- The leaves are the parts used for medicines.
- Sage tincture can be used for menopausal pains or as a digestive tonic.
- A salve of sage can be used for skin cuts or grazes.
- It is used as a fragrance for soap.
- Sage is beneficial for those suffering from diabetes, Alzheimer's dis-ease or high cholesterol. These results have been seen in laboratory research and in controlled clinical trials.
- Sage mouthwash combats mouth ulcers, sore throats or tonsillitis.
- It is good for hair problems – an infusion can be used to rinse out dandruff or restore original hair colour

Note: common sage contains significant amounts of thujone, a chemical that can trigger seizures. If you have a seizure disorder, don't take sage in amounts higher than those typically found in food.



Recipe: potato pasties

Thinking about key dates this month, Remembrance Sunday falls on 8 November and I was thinking that we could include a wartime recipe from the First World War that uses only the most basic ingredients.

This recipe comes from a household that lived through the First World War and the cook recorded all the recipes. So, this month's meal is both cheap and filling, perfect for winter chills.

Ingredients

1. 225g boiled potatoes, sieved
2. 100g plain flour
3. 1 tsp baking powder
4. 50g dripping, margarine or butter
5. Water to mix
6. 100g cold meat and/or vegetables
7. 4 tbsp tomato sauce
8. Salt & black pepper.

Method

1. Sift the flour and baking powder into a bowl.
2. Add the fat and rub in with your fingers.
3. Season well and mix with the sieved potato.
4. Add enough water to make a soft dough.
5. Knead the dough until it's smooth, roll it out to make 0.5cm thick and shape into 4 large rounds.
6. Make the filling by mixing the meat and/or vegetables and the tomato sauce.
7. Divide the mixture evenly between the 4 rounds.
8. Moisten the edges of the rounds, fold the pasties in two and press the edges together firmly – place them on a greased baking tray.
9. Bake in a moderately hot oven (190°C) for about 20 minutes until they're golden and ready to eat.

Gylden Reflections: Phantoms in practice

Collated by Lynwood Newman

Ghosts are traditional at this time of year and here are some true ghost stories below, but first, there is an interesting variation, i.e. **a phantom television**. Of course, the winter period can be very tedious for on-site security officers and, in this case, the officers asked if they could watch television over a weekend period. The contractor agreed to this request, although the client was not informed. Accordingly, the operations controller called by the site on the Friday and dropped off a portable television for the officers to watch over the next few days. On the client's first working day (Monday), the operations controller came and removed the television from the site. At the same time, the client's premises/site manager approached the managing director of the contract security company, to ask if there was a television on the site. No television could be found on the site and the managing director said that he did not know of any such arrangement. There was just one problem. The client's site manager had received a television licence reminder, because a TV detector van had passed the site during the weekend period and had picked up the signal!

A new guard was being trained at night on a site that originally been a convent. His training was, for the most part, instruction by the regular site officers. The trainee was passing around the site, when some bushes moved in front of him. The regular officer said casually, "Evening, sister", pretending that there was a ghost in the bushes. The trainee was suspicious and, when this incident happened again, asked what was going on. He was told that, as the site was a disused convent, the sisters who had died there in the past made occasional appearances and it was just something that the security officers were used to seeing!

Thus, if the bushes moved or there were odd sounds, the new guard was to greet them and move on. Needless to say, this was just a prank played on new and credulous trainees by the older officers. In this case, the result was unexpected, because the bushes moved again and the new trainee took to his heels and ran away from the site towards his home, just missing the car pulling into the site. In the car was the contract company's operations controller, who was checking to ensure that all was well at the site for the night.

Key holder response and investigation can be a challenge, but it does involve a great deal of running from pillar to post and, one evening, there was a late call-out to a site, 35 miles away. Once the call was made to the company, I was notified and called the police whilst en route identifying myself as the rural key holder responding to the alarm. I was then given an incident number after identifying myself and went on to the site. On arrival, I phoned the police again to find that their patrol had come and gone. An investigation revealed the alarm was internal. I called out an engineer.

We both searched high and low to find a probable cause to the alarm. Having a reputation for finding all reasonable cause, I was frustrated that a ghost would even be considered. Fuming as it was getting dark, having looked at all the circuit routes and finding nothing, I went once more to the far end of the building and spotted something moving within a deserted room of the building. Aha! I went to the window and found that in that room, there was something dark that moved.

With little light from fading twilight, I carefully peered into the window to find a bird flying around the room. When the building had been reconstructed, the owners had run out of funds to pay for the whole refurbishment and, therefore, one of the rooms (destined to become an office) remained vacant. A hapless jackdaw had flown in through the attic and found its way down to the disused room through a hole in the ceiling. Now, it could not get out and the custodian in the building had not issued the company with the key to what was supposed to have been a deserted room. However, there were alarm sensors in two parts of this room and the bird was certainly putting these circuits to the test.

Needless to say, there was no contact with the secondary and tertiary parties to find the keys. When I was called out early in the morning of the next day, I was able to get in contact with the client and was met by the same engineer and the staff who could not be contacted the night before. Yes, we all marvelled over the jackdaw and I entered the office, opened the window and stood to the right, allowing the ungrateful bird to fly to freedom. The alarm circuits were reset, the ceiling and chimney in the room were sealed with boards and the company issued a new key. The alarm circuit records now all made sense and final refurbishment to the premises eventually were completed.

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Into the Wild 2020 competition: selected entrants

By Sussex Wildlife Trust





Poetry: Avalon

By Vali Trinity

Splendid copper beech, so rich and dark,
Remind me again, your majesty, hark,
Of your life, your parts,
Within your still, wise way.

Bathed in sun or moonshine, wind and rain,
Drawing on nurturement, through veins,
Mothers Earth's medicine,
Roots down, deep and dark.

Mystery unfolding, trip to the Tor,
Once again tracing, steps of yore,
As we climb in the mist,
No sign of little castle...

As if shy to appear,
Felt by the grace of the deer,
Powerful energy vibrations,
Blessed Be who journey there.



Taken from the book, **Poetry in the Vali** – for more details, contact hapivaliz@gmail.com

Witchcraft history: Malleus Maleficarum

By Gylden Fellowship

Here we're looking at any inquisitor's handy guidebook to witchcraft in the Middle Ages, the *Malleus Maleficarum* (roughly translates as the Hammer of Witches). First written in 1486 by two Dominicans, Heinrich Kramer and Jacob Sprenger, it was published in 1487. With an introduction by Pope Innocent VIII, this book was written with the express purpose of identifying, prosecuting and executing witches anywhere in the known world.

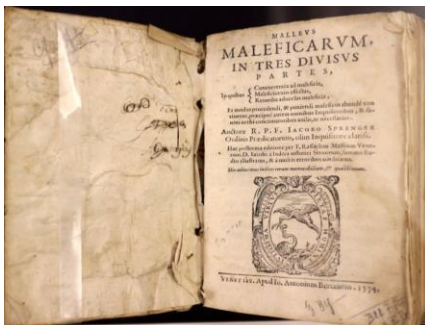
As a set of key questions and definitions for Catholic inquisitors, the *Malleus Maleficarum* was regarded as literal truth and as an answer against sceptics who saw the existence of witches as superstition. It also set out the very real possibility of a person being accused of heresy, if he or she disputed the existence of witches at all, namely asking questions about inquisitors. In fact, it might be said that a residual effect of the *Malleus Maleficarum* has been to maintain a general belief in the threat of witchcraft by Christians, even up to this century.

What is interesting is that there were few witches actually on trial during the period of the Second Inquisition (some 250 years, although the last witch was drowned in Prussia in 1836). In most cases, the accusation alone was sufficient for the inquisitors who sent the unlucky people for torture and then to the stake for burning. It is difficult to estimate how many people died as a result of such accusations, but anyone who did not fit in with Christian (Catholic) mainstream faith at that time were accused – not only old women in villages, but midwives, Jews, poets, scientists (who challenged parts of the Bible), writers, dissenters and travellers. An estimate of victims across medieval Europe is 400,000 deaths, but it should be noted that this total is only an extrapolation from fragmentary records.

The *Malleus Maleficarum* should be seen as a tool of the Catholic Church at that time, that is a time where many people did believe in magick and wise women were commonly found in many villages to help cure local people. However, this book was mainly responsible for taking such beliefs and imposing anti-magickal, canonical law instead and, to some extent, validating the existence of the Inquisition. The book lay on the bench of every judge and on the desk of every magistrate. By 1669, there had been 30 reprints. Here are a couple of examples of what the *Malleus Maleficarum* has to say:

- Page 6: "For witchcraft is high treason against God's Majesty. And so, they are put to torture to make them confess – all their goods sold by public auction – those who consulted or resorted to witches were punished with exile and confiscation of all their property."
- Page 47: "All witchcraft comes from carnal lust, which in women is insatiable."

And then, in 1590, the *Malleus Maleficarum* was reinforced by a work written by King James I of England. The book, *Dæmonologie*, also set out ways of identifying witches by physical marks. The king used parts of the *Malleus Maleficarum* for his work, also the quote from Exodus 22 and his own dreams or advice from courtiers.



Magickal lore: water correspondences

By Nick the Witch

Last month, we looked at the meaning of fire correspondences. As I write this, the rain is bucketing down outside and so, I thought it would be fitting to look at the water correspondences.

Direction	West
Archangel	Gabriel
Qualities	Passivity and receptivity
Colour	Green
Altar tool	Chalice
Animal	Snake or scorpion
Symbols	Waves, cups or places of water
Elemental spirit	Undines
Elemental ruler	Niksa
+ve features	Sensitivity, compassion and grace
-ve features	Overly emotional, insecurity and lack of self-esteem.

To understand the concepts of elemental spirits and rulers, it is vital to be aware of a Renaissance philosopher, alchemist and physician called **Paracelsus**. This is not the place to include a detailed analysis of his beliefs, but a brief [summary](#) here may suffice and other texts on the cardinal elements will help to expand his world view. Paracelsus was responsible for the naming of the elementals. He believed in supernatural beings and felt that continuous exploration of the invisible side of nature was vital. He defined elemental beings as existing in the gap between humans and the spirit world and able to travel between realms. Such beings had supernatural powers and were formed of different substances, but able to change thoughts into physical forms. Typical elementals named by Paracelsus in his work, *Liber de Nymphis (1566)*, included:

- a) færies
- b) gnomes
- c) elves
- d) sprites
- e) sylphs
- f) salamanders.

Undines, the spirits of the water, increase the ability to feel and have access to love — water is the medium for the transmission and amplification of emotion. They are beings of a refined sensuality, connected to dreams and associated with seduction or concealment. Other forms of undines were mermaids, water sprites or sirens that lured sailors to their deaths via enchanted songs. In myths, undines were derived from the Latin word, *unda* – wave or water.



Undines looked like humans and, sometimes, married human men – they were capable of great emotion, loving plants and flowers. Not only did they live in the sea, but also in rivers, lakes, marshes and waterfalls. The ruler of the undines was the god/goddess, Nicsa, Niksa or Nixsa. Here is the prayer from the *Hermetic Order of the Golden Dawn* (Eliphas Levi) in respect of undines.

PRAYER TO THE UNDINES

"Terrible and impulsive king of the sea. You, who have the keys to the waterfalls of the sky, who imprisons the underground water in the depths of the earth.

King of the flood and of the Spring rains and of the torrential waters. You, who open the springs of the rivers and the fountains; you, who oblige humidity, that is like the blood of the earth, to transform into the sap of the plants, we worship and call on you.

To us, which are your mobile and unstable creatures, speak in the great commotions of the sea and we will shiver in your presence; speak to us in the rumour of the clean waters and we will long for your love. Oh, immensity, where all the rivers of the being enter the blue, and are constantly reborn in you!

Oh, ocean of infinite perfections! Fulfilment that contemplates itself in its deepness! Deepness that exhales to the High, take us to the real life through intelligence and love! Take us to immortality through sacrifice, so we are one day worthy of offering you the water, the blood, and the tears for forgiving errors. Save us! So be it."

In **feng shui**, the water element shows the flow of your life energy and in your living spaces. There can be no life without water; it gives you a place to regenerate, both physically and spiritually. It can move or lie still, which gives many options within a home.

All mirrors, glass or crystals, pictures in glass frames and fish tanks are great feng shui boosters. Also, you could have any shape in a room that's wavy or flowing like a statue. Here are some decorative features that draw on the water element for good feng shui in a home:

- ✚ All reflective surfaces or wall decor.
- ✚ Darker shades of blue or green.
- ✚ An aquarium.
- ✚ A natural water feature, eg waterfall.
- ✚ Art relating to the sea or rivers.
- ✚ Art relating to animals or people.
- ✚ Bright gloss paint that reflects the light.

Note: TVs or gadgets with high electromagnetic fields should not be placed next to water features - the chi energy will be diluted.

Water is the element of the West, connected to the moon, tides and the feminine principle. The element of Water can be symbolised in many ways among cultures, eg:

- a) in some traditions of Celtic belief, water is shown as the triskele
- b) as the laguz rune in the Nordic Futhark
- c) as two wavy lines, one above the other, for the Cherokees
- d) in alchemy, as a downwards triangle.

Reflections on Halloween: The Time Between the Times

By Matthew Levi Stevens

These things I knew, as a child:

- a. That Halloween, which had been relegated by the Church to only *apparently* be the night before the much more important All Saint's Day, was a convenient fiction. Try as they might, they could not stamp out altogether the older Europe-wide celebrations such as that at the end of October. Known as Samhain, or Sowen, it was believed to be a time when the veil between this world and the next was at its thinnest, meaning traffic between the two was easier. Ghosts, spirits, and witches were believed to be abroad between sunset and sunrise.
- b. That along with the corresponding festival earlier in the year, Beltane, this time was one of the two 'poles' of the year: all the elemental or magickal currents that flowed one way for six months would stop, turn, and change direction for the rest of the year.

Both were liminal times of great psychic or supernatural turmoil, which could confuse or frighten those who were not in tune with them. But for those who were, these two great whirlpools of magickal energy, with their attendant thinning of the veils and manifestations of elementals and spirits, were especially potent times for the casting of spells or the making of oaths. This is what I knew as a child, growing up. But I do not know from where.

All of this was long before Trick or Treat made its way across the Atlantic. It was also a lifetime before the second-hand Day of the Dead was appropriated from Mexico by American tourists, then exported to the rest of the world, commercialised and pre-packaged, as if it was their idea in the first place! But you might still have had a bonfire and (perhaps) fireworks in the local park or out on the common or heath. And I do have vague memories of bobbing for apples - although what it was supposed to mean I could not tell you.

I suppose the thoughts I would want to share with everyone where Halloween is concerned is that, even though it marks the end of Harvest time and signifies a move towards Winter - to the darker time of the year - that in itself is not necessarily a bad thing. In the same way that night follows day, it is a fitting part of the balance of the cycles and rhythms of Nature.

Even the fact that this may have been thought of as a spooky time need not be cause for fear or concern. Rather, it is a time to reflect on what has gone before, both in one's own life and perhaps through the turn of the year of one's family or tribe - and, if needs be, to reach out to the ancestors for the wisdom and guidance that they can uniquely provide. So, until next time, wishing everybody a happy Halloween, do wrap up and keep safe!



Ritual magick and isolation

By Emma Doeve

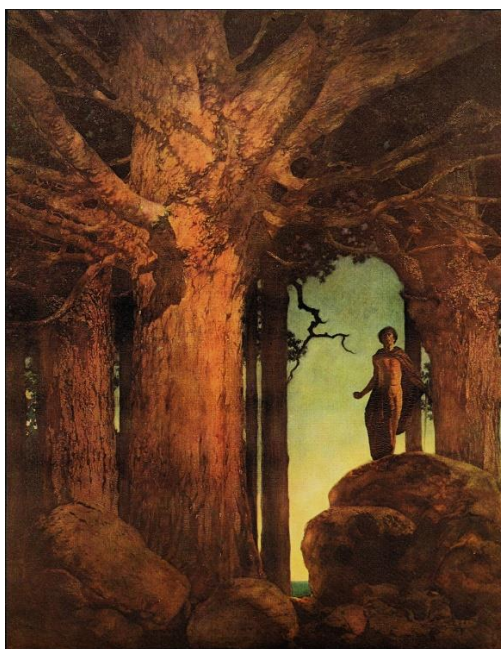
Social isolation of some kind or another has always been regarded as a common requirement for the practice of Ritual Magick, whether one performs the action on one's own or with others. In fairy tales or ghost stories and the like, the setting could range from a dark forest to a special chamber furnished with all manner of trademarks:

- Candles.
- A magick circle.
- Other signs and symbols.
- Incense.
- A ceremonial blade.
- Perhaps, a book of spells.

The reality is that such dramatic scenery is impractical for most; a private room will have to do and is perfectly acceptable, as long as one can be truly private. The key is withdrawal from the world, solitude and isolation from other people. The *arte* is, on the whole, a solitary activity.

How subtly ironic is it that a stealthy virus that is affecting the whole world has made social distancing, often resulting in enforced solitude, more or less compulsory? We associate solitude with life in a convent or monastery perhaps, where modes of silence are observed, conditions not often chosen voluntarily. What is certain is that social distancing, often resulting in social isolation, is not everyone's cup of tea and that it may be severely challenging for many people. And modes of silence and solitude, freely chosen in the past, usually occurred in a community that was functioning, whereas now, communities are challenged as never before.

For the practitioner of Ritual Magick, conditions and deprivations such as we are experiencing at present, instead of being all-challenging, may offer more opportunities to engage with other-worldly stimuli - eerie silences, more privacy, fewer distractions. They have always been part of the repertoire of the shamanic practitioner. We see the world and ourselves as never before.



Tales for darker evenings: A Smuggler's Tale

By the Storyteller

This story comes from the port of Gorleston-on-Sea, which is part of Great Yarmouth district today, but was not always so, as the two towns were linked by the Southtown Bridge over the River Yare. In the late 18th century, the White Horse Inn was a favourite meeting place for smugglers and the best-known smuggler of the time was Samuel Leggatt.

On the opposing side were the customs officials or excisemen who had the job of collecting taxes and stopping smuggling. At the time of this story, a very successful customs officer called William Hacker was sent up to Norfolk from Cornwall to collect more excise duties. Both Leggatt and Hacker were aware of each other's reputations and Leggatt decided on a test. He wagered 50 guineas that he could bring a hundredweight of tobacco over the Southtown Bridge within 3 weeks and deliver it to Hacker's own front door.

Hacker accepted the bet. He promptly put guards on the bridge and patrolled the bridge himself too – any suspicious loads or wagons were searched. As the third week approached, Hacker doubled the bridge guards and many locals wondered how Leggatt would respond.



The day before the deadline, a tiny ship docked on the Yarmouth side of the Yare, flying a foreign flag upside down – a common sign to warn people of illness on board. A doctor went out to the ship and found a crew member showing signs of fever and madness, so he prescribed a sedative. It was no good – next day the ship's flag was at half-mast to show the man had died. Members of the crew brought a coffin ashore, saying the corpse was a native of Gorleston and should be buried there. Permission was given for the funeral party to cross the bridge, which was now busy with onlookers waiting for Samuel Leggatt to arrive.

By noon, Hacker sent the guards away and declared that the bet was over and he'd won. Leggatt had arrived by then, but protested that Hacker had not won: in fact, if Hacker went back to his house, he'd find the tobacco at his front door and he could keep the coffin as a present from the smuggler!

Ouija boards

By Gylden Fellowship

As we're just in the period after Samhain and one can now buy spirit boards for just £1, I thought that I'd include a note on ouija boards, which were marketed as harmless parlour games during the late Victorian era. After the First World War, many people flocked to mediums to contact the spirits of family members killed in the war and the spiritualist movement had rapid growth in the UK. Ouija boards were seen as a simple and cheap way of contacting spirits. That is not the theme of this piece, which is to leave the task of spirit communication to psychics or pagans who are both trained and experienced in this field, eg shamanic practitioners.

How did it get its name? The original invention, a talking board, was made by Charles Kennard. The name is not a combination of the French for "yes," *oui*, and the German *ja*. Apparently, there was a gathering with a strong medium and the board was asked what they should call it; the name: "Ouija" came through and, when they asked what that meant, the board replied, "Good luck."

Otherwise, to use my phrase, it is like amateur nuclear fission, as the following true account shows – a warning to the curious!

Taken from Cosmopolitan, March 2014

"I got a Ouija board for Christmas when I was in sixth grade (great Christmas present, huh?). That night, I went over to my best friend's house and brought the Ouija board with me. We went up to her room, set it on the floor, and asked, 'Is there anyone in the room with us?'

The planchette spelled out 'Ruth' which was my grandma's name and her great-aunt's name. Both my grandma and her great-aunt had died that year. We threw the board back in the box and were totally freaked out. I brought it home and put it in my closet, but every time I looked at the box, it gave me this horrible, creepy feeling, so I ended up throwing it in the bin a couple of years later."

So, we move to 2020 and the new £1 Ouija boards. An investigator from True Paranormal Events UK has criticised such marketing gimmicks, "Ouija boards are most certainly not a toy and should not be available for kids to buy in pound shops for Halloween - never mind adults that are not trained in how to use them. It does not matter if they are plastic or wood, if the planchette spells the word 'Zeus' it is a demon trying to come through and you should not even say the name, never mind continuing to communicate with it. All hell could break loose if the demon attached itself to anyone and follow them around. Nasty spirits can scratch and attack people and should not be messed with as people could get seriously hurt. These devices can destroy people's lives and spirits can cause suicides as some are more sinister than others."



Magickal lore: A November spell

By Nick the Witch

This is a spell for your wishes, perhaps if something has been lost or if you really need a bit of magickal help.

What you will need: waxing moon, a small star charm, 12 small blue or white crystals, white or silver pouch and a slip of paper.

1. Put all the items on a moonlit window-sill for cleansing.
2. Write your wish on the paper and anchor it with the star charm.
3. Surround the wish/charm with crystals.
4. For next 11 nights, add 1 crystal per night to the pouch.
 5. Each time you add a crystal, say:
*"Samhain has gone and winter's here,
With frost and ice and air so clear.
Bring peaceful nights with shining stars,
Grant my wish as Yuletide nears. So, mote it be."*
6. On the final night, put everything remaining into the pouch.
 7. Carry the pouch with you.

Any crystals are OK – I keep a little bag of aquamarine, quartz shards, howlite, etc.



A Witch's Herbal: colds and chills

By Nick the Witch

We did promise some new features and series in *GYLDEN MAGICK*, as we continue our third year of publication and here's one – we continue with our regular herb of the month, but this feature will look at common ailments and suggest some easy herbal remedies, both for internal and external applications. Last month, we looked at insomnia – this month, it's all about fighting colds and chills, easily picked up in some of this dank weather. Here's a short list of key herbs – a lot of these are best used as herbal infusions in the evening, to help you sleep uninterrupted by coughing.

- **Garlic:** eat or drink the raw juice of a garlic clove three times a day. It can be added to food, taken in capsule format or as a syrup. It's good for chest infections, colds, catarrh and respiratory problems.
- **Mullein:** this is very good as an infusion against itchy coughs or catarrh.
- **Echinea:** well, it's a natural remedy for colds, sore throats, viruses and flu. Echinea infusions are OK if mixed with berry fruits, but it's probably best if made into a tincture.
- **Yarrow:** I think yarrow is great against all sorts of dis-ease. I tend to make teabags of yarrow mixed with dried peppermint to help with anxiety. As an infusion, yarrow mixed with peppermint and elderflower is a traditional cold remedy – drink it three times a day. However, yarrow causes sweating and can cut a fever or high temperature. **Safety note:** avoid yarrow if you're pregnant.
- **Eucalyptus:** another well-known remedy for colds, usually as a steam inhalation, using its leaves in hot water. Eucalyptus turns up in lots of proprietary medicines, but the natural way is often the best (and cheaper too). It can be used as an essential oil (see below), but another option is to use the leaves to make a macerated oil or ointment for the chest. Such a salve or oil helps with coughs, chest infections, sore throats and flu.
- **Liquorice:** this acts as an expectorant against coughs, catarrh and respiratory dis-ease. It is best if liquorice powder or a liquorice tincture is blended with some of the other herbs on this list.
- **Elderberry:** this is another traditional remedy for coughs or colds, known for its ability to boost the immune system too. I'm thinking that a syrup is best, but one could use it as a decoction or a tincture.
- **Plantain:** both rib-leaved and broad-leaved plantains are good against colds that involve yellow mucus. All you need to do is take a big handful of leaves, add boiling water and strain the mixture for a daily infusion. Basically, it's an expectorant that's great against catarrh.
- **Horehound:** the Saxons used white horehound a lot against colds and coughs. The white flowers can be ground into a paste that was made into a salve, but we can use it as an infusion or expectorant too. Consider the town of Arundel in Sussex – the Saxons named it after the horehound that grew in the valley. It's not the River Arun that is the origin, but rather "horehound-dale", which became Arundel over the years.

As an extension to herbal healing for chills and colds, the *Gylden Fellowship* natural healing stand has stocked an **anti-cough syrup** too – this is a combination recipe that depends upon which fruits are in season. The original consisted of blackberries, lime juice, honey and water. Over the years, I've made it with raspberries, strawberries or morello cherries, mixed with lemon or orange juice. It's an all-purpose cure that is really good against coughs or sore throats. The recipe is listed on our website.

There's all sorts of **essential oils** that will also help with boosting your immunity against colds and chills in general via a diluted drop on your forehead before bed, a steam inhalation or a room spray. The aromatherapy route can be very effective against persistent infections and the best oils are shown below.

- Cinnamon.
- Ginger.
- Clary sage.
- Eucalyptus.
- Lavender
- Thyme.

Ghostly Tales 2020: Spriggan Mist live online at the Acoustic Couch

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This year's Ghostly Tales by the folk/ rock/ pagan band Spriggan Mist was constrained by the covid-19 rules to an online performance, live-streamed on YouTube from the Acoustic Couch in Bracknell. Yet the performance and technical engineering was so good that one could have been at the venue itself. And there were separate pieces from dancers (Jadoo's Jingles) and pre-filmed ghostly stories – all included within the live-stream. If you've never been to one of these gigs, you've missed a treat – all the venues are decorated in skulls, chains, bats, etc and the songs reflect tales appropriate for Samhain...witches, ghosts, sprites, standing stones and the Day of the Dead. Here are some photos from the gig at the Acoustic Couch, starting with the band and then the technical team too. More details of the band, a link to this gig and their albums from their website, from YouTube and [Friends of Spriggan Mist on Facebook](#).





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