



Gylden Magick

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Nov. 2023

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 and we welcome new members constantly.

First things first though – we've decided to continue with the longer version of our magazine in our 6th year of publication, from September. So, our **Dark or Oak Moon** issue comes in at 28 pages, with lots of different topics. There are some longer pieces, to give authors more space. Most of our contributors come from the Gylden area,

providing a mix of magick, wisdom and stories. Past editions of **GYLDEN MAGICK** can be accessed on our website and on Facebook too.

This issue has an **enchanted flavour to it**. Earlier in the year, I completed a book by Jim Crumley, the *Nature of Autumn*. Now, I'm reading the sequel, the *Nature of Winter*. Both are a mix of anecdotes and diary entries about the Scottish Highlands.

Nature notwithstanding, I've completed 10 days of intensive **detox training with Denise and Meadow Linn** – we'll look at some of the themes in future issues. **This month's edition features** topaz and tourmaline quartz from Charlie, wildlife news, dwarf folklore, sacred geometry in buildings, celestial

forecasts, seasonal magick and meta-science from Mark.

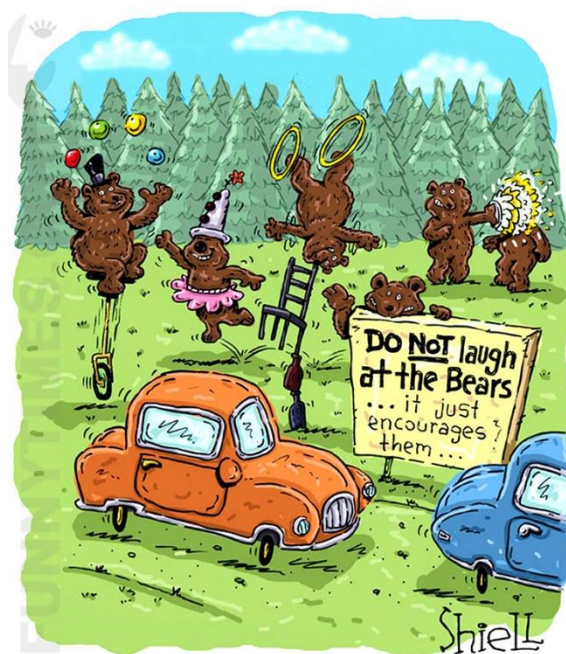
Anything else? Oh yes, the title – we never forget that our faith is based upon Nature and that our strength comes from earth magick, regardless of the diversity of pagan pathways.

Many of our annual festivals are based upon the light, e.g. the solstices and the equinoxes, as significant to us today as to our ancestors. Talking of festivals, it's great that several are starting up again.

For more info, why not join the **Gylden Fellowship** community on Facebook today and catch up on our news?

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Spooktastic and talking boards

By Lucinvampire© and Nic the Witch

Most, if not all pagans are spiritual people - they believe in forces or beings that exist that are not of or no longer on this plane of existence. The difference is though each path or person can have their own views and opinions on what that is, not everyone believes the same. Everyone though can probably agree there is more to life than just this physical or mundane world.

Some people are gifted enough to see into these other worlds or receive messages from other beings or spirits, but sadly not all of us have a pure gift of mediumship. We can still though sometimes, during our time and practices, receive glimpses into the spiritual plane or other worlds and, sometimes, more clearly than others. Of course, this can sometimes be very welcome, but isn't so much at other times or can be an inappropriate or a scary scenario. If you are expecting communication, visitations or to visit the other planes of existence you are prepared for it, but sometimes things can happen when you least expect it or when it's unwanted.

Some witches find that when they enter sleep or meditation, they can end up astral projecting or entering other realms without even realising they are doing it. Some people can wake with a jolt and see something around them. And some can receive messages or guidance through dreaming or meditation, which are actual messages from other beings.



At first though when this starts to happen and, if you are new to the pathways, then it can be a scary experience. The best thing to do is a little research and above all try to remain calm. Sometimes these messages can be from yourself rather than messages from external sources, but sometimes they can be from somewhere else. These messages may be a warning, guidance or from someone who just wants to connect and communicate with you.

If you think you are receiving messages, then it is a good idea to write down in a journal any messages or experiences you are receiving. This will help you keep track of what you are experiencing, and you can see if there are patterns or if there are clear messages coming through.

Most of the time, though, anything you experience is not actually anyone trying to scare you. If you are worried about these experiences, then it is best to put some precautions in place to help protect you from harm. These can be such things as placing or carrying certain crystals, raising a shield, cleansing your home/space, you can even ask for protection from your guide(s) and so forth.

If you are at all still worried though you can always seek guidance from other people on the pagan or spiritual pathways, especially those who also have sense. They are usually happy to help or give you guidance as a fellow member of the pathways.

Talking boards is a topic I wanted to cover - a lot of witches, when they first start out, get sucked into the world of talking boards. This is a very heated topic, especially by more experienced witches and even religious folk, most of which will scream from the rooftops: don't touch them with a bargepole. Ok, so what is a talking board? It's a divination tool that can be used by a group of people to communicate with beings that exist on other planes of existence. They are also known as *spirit boards* or *ouija boards*.

As a teenager, I hung around with an American girl, whose mum bought her a toy, whilst over in the states; it was a present - it was a ouija board. To her and her mum, it was just a game. To me though, this was much more, I'd used one in the past and done some research on the subject, so I knew that this was definitely not something to be messed around with. I gave her some guidance and information on the subject and then she took it seriously.

If you are serious about using a talking board for divination, the best thing to do is a little research first, here are some ground rules that I've learned over the years and put in place whenever I've used this tool.

1. Treat it with respect, it's not a game!
2. Never use the board alone.
3. One person leads the session, they ask the questions, everyone else in the group participates, but remain silent.
4. Always wear a protective talisman/ seek protection from your guardians.
5. Never use it in your home.
6. Never leave one person with their fingers on the planchette, all disconnect at the same time.
7. Always close with saying Good-bye. If the planchette doesn't move to good-bye, force it to yourself. Do not disconnect before then.
8. When you are done and have closed the session, leave the place.

If you are using a board, it's always good practice to have someone in the group who does not actually participate, but instead takes notes on the events and what is said.

Ok, so here's **some words of warning**, using a board is something very serious, you need to be sure it is the right thing to do. Remember you are opening yourself and your group up to other beings and you are allowing them into your space to use your energies to communicate. If you don't have complete control of the situation you can end up meddling and causing serious issues with beings remaining long after you have disconnected from the session. One thing to also note is that using a board can become addictive, which is one of the reasons why you should only ever use it in a group.

Above all think very carefully before you use a board, make sure you surround yourself with protection and the right people who take it seriously and, if possible, have a clairvoyant or experienced person present.

Before leaving this subject, it is worth noting that ouija boards 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. It is advisable to leave the task of spirit communication to psychics or pagans who are both trained and experienced in this field, namely shamanic practitioners. This advice applies equally to using ouija boards for divination and to inviting spirits into rituals, like dumb suppers.

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?'

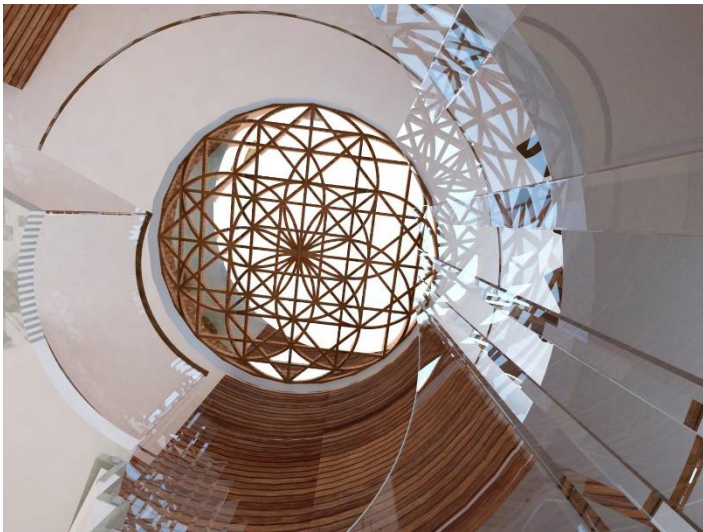
The planchette spelled out 'Ruth' which was my grandma's name and her great-aunt's name. Both my grandma and her great-aunt had died that year. We threw the board back in the box and were totally freaked out. I brought it home and put it in my closet, but every time I looked at the box, it gave me this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



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Sacred geometry and architecture

Collated by Gylden Fellowship





<https://science.howstuffworks.com/engineering/architecture/sagrada-familia.htm>





Coastal update

By Sussex Wildlife Trust

Sussex Wildlife Trust have been awarded a grant by the National Lottery Heritage Fund for our Wild Coast Sussex Project thanks to money raised by National Lottery Players. The project is to be implemented with Marine Conservation Society (MCS), Sussex Inshore Fisheries and Conservation Authority (IFCA) and Brighton SEA LIFE. The following text was contributed by *Alicja Szalanska, Wild Coast Sussex Volunteer*.

The oceans, with their mesmerising depths and diverse marine life, are vital to our planet's health. Yet, they face growing threats like pollution, climate change, and habitat loss. Fortunately, you can make a vital difference by taking small steps. In this blog post, we'll explore 4 easy actions you can take for the ocean.

1. **Take3fortheSea:** originating in Australia, the Take3fortheSea campaign has gained global traction. The idea is straightforward: when you visit a beach or coastal area, pick up three pieces of litter. This small act collectively reduces pollution and protects marine life. It's a simple way to keep our beaches and oceans clean.
2. **The 2-minute Beach Clean:** similar to Take3fortheSea, the 2-minute Beach Clean encourages beachgoers to spend just two minutes picking up trash and debris. Bring a bag and protective gloves and, before you leave the beach, perform a quick clean-up. This swift action prevents plastics and harmful materials from entering the ocean. If you do not have gloves, remember to disinfect your hands after handling any litter and debris and do not touch anything sharp – safety first!
3. **Opt for reef-safe sunscreen:** conventional sunscreens often contain harmful chemicals that harm coral reefs and marine life. If it's an option for you, opt for reef-safe and eco-friendly sunscreen options to protect yourself from the sun without harming the ocean's fragile ecosystems. A sun-cream is deemed ocean safe if it does not contain oxybenzone and octinoxate.
4. **Reduce single-use plastics:** to reduce plastic waste in our oceans, limit your use of single-use plastic items. Bring reusable water bottles and avoid disposable plastic straws, cups, and cutlery. These minor changes can significantly reduce plastic pollution.

In conclusion, safeguarding the ocean doesn't demand heroic efforts. These four small actions collectively contribute to preserving the beauty and biodiversity of our oceans. So, on your next beach visit, remember that you are helping to secure a brighter future for our oceans and the creatures that inhabit them.



Environment: the Wainwright Prize 2023

By Gylden Fellowship

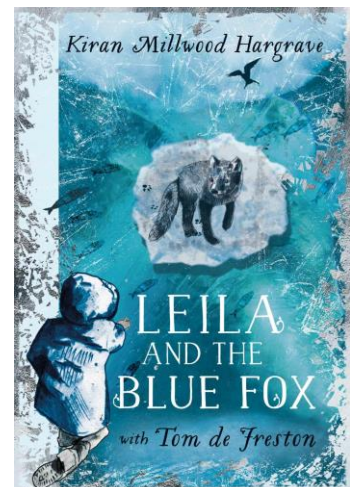
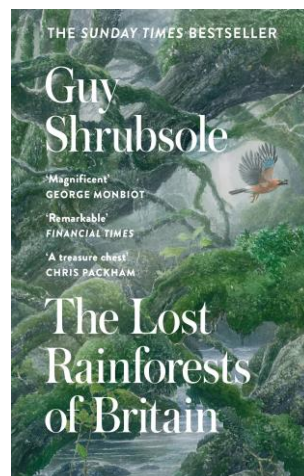
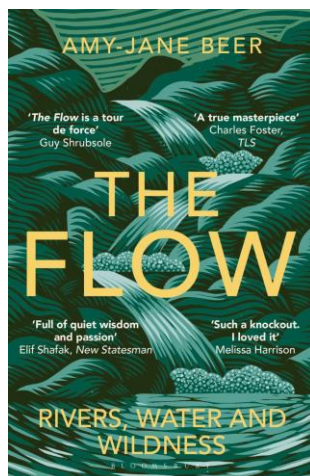
The Wainwright Prize is named after **Alfred Wainwright**, the author of the famous fell walking series, the *Pictorial Guides to the Lakeland Fells*. Created to celebrate nature-writing and encourage exploration of the outdoors, the Wainwright Prize was initiated in 2014 by Frances Lincoln, publishers of the Guides. It has been administered since by the independent Literary Marketing Agency; AGILE.

The prizes are awarded to the works which best reflect Wainwright's core values and includes a celebration of nature and our natural environment or a warning of the dangers to it across the globe. Now in its tenth year, the prize is awarded annually to the books which most successfully inspire readers to explore the outdoors and to nurture a respect for the natural world. The prizes are co-owned by AGILE, The Wainwright Estate and the Quarto Group. There are different sponsors each year, managed by AGILE in association with The National Trust. In 2023, it was the James Cropper Wainwright Prize and there were 3 categories.

The Nature Writing Prize was awarded to **Amy-Jane Beer**, a Yorkshire-based biologist, writer and campaigner for equality of access to nature for *Flow: Rivers, Water and Wildness* (Bloomsbury), her elegant and topical reflection on finding strength, solace and wonder in Britain's waterways, after losing a close friend in a kayaking accident. Exploring themes of adventure and access to wild places, grief and healing, cyclicity and transformation, the book is a passionate advocate for protecting the living, flowing habitats around us.

The Writing on Conservation Prize was been won by **Guy Shrubsole**, a writer and environmental campaigner from Devon, for *The Lost Rainforests of Britain* (William Collins), the 'highly original' story of our forgotten temperate rainforests, and the efforts to restore and protect them. Inspired by a chance discovery of a surviving fragment of rainforest on the edge of Dartmoor, Shrubsole explores these spectacular lost worlds across the UK, offering powerful ideas and hope about how they might be bought back to life, and inspiring connection with these magical places.

Bestselling writer **Kiran Millwood Hargrave** and illustrator **Tom de Freston** from Oxford have won the **Children's Writing on Nature and Conservation Prize** for *Leila and the Blue Fox* (Hachette Children's Group), the story of a young fox and a girl on an unforgettable Arctic adventure, based on the true story of an Arctic fox who walked two thousand miles from Norway to Canada in 76 days. The judges praised Kiran's exceptional writing and Tom's hauntingly beautiful illustrations in a book that will inspire young people to engage with the natural world, in the face of climate change.



Digital necromancy

By Mark Sharpen

Off we go then – necromancy is all about raising the dead. However, there's no witchcraft here, because digital necromancy is a generic term applied to generative AI (like ChatGPT or image generators), which can conjure the dead from their digital traces. Let's take a very simple example, because many of us keep images of deceased relatives or friends on our iPads, phones or camcorders. Supposing we could link these images with advanced video projection techniques; it would be possible to re-animate such images after the death of the person in question. Do you find this creepy or fascinating?

Debates around digital necromancy were first sparked in the 2010s by videos that re-animated Bruce Lee, Michael Jackson, Carrie Fisher and Peter Cushing. Many film companies began using generative AI and, by late 2022, one person had already used this technology to talk with his dead fiancée, based on her texts and emails. Several new companies have been launched that draw on generative AI in order to re-animate loved ones for the bereaved.

However, such technology has created cultural and ethical problems with people who are scared of the idea that we could talk to and interact with digital simulations of the dead. On the other hand, there are possibilities for the beneficial treatment of grief and loss, via raising the dead using generative AI.

Many of us keep photos, videos, relics or letters from dead relatives or friends. And, of course, famous people's likeness, works or remains have been circulated to preserve them – often at their behest – for as long as we have recorded history. Religious relics across cultures offer just one example. When it comes to generative AI, then, there isn't anything particularly world defining going on. The speed with which AI's necromantic possibilities have been exploited tells us a lot about how well the technology works with our existing practices of grieving, remembrance and commemoration – nothing new to see here!

The AI companies build on earlier DIY ventures in bringing back loved ones via social media, emails, audio recordings of speech, photographs and videos of loved ones submitted by clients. The AI models enable clients to interact with the deceased through images, voice and text. Often, we reflect upon what those we have lost might have said to us, the attitudes they might have had and the encouragement they may have offered in relation to challenges and accomplishments in the present. Cameras, camcorders and other recording devices have always made such media more easily and widely accessible.

Others, in reflecting on the strangeness of encounters with dead people brought back into digital interaction with us, argue that those communicating are not the dead at all but fakes, harking back to the tricksters of the Victorian spiritual revivals. To conclude then, do you ordinarily treat your personal messages, photographs or videos of the dead as if those records themselves were your loved ones? It's much more likely that we use them as triggers for our memories, standing in for them as proxies for us to think of or communicate through – this can never be a dark art or witchcraft.

Event 1: Wandering Witches' Fayre

The Wonderful  World Famous

WANDERING WITCHES'
2023
ARTS & CRAFTS
FAYRE

40+ Stalls of
Spellbinding,
Magickal
Creations
~
Live Music
~
Cafe



COWPLAIN
Activity Centre
Saturday 4th
November

10am ~ 3pm 

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Event 2: Spriggan Mist, sprigganmist.com



Sunday 24 March 2024 at The 1865, 22 Orchard Place, Southampton, SO14 3



Shrooms

By Erica Zann

Watching the rain fall outside, I'm thinking about how good it would be to go into hibernation now and sleep until the spring. Still, here we are at the old Feast of Winter – there was dew and frost in the mornings for the last few days. I'm thinking about using the vegetables for hot soups, cottage pies and stews this week. Also, since I bought some nice Bramleys, I could make spiced apple – goes very well with custard and I don't have to worry about any more teeth falling out! Winter, of course, gives rise to all manner of small ailments for everyone, such as coughs, colds, chapped skin and sore throats. It's a good time for me to start creating new stocks of healing ointments, massage oils, teabags and winter.

I'm reminded by the warden here that we have a poppy day coming up; that's afternoon tea and cakes and a time to make a contribution to the Royal British Legion. At this time of remembrance, I wear a white poppy, which is for all victims of wars. To be sure, the red poppy brings to mind all those who gave their lives for Britain (some of my relatives died in both world wars), but the white poppy widens everything out. Just to be contentious for a second, which the editor will complain about (**Editor's note: that's OK this time**), I watch the news and see some awful images from Gaza. If there had been TV cameras in Dresden or Hamburg when the British carpet-bombed them, I'm guessing those pictures would have been equally awful...enough about Gaza, as I don't want to upset anyone.

As the nights darken and the days are shorter, I appreciate a nice fleecy throw and an evening hot chocolate. The rain outside continues with occasional thunder. I remember that the Met Office started naming storms in 2015 with storm Abigail. Let's see, we've had Agnes and Babet so far (note to self, I was taught that you spelled Babet as Babette, but then what do I know?). Apparently, the next few storms are due to be christened as Ciaran, Debi, Elin and Fergus – some more dodgy spelling, methinks!

Some of my fellow residents are keen jigsaw solvers. I've just looked at my dictionary and the correct term for such folk is dissectologist! It means someone who's a jigsaw puzzle solver, who considers themselves as a puzzle enthusiast. One of the pictures is of a village shop. Now that brings a flood of memories. As a child, I used to get pocket money of half a crown each week – a princely sum that would pay for a comic, sweets and a drink. Either my sister and I or a friend and I would walk round to the local corner shop for supplies. There were loads of jars of sweets on the shelves and I still recall the taste of chocolate limes or sherbet lemons with fondness. We could return the glass bottles of fizz for a small refund and there were so many comics to ponder. Sometimes, I'd get the Beano, but I'd be tempted by the Dandy, Beezer or Whizzer and Chips too.

Things I don't like about winter are late buses and roadworks. The bus-stop is across the road from me, but waiting in the rain makes for a poor start to the day. I know there's a shelter, but even so, that doesn't stop a chill wind. And there's loads of roadworks at present, which just delay the buses. My grandad was a builder and I can recall him now saying that the councils don't know how to repair pot holes – simply putting tar into a hole, just means that the next frost breaks up the tar and rain washes it out.

Sending you all many blessings.

November crystals

By Charlie Foreverdark and Nic the Witch

Charlie Foreverdark is still coping with her new addition to the family! Many congratulations to Charlie and Rob on the arrival of their baby, River Castiel. So, we're looking at the correspondence crystals for November and their healing properties, using some of Charlie's notes from previous years – the main ones are topaz and tourmaline.

Let's start with **topaz**. Topaz is found in all sorts of colours and often used as a gemstone in jewellery. Yet it can be bought as an uncut crystal – it's actually a silicate mix of fluorine and aluminium, commonly sourced from the USA, Mexico or Australia. The name of the crystal itself is a mystery, with some people pointing out the Middle Eastern verb, *topazos* (to seek), whilst others refer to a Sanskrit word, *tapaz* (fire).

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

- An aid to digestion and anorexia.
- Boost to the metabolism.
- Help with nervous anxiety.
- Clear or white topaz helps to build intuition.
- Brown topaz relieves agoraphobia, excessive timidity and OCD.

From a spiritual stance, topaz is a very positive stone for friendship, generosity and kindness.

- It is aligned with the solar plexus chakra, but blue topaz is for the third eye chakra, while clear or white topaz aligns with the crown chakra.
- Regardless of the colour, topaz helps to recharge one's energy.
- Topaz is believed to boost decision-making and clarity of vision.
- It is good for meditation and trance, enhancing psychic abilities.



Tourmaline is available in more colours than any other gemstone and the limitless colour varieties can resemble the full array of other precious stones. The name comes from the Singhalese words, **tura mali**, which translates to **stone with mixed colours**. On the Moh's scale of hardness, tourmaline sits between 7 and 7.5, making it

durable enough for just about any type of jewellery. It is hard enough to weather the rigors of daily wear, so is even a suitable choice for rings.

Tourmalines are composed of crystals *of aluminium boron silicate*. They feature complex and variable compositions, and even very minor changes in the chemical make-up can cause tourmaline to feature completely different colours. Therefore, unicoloured tourmaline is fairly rare. The minor elemental changes from which tourmaline can derive colour include increasing/decreasing levels of sodium, calcium, lithium, copper, magnesium, fluorine, vanadium, chromium, manganese and iron.

1. **Pink tourmaline** is coloured by the trace element of manganese.
2. **Rubellite tourmaline** tends to feature pinks, reds, oranges, browns or even purplish hues. In order to be classified as Rubellite, the specimen will consistently display the same fiery ruby red in artificial light as it does in daylight. However, if the colour is subject to change under different light sources, then the stone is classed as a pink tourmaline, rather than Rubellite. Coveted for its beauty, both pink tourmaline and Rubellite have historically fooled the kings and queens of ancient bygone eras by masquerading as ruby.
3. Sometimes, changes in the composite solution and/or environment cause pink tourmaline to develop a green overgrowth and this is known as, **Watermelon tourmaline**.
4. Yellow and deep earthy brown tourmalines are referred to as **Dravites**. Dravites from some localities can be uncharacteristically lustrous and beautifully crystallised. Dravite is named after Dravograd, in Slovenia, the area where it was first identified.
5. Very vivid yellow tourmalines discovered in Malawi are known as **Canary tourmalines**.
6. Green tourmaline is known as **Verdelite** and is coloured by iron or titanium. The most prized green tourmalines are transparent and flawless, with brilliant blue-green hues.
7. **Chrome tourmaline** differs chemically from their green cousins; here, traces of chromium and vanadium produce the distinct and vivid green shades which set Chrome tourmaline apart from other green varieties of tourmaline.
8. Dark blue tourmaline featuring violet or greenish indigo blue is known as **Indicolite**, but bright neon blue tourmaline is perhaps the most prized of all varieties. Coloured by large amounts of manganese and copper, this variety is known as **Paraiba tourmaline** and was first discovered in the Brazilian state of the same name in 1987. Because of its exceptionally high value, this stone is usually custom cut, and rarely in sizes over 1 carat.
9. Pure black tourmaline is referred to as **Schorl** and is the most common form of tourmaline. This is the variety of tourmaline which most commonly forms in the dense needles within crystals of quartz which are known as *tourmalated quartz*. *(The pic below is my black tourmaline with gold mica.)*



Folklore: dwarf lore

By the Storyteller

In one of my performance tales, I start by telling people, “*Goblins are strange creatures, if only that you never know which type of goblin you find – whether it is a pook or a dwergl. Pooks are full of mischief and like nothing better than playing pranks on humans, such as stealing a cart or a bale of hay. People everywhere know where the pooks (or puca) live, because you’ll see places named after them, such as a Pook Lane, Pook Hill or even Puckeridge (which means river of the goblins). But, a dwergl is a very different goblin – not so much a prankster as a dangerous hobgoblin.*”

That tale came from a dialectical poem in medieval Northumbria, which I’ve adapted for a performance rendition, but goblins themselves have quite a long lineage in folklore and, to learn more, one has to start with the cardinal elements and the corresponding spirits and rulers.

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. He 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) sylphs
- e) undines (or mermaids)
- f) salamanders.

In many cultures, earth-dwelling spirits are beings that are tied to the land and plant kingdom. Typically, these beings are associated with another realm, the forces of nature that inhabit a particular physical space, and landmarks like rocks and trees.

Gnomes are portrayed as short creatures living or working beneath the ground, able to move through rocks, walls and soil. In later tales, they were described variously as goblins, dwarfs or trolls. Gnomes represent beings that work with physical matter, earth-dwellers who are the antithesis of the air-dwelling. Gnomes show support, hard work, stubborn loyalty and courage.

The elemental ruler of the gnomes was King Ghob, perhaps derived from the Chaldean word meaning a pit. This is where the word, goblin, originated; this creature was identified as corresponding to the Northern direction and to the Celtic festival of Yule.



Ghob himself is often pictured as seated on a throne of crystal or carved stone and there is an impression of stone in his demeanour. He seems to be a large, strong person with a brownish skin of dark soil. His beard and hair have soil and plants in them. Some pictures show him wearing a green tunic, a dark green cloak, a crown of jewels, rings with gems and a black stone necklace.

Gnomes are seen as symbols of good luck and were thought to provide protection of buried treasure and minerals in the ground. Not only assets below ground, but gnome-effigies were placed in barns to watch over crops and livestock.

As to **dwarfs**, these are other folk characters with an interesting lineage or pre-Christian myth-pool of their own, with a folk character that was a skilled smith and rock worker, known as a *dvergr* (Old Norse), *dweorg* (Old English), *twerg* (Old High German) or *dwergaz* (Proto-Germanic). In Anglo-Saxon areas, the dwarf became synonymous with the idea of a goblin, but a goblin that was the opposite of an elf/ puca/ pook took the name of a *dwergl*.

This confusion over concepts was reflected in German fairy tales, namely the good dwarfs of Snow White and the more malign creature in Rumpelstiltskin. One can compare tales with the Nisse in Norway and the Duende in Spain. Within the Norse tradition, dwarfs were dark creatures that lived underground in mines or forges, working as miners or smiths. It was the dwarfs that created the chain that bound Fenrir, Thor's hammer, the spear of Odin and Freyr's ship, amongst many other treasures.

Dwarfs were wise and powerful in magick. In some tales, dwarfs are referred to as **black elves**, which blurs the definitions between the types of puca even more.



Let's have a look at a key piece of British history of encounters with gnomonic creatures - **Wollaton Park** (near Nottingham) on 23 September 1979. The incident happened during the early evening, just as it was getting dark. Seven children, aged between 8-10 years, were playing close to a fenced-off marshy area of the park. Suddenly, there appeared about 30 small cars, each containing two gnome-like creatures, with beards, wrinkly skin and dressed in coloured jerkins. One of the older children described them as: "about half the size of me and they had long white beards with red at the bottom and they had little white and red cars". The cars were silent and floated slightly above the ground.

The creatures chased the children in a sort of game until two children fell in the marsh and the gnomes disappeared back into the trees. All the children were questioned separately by their headmaster, but the stories did not vary and their accounts were recorded on tape by the headmaster a few days after the event.

Interestingly, a lady, named Jean Dixon, recalled a group of similar creatures that guided her around Wollaton Park in the 1950s. Another local book gives the account of a Mrs George in 1900 who "*was passing Wollaton Park gates when she saw some little men dressed like policemen...they were smiling and looking very happy. They hadn't any wings, and were between two and three feet in height.*" It would seem that this park is a magnet for gnomes!

Sometimes, people confuse the plural of dwarf. The correct use is **dwarfs**. Dwarves belong in Tolkien's writings and other works of fiction.

Sussex Wildlife Trust: photos of 2023





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Celestial forecasts: November 2023

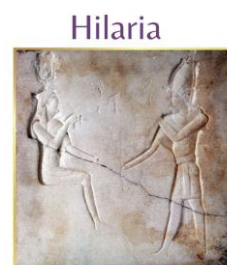
By Joanna Bristow-Watkins

November in Britain, with the clocks having gone back, features more dark colder nights, but peppered with the explosive lights (and smells) of bonfires and fireworks as Guy Fawkes Night and, as in 2023 also Diwali, are celebrated.

This year, autumn colours linger with purple, brown, red and golden yellow, with most of the green having gone as the trees continue shed their leaves. Some remaining colours cling on and seed heads from old man's beard in the hedgerows look magical as they catch the low sunlight. Seasonal in the kitchen this month, we have Jerusalem artichokes, leeks, carrots, beetroots, parsnips, Brussels sprouts, kale, potatoes and winter squash. It remains good for harvesting chestnuts, hazelnuts and walnuts plus late-fruited apples and pears, with a plethora of fungi for those who know the edible from ones best avoided.

The month of November was named after *novem* meaning 9th in Latin, as November was the ninth month when the year started in March. To the Anglo-Saxons, November was called **Blotmoneth**, meaning **blood month**, as this was traditionally the month of slaughtering and preserving meat to last through the winter. It was also a month of feasting, as all the meat cuts which couldn't be preserved were cooked up, making it a bountiful month and helping folks keep warm.

During November, as well as **Guy Fawkes Night**, we have international festivals including **World Vegan Day** (1st) and **Armistice Day** (11th) and **Thanksgiving** in USA (23rd). We can also look forward to the British Celtic Festival **Samonios** (Celtic New Year = 1 November) which is also the Christian Festivals of **All Saints Day** (1st) and **All Souls Day** (2nd), St Andrew's Day to commemorate the Patron Saint of Scotland (30th). There are three annual Egyptian Festivals **Hilaria** (3rd), **Khoiak** (23rd) and **Nehebkau** (29th) - to celebrate we have a new series of **Violet Flame of Amenti** online modules starting on 30 November. We have our public Forest Bathing event on Sunday 12 November (Shere). **Essene Angels** completes on 9 November and our **Full Moon Meditation** takes place 7.30-9.30pm (UK time) on **Monday 27th**, with the Beaver Moon peaking at 09:16. We also have the **Leonid Meteor Shower** peaking 17th/18th. We have **Forest Bathing vouchers** and **Harmony Healing vouchers** available as Christmas gifts.



& the roots of remembering

Wednesday 1 November starts the first month of the Celtic Year, called Samonios (Seed Fall). Again, this mirrors the death/rebirth cycle of Asar (Osiris). It is thought that two Roman festivals became incorporated with Samhain - Feralia, when the Romans commemorated the passing of the dead, and Pomona, when the Roman goddess of fruit and trees was honoured. The Halloween tradition of bobbing for apples is thought to derive from the ancient links with the Roman fruit goddess, Pomona, and a Druidic rite associated with water.

This is also All Saints Day in the Christian calendar.

The text below, by Helen Benigni, was kindly taken with permission from the angelfire.com website, which may no longer be available.

The month of SAMONIOS is a month of miraculous births beginning with the appearance of the twin stars of Castor and Pollux on the Eastern Horizon. These miraculously born twins, from an egg containing both mortal and immortal potential, bridge the gap between this world and the Otherworld.

Literally translated as "seed fall," SAMONIOS is the month when the light of the Dagda, the seed of his loins, penetrates the womb of the earth and creates life. This light is symbolized by the sunrise of the Winter Solstice penetrating the inner chambers of the sacred mounds of the Neolithic peoples. At Newgrange, the sacred mound of the Bru na Boinne, the light of the Winter Solstice shines through a roof-box of white quartz for seventeen minutes to dramatically illuminate the cruciform chamber of the passage tomb. Here, the stone-carved geometric motifs common to trance states of shamanic ecstasy amplify the light in order that the observer may experience the light of life bestowed by the solar deity.

This solar alignment initiates the light half of the year. Mistletoe is hung as a symbol of the immortal love that the good father, Dagda brought to Boand, the goddess of the Bru na Boinne. Oengus, the son of their union and the Lord of the Sid mound, guards the entrance to the Otherworld and immortal life.

Wednesday 1 November is also World Vegan Day. In 1994, the event was established by Louise Wallis, then Chair of The Vegan Society, UK, to commemorate the 50th anniversary of coining the terms "vegan" and "veganism" and the founding of the organisation.

Thursday 2 November is All Souls Day in the Christian calendar, commemorating the faithful departed.

Thursday 3 November is Hilaria, the culmination of the Egyptian Festival of Isia, when Isis (Aset) resurrected Osiris (Asar) by re-mem-bering - this replaced the Samhain Fire Festival, which was transferred in Britain to the night after Guy Fawkes's attempt to blow up parliament in 1605. The ritual burning certainly resembles the Pagan sacrifice of the corn king!

Saturday 11 November is Armistice Day to commemorate all those who died in World War 1 and 2. Poppies are traditionally used for this occasion.

We also have the annual 11:11 Energy Portal.

With many people worldwide recognising the 11 November as a powerful date, this, in itself, will create a heightened energy on the day. The effect of a high number of people all having positive expectations on the same date, due to the impact of quantum physics, will make it significant.

I personally see this as an opportunity for a very cathartic release of all the sorrow, grief and disappointment for the thousands of families who were directly affected by WWI and the souls of all the millions who died, especially those whose bodies were never repatriated to their homelands. It's a pertinent day to undertake a meditation and send our love and gratitude to these people who selflessly gave up their lives. This year it falls in the waning part of the lunar cycle, meaning it will be a powerful day for releasing.

Sunday 12 November is Amavasya, part of the Hindu, Sikh and Jain Celebration of Diwali, Festival of the Lights, celebrating the triumph of light over darkness and good over evil. Themes, such as joy, forgiveness and knowledge over ignorance, are included as well as rituals to Lakshmi, the Goddess of Wealth and the legend

of Rama and Sita is recited. The full festival runs for five days, this year Friday 10-Tuesday 14 November, with the main event, Amavasya, being on the third day. However, each day has its own significance.

Sunday 12 November, 11am-2pm, Forest Bathing session with Joanna at [Harry Edwards Healing Sanctuary](#) (Shere, near Guildford, Surrey), £39.77. This Winter Forest Bathing session will take place in all weathers except 30+mph winds or electrical storm. Immerse yourself in the healing elements of nature and connect deeply with all your senses. We will take you on a 3-hour journey through this beautiful private semi-ancient woodland, nestled in the heart of the Surrey Hills. Through a selection of simple sensory activities, you will learn how to enhance your perceptions and slow down to focus on what could easily be missed. We end with a treelaxation. A deeply relaxing and rejuvenating experience, and which, despite the title forest bathing, does not involve any swimming! Some of the scientifically proven benefits of spending time in woodland include reduced stress levels, stronger immune system response, and a stabilised cortisol cycle. Book via our the [Harmony Healing shop](#). Email katieandjo@harmonyinnature.uk to request receipt of our monthly Harmony in Nature updates.

Monday 13 November @ 09:27 is the New Moon. The [New Moon Abundance Ritual](#) should be carried out within 24 hours after the New Moon. It needs to be after the New Moon because the moon should be waxing (getting bigger again) to carry the manifestation energy. There are video instructions on my [You Tube Page](#).



Wednesday 16 & Thursday 17 November is the Leonid meteors; one of the most prolific meteor showers also known as shooting stars. The shower peaks this year the night of 16/17 November and 17/18 November, but you may see some meteors from 6-30 November. The waning moon leading to the New Moon on 23 November should help viewing this year. See [Time & Date website](#) or [EarthSky Website](#) for more.

The Leonids have had occasional periods when hundreds of meteors can be seen, roughly every 33 years, and were especially stunning in 1799, 1833, 1866, 1966 and 1998. This shower has produced amazing meteor storms in the past, but a Leonid storm is not expected this year. The Leonids are usually modest, with typical peak rates of about 10 to 15 meteors per hour, in the darkness before dawn. Look for the shower radiating from the constellation of Leo after midnight.

This meteor stream is associated with Comet Tempel-Tuttle. As the meteors in the stream are thought to be dust particles released from the comet, it is thought likely that there is a dense stream of such particles in the path of the comet and located close to it. The Earth's orbit passes close to the comet's orbit each year in November and the Earth collides with these particles of cometary debris following the comet's orbit. According to the [EarthSky Website](#), it is a myth that we need focus only on the radiant point to see meteors. In fact, it seems they often don't become visible until they are 30 degrees or so from their radiant point, so they are streaking out from the radiant in all directions. Thus, the Leonid meteors – like meteors in all annual showers – will appear in all parts of the sky.

Friday 17 November, 10-5pm, pop-up angel book sale drop-in at Indigo Moon Holistics, Market Street, Guildford, GU1 4LB. Offering a selection of Angela McGerr's many publications, most of which are long out-of-print, for sale including signed pristine sets and 2nd hand editions.

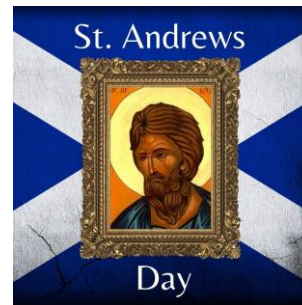
Friday 17 November, 6.15-7.45pm, £30 Angels are not just for Christmas mini-workshop; a brief introduction to the weekday angels (in the Essene Angelology System) from Joanna and how to work with them, £30 per person. Starting at 6.15pm, there will be a 90 minutes workshop introducing the seven weekday angels: Raphael, Gabriel, Camael, Michael, Zadkiel, Haniel, Cassiel plus the patriarchal angel Melchisadec and the matriarchal angel Pistis Sophia. Each angel will be briefly invoked in turn (but with extra emphasis and time spent on Haniel the Guardian of the Day), introducing their key attributes and how to work with them more closely. A crib sheet for calling on them on a daily basis will be supplied as a handout. We will look at the angel cards and channellings in Angela McGerr's publications (Angela is Joanna's sister) which will also be available for sale (both new and pre-loved editions, making excellent and unusual Christmas gifts) during the course. This will be a deep and cathartic experience to prepare you for the festive season. Full personal guardian angel charts can be ordered for an additional £25. Book workshop and charts via the [Harmony Shop](#).



Wednesday 23 November is also the Egyptian celebration Khoiak and Nehebkau on Tuesday 29 November. The Egyptian Year was split into three seasons (divided into 4 months of 30 days), commencing with Akhet in early August, then Peret from late November to early April and Shomu from early April until mid-July. Khoiak was a sombre celebration to complete the first season; later associated with the death of Asar (Osiris). However, it was followed closely by Nehebkau - marking the start of the next season, Peret - and was seen as a kind of rebirth process.

Thursday 23 November is also Thanksgiving in the US calendar. Thanksgiving is the fourth Thursday in November (different in Canada, which is the 2nd Monday in October) and is a family day and public holiday to express gratitude for one's material and spiritual possessions.

Monday 27 November is Beaver Full Moon @ 09:16. Click here for [Angela McGerr's Full Moon Meditation with Gabriel](#). Angela McGerr's publications are available from the [Harmony Shop](#) (including some signed by Angela). Between this date and the next New Moon is considered as a good time energetically for detoxing the body. A brilliant time for oil pulling. It is our [Full Moon Unity Consciousness Meditation](#), 7.30-9.30pm UK time (GMT/UT). During this session, we connect with other like-minded people and together we work through a mindful chakra balancing process using colours and etheric crystals, with the aim that all participants will experience a degree of unity consciousness. Participants all receive a deeply healing experience. Cost to participate is £20 by online BACS payment (small admin fee added for PayPal). This activity serves as a good taster of Joanna's work in general. For more details and to book, see [Harmony Shop](#).



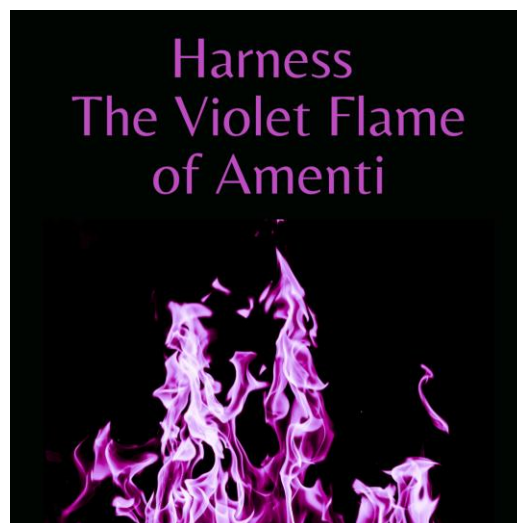
Tuesday 29 November is the Egyptian celebration of Nehebkau. This name literally meant 'he who unites the Kas'; the Ka being the body double which we might interpret as spirit or soul. Nehebkau was depicted in the form of a snake with arms and legs and occasionally wings! He was yet another deity associated with protection and magic.

Wednesday 30 November is also St Andrew's Day in Scotland. Saint Andrew is the Patron Saint of Scotland, and St. Andrew's Day is celebrated by Scots around the world on the 30th November. The flag of Scotland is the blue Cross of St. Andrew, and this is widely displayed as a symbol of national identity.

Thursday 30 November is the start of Harmony Healing Virtual Workshop series: Violet Flame of Amenti (Level 1), 7.30pm - 9.45pm (UK time/GMT), £88. 3 x 2¼-hour evening course, held remotely on Zoom. The course will run on consecutive Thursdays until 14 December.

The colour violet has an established association with spirituality. Having the highest frequency in the visible spectrum, violet is at the point of transition to the next octave of light. During the pre-Dynastic period of Khem (Ancient Egypt), the Violet Flame of Amenti was ruled by the Deities Ausar (also known as Wzr or Osirus), brandished by Sekhmet, and made freely available to Akhenaton. Both in Atlantis and during the Essene era (which spanned the lifetimes of Mother Mary, Jesus Christ and Mary Magdalene), this powerful tool was retained under the Guardianship of Angels Melchisadec and Ariel.

This course features instructions on the ancient alchemical properties of the Violet Flame and how to use it in your daily life. See Violet Flame of Amenti page for further details and to book. This module comprises one unit towards RSE Egyptian Alchemy Healing Level 1.



Remembering dreams

By Mark Sharpen

I had a really vivid dream the other night that has stayed with me all week. Usually, my dreams are detailed at the time, but only fragments remain by lunch-time. It seems that this is the common trend - people forget most of the dreams they have, though it is possible to train yourself to remember more of them.

Dreaming happens mostly (though not always exclusively) during rapid eye movement (REM) sleep. During this sleep stage, brain activity looks similar to that in a waking brain, with some very important differences. For example, during REM sleep, the areas of the brain that transfer memories into long-term storage, as well as the long-term storage areas themselves, are relatively deactivated: this was a finding by **Deirdre Barrett**, a dream researcher at Harvard Medical School and author of the book, *The Committee of Sleep* (Oneiroi Press, 2001). It could be a side effect of REM's role in memory consolidation. Short-term memory areas are active during REM sleep, but those only hang on to memories for about 30 seconds. "You have to wake up from REM sleep, generally, to recall a dream," Barrett says. If, instead, you pass into the next stage of sleep without rousing, that dream will never enter long-term memory.

REM sleep occurs about every 90 minutes, and it lengthens as the night goes on. The first REM cycle of the night is typically just a few minutes long; by the end of an eight-hour night of sleep, a person has typically been in the REM stage for a good 20 minutes. That's why the strongest correlation between any life event and your memory of dreams is the number of hours you've slept. If you sleep only six hours, you're getting less than half of the dream time of an eight-hour night, she says. Those final hours of sleep are the most important for dreaming. And people tend to remember the last dream of the night, namely the one just before waking.

Other factors also contribute to whether you'll remember your dream adventures. Women tend to remember a few more dreams than men, on average, according to a 2008 meta-analysis of multiple dream studies. Young people remember more dreams than older people.

There is a lot of individual difference in dream memory, though. Some people almost never remember a dream, and others regularly recall several each night. People who are more introverted and inward-focused tend to remember more dreams, while those who are more extroverted and action-oriented tend to remember fewer. Imaginativeness and susceptibility to hypnosis are also linked to dream recall, as are some measures of creativity, she says, though creativity is tricky because not all measures of creativity even line up with one another, much less with dream tendencies. Overall, recall of dreams seems tied to a desire to try new things and explore unusual ideas. A few studies that have investigated lucid dreaming –vivid dreams the dreamer remembers very well and feels in control of suggest that some areas of the brain linked to attention are more active in people who recall more dreams, indicating that basic neurological differences may play a role.

It is possible to train your brain to remember more of your dreams, though, says **Leslie Ellis**, a clinical counsellor in British Columbia and author of *A Clinician's Guide to Dream Therapy: Implementing Simple and Effective Dreamwork* (Routledge, 2019). She advises clients who want to remember their dreams to take a moment when they wake up, before they even move their body, to think about what they were just dreaming and remember as much as possible. This moves the dream from short-term memory to long-term memory.

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