



Gylden Magick

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Nov. 2019

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 – our Samhain sabbat blog reached over 3100 people and 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, i.e. visiting groups, Interfaith work, fayres, calendars, helping our moot friends with rituals or meetings, etc.

This **November** marked the last MBS fayre in 2019 (Wandering Witches') for our natural healing stand. But we'll be back in 2020 – at the **Enchanted Market** with loads more healing advice.

Our **Frost Moon** issue continues with the 20-page format with ever more guidance on spiritual issues and magick – this month has a definite emphasis on enchantment and a færy 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. It's also **Interfaith Week** on 10-17 November and we'll be at around to show our partnership with Surrey Faith Links at a service at St Nicolas Church in Guildford on **17 November**.

What else is there? Well, we have an art piece on the Irish Celtic Revival, photos from the Wandering Witches' Fayre and a Ghostly Tales event, more first steps for new or young pagans, herbal healing, medicine wheels, folklore, all about goblins and dwarfs, more on palmistry and November magick. Also, we start on a new series about ancient peoples.

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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Altar tools: brooms

A broom or broomstick is a very traditional tool that one may decide to not place on an altar, but rest alongside or prop up against it.

Within my local area, Hindhead always had a reputation for the production of good-quality besoms or brooms, from Saxon times onwards. And it is true that a good broom is a useful household item that can be decorated with ribbons, according to the season. Several friends like to have decorative brooms either at the entrances to their homes or hung on the walls.

The best twigs for a broom are birch, tied together in a bundle, and the best (traditional) woods for the handle are willow, ash or hazel..

As to flying on a broom to coven meetings or sabbats, that is one for the folklorists or fantasy authors. The real truth behind this myth lies with a plant called black henbane that can be eaten and which produces hallucinations. A similar plant is jimson weed.

A 14th century Irish witch, Alice Kyteler, was condemned to death for killing her husband by witchcraft – some key evidence against her was "a pipe of ointment wherewith she greased her staffe, upon which she ambled and galloped through thick and thin."

This anointing of a staff by a witch and riding on it was referred to by a 15th century writer, Jordanes de Bergamo, and also in the well-known Renaissance paintings of Dürer and Baldung.



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Crystals: topaz

Topaz is one of the correspondence crystals for November, 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.



Herb of the month: rosemary

Rosemary (*salvia rosmarinus*) is a [correspondence plant for November](#) and is a common garden herb. It is known by the needle-like leaves, distinctive smell and blue or purple flowers.

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

- Teas or infusions can be made from the fresh or dried leaves.
- The flowers and leaves are the parts used for medicines.
- Rosemary essential oil can be used against arthritis.
- Rosemary relieves muscular aches and pains if made into a poultice or massage oil.
- It improves the concentration and memory.
- It is a booster for the immune and digestive systems.
- Rosemary also boosts the circulation.
- It is good for hair problems and growth – a tincture of equal parts of rosemary, lavender and lemon grass oil in vodka combats nits and head lice.

Note: too much rosemary in a single dose may cause coma or heart problems.



Recipe: winter stew

Thinking about correspondence items for November, I was reminded that [root vegetables and stews](#) feature in the list for this month.

So, this month's meal is a hearty stew for the early chills of winter, but with no meat – the families in Celtic or Saxon settlements would need to preserve the meat over the winter, but use up the more perishable vegetables. We'll have a look at pickled vegetables another time.

And there are options with the following recipe, eg using turnips, chestnuts or leeks – whatever you fancy. My guess is that this recipe makes about 3-4 servings.

Ingredients

1. 150g small mushrooms, washed
2. 3 large onions, cut into chunks
3. 1 small green pepper, cut into small pieces
4. 400g tin chopped tomatoes/ 450g ripe tomatoes, chopped finely
5. 4 tbsp cooking oil
6. 1 clove garlic, crushed
7. 1 bay leaf and 1 tsp basil
8. Salt & black pepper.

Method

1. Put the oil in a pan and heat gently.
2. Add the onion chunks and cook for 3-4 minutes.
3. Add the green pepper and mushrooms, mix well and cook for another 3-4 minutes.
4. Add the salt, black pepper, tomatoes, garlic and herbs to the pan.
5. Mix all the ingredients well.
6. Cover and heat gently for 40-50 minutes.
7. Serve the mixture with rice or pasta. Traditionally, such a vegetable mix would have been eaten with chunks of hot, crusty bread.

The Irish Celtic Revival

By Gylden Fellowship

Much of the Celtic knotwork and interlace style faded in the Middle Ages, during the increasing dominance of other cultures, eg the Danish and Christian influences. Some remnants of Celtic craftsmanship survived, but the main renaissance in Celtic art forms (painting, jewellery and applied arts) came in the 19th century. This was described as the Irish Celtic Revival and was partly linked with the discovery of artefacts such as the **Tara Brooch in 1850** and the **Ardagh Chalice**. There were other reasons, as shown below.

1. The increased interest in Irish nationalism in Victorian times was extended to Irish folklore, legends and history.
2. The Irish historian, George Petrie, was responsible for the Royal Irish Academy amassing a collection of Celtic art, manuscripts and metal relics (*see below*).
3. The poet, WB Yeats, promoted traditional Irish literature and poetry via the new Irish National Theatre.
4. Archæologists discovered two major collections of Celtic artefacts at La Tène and Hallstatt.

A key venue for the Irish Celtic Revival, particularly for knotwork and interlace patterns was the Glasgow School of Painting, where many jewellers and metalworkers started to produce designs based on the ancient Celtic brooches in the middle of the 19th century.

By that time, Irish motifs and symbols had started to influence the work of stone carvers, makers of furniture, the souvenir traders and all sorts of applied artists - all producing reproductions of Celtic ornaments and jewellery. In addition to making such products, based on styles, Dublin jewellers began to make copies and imitations. In 1849, the Royal Irish Academy allowed the firm of Waterhouse & Co. to make drawings and copies of antique brooches in its collection, which led to manufacture on a large-scale. By 1853, their catalogue included:

- The Clarendon Brooch
- The Royal Tara Brooch
- The Knights Templar Brooch
- The Dublin University Brooch
- The Innisfallen Brooch.

The Tara Brooch was considered to be the most elaborate and beautiful of brooches and became especially fashionable. Many brooches were made in imitation of the Tara Brooch, but others featured Irish architectural antiquities such as castles and abbeys. The Ulster Museum has a brooch of bog oak from 1850 which shows Erin playing her harp while sitting on a bank studded with little gold shamrocks.

In addition to brooches, ornamental bracelets and necklaces were also popular. One of the Goggin firms in Dublin made bracelets and necklaces of "Irish diamonds" set in silver shamrock shapes. In 1851, Waterhouse & Co. designed the Tara Bracelet of silver to complement the Royal Tara Brooches based on the ancient brooch and the picture (centre below) shows that design, based on ancient Celtic patterns.



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Wandering Witches' Art & Craft Fayre: Nov. 2019



Folklore extra: Goblins and dwarfs

By Nick the Witch

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.

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) 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, eg 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 gnomic 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!

Ancient peoples: Silbury Hill

By Gylden Fellowship

As you might have guessed from the title, this is the first of an occasional series, in which we look at various aspects of the **Neolithic or early Bronze Age** or earlier. There'll be some **megaliths and burial mounds**, but also artwork, tools, hill forts and early alphabets with particular reference to some well-known examples across Europe. Stonehenge itself and Avebury might come into it, but there are structural difficulties when dating these circles. So, we'll start with Silbury Hill and, next month, we'll move onto the people of the Danube Valley.

What do we mean by the term, **burial mound**? The set of definitions below serves to illustrate that there is little general agreement over what we could classify as burial mounds. Burial mounds, cairns, tumuli and barrows can all refer to man-made hills of earth or stone, are located globally and may include all types of standing stones. A barrow is a mound of earth that covers a burial. Sometimes, burials were dug into the original ground surface, but some are found placed in the mound itself. The term, **barrow**, can be used for British burial mounds of any period. However, round barrows can be dated to either the Early Bronze Age or the Saxon period before the conversion to Christianity, whereas long barrows are usually Neolithic in origin.

And so, we come to our first example of a man-made mound, i.e. Silbury Hill, which forms part of the World Heritage site with Stonehenge. An archaeological study by English Heritage in 2010 suggested that this 120ft high mound of earth was created in layers rather than in one go, which refuted the legends that the mound was either a treasure chamber or a massive tomb, but first a few facts about Silbury Hill.

1. It is estimated to have been built about 2400-2300 BCE, ie in the later Neolithic period.
2. The hill consists of stones, chalk, antler bits, gravel and wood.
3. It is similar in size and shape to an Ancient Egyptian pyramid.
4. The hill was damaged in the 18th century when investigators dug a vertical shaft from the top.

5. In the 1840s, a tunnel was dug into the hill from the edge.
6. In 1968, BBC2 filmed a new attempt to tunnel into the centre of the mound.
7. In 1969, a BBC dig proclaimed the discovery of a new burial chamber, but it was actually part of an earlier tunnel. This digging has now been sealed for fear of a collapse.
8. Silbury Hill suffered a partial collapse in 2000.
9. After parts of the mound began to sink in 2002, English Heritage reopened the BBC tunnel, took samples of soil and rock, filled in the gaps and sealed the mound for good.



The research by English Heritage revealed several new findings on the actual construction of Silbury Hill, including the idea that it was built in 15 stages over the course of 100 years by 2300 BCE and the flattened top was due to much later additions by the Saxons. It is estimated that the hill itself started as a low mound of gravel, before it became a larger heap of soil and rocks, surrounded by a ditch. As a rough estimate, the archaeologists estimate that some 700 men worked for a decade to create the first mound of gravel and chalk. It is possible that the way the different layers of antler bits, gravel, stones and chalk occur throughout the hill, are symbolic in some way. What is known is that, by the time work on the hill had started in 2400 BCE, the surrounding area was already used heavily - Durrington Walls and Stonehenge.

Choosing the right path for you

By Nick the Witch

A perennial question that arises for people considering paganism as a life choice (regardless of their ages) is that of what do I understand by the word, pagan, and how will it change my life?

Google is quite clear on this one: *a person holding religious beliefs other than those of the main world religions*. So, a pagan is anyone who doesn't follow one of the major religions such as Christianity, Hinduism, Islam etc – that's a lot of pagans! The **BBC** is a little clearer:

"Paganism encompasses a diverse community with some groups concentrating on specific traditions, practices or elements such as ecology, witchcraft, Celtic traditions or certain gods. Wiccans, Druids, Shamans, Sacred Ecologists, Odinists and Heathens all make up parts of the Pagan community."

In fact, there are many other branches to this tree, including pagans that follow First Nation teaching, ancient Egypt or Hellenic philosophy, yogic witchcraft and even those who prefer not to have labels at all. But there are **some common principles** that run through many pagan paths.

1. A love or respect for nature and the cycle of birth, death and re-birth.
2. A moral recognition of individual freedom and personal responsibility, so that we choose to work towards peace rather than harm.
3. Recognition of non-gender divinity that covers both female and male deities, often on a polytheistic basis.

Also, there are **differing approaches** to pagan pathways:

- Eclectic - a personal or university-of-life pathway. I call this one, pick-and-mix witchcraft, but it's not wrong as a person ends up with a belief that is unique to them – this was addressed in the October 2019 issue of **GYLDEN MAGICK**.
- Occult - seeking forbidden or hidden knowledge.
- Syncretism - a fusion of pagan and non-pagan beliefs.
- Folklore - paganism that draws on myths, music, oral history, proverbs, populist beliefs, fairy tales and customs.
- Historic - paganism that is based on past beliefs using literature, archæology, music, etc of a particular people using a single pantheon.

Common pathways

At the last count, there's about 10 or more different orders of druids in the Druid Network and about 15 identified mainstream witch paths – here's a list.

- i. **Witchcraft** itself falls into 4 main types: solitary hedgewitch (Rae Beth), solitary DIY witchcraft with occasional moots (Doreen Valiente), coven/ circle (Starhawk) and coven initiatory.
- ii. The **coven initiatory path is the Wiccan one**, sort-of started by Gerald Gardner in the 1940s-1950s, but many people started their mainstream paths, after splitting away from Gardner. Examples include Algard, Alexandrian, Dianic, Greencraft, Seax-Wica, Celtsun, Cochranian, etc. However, a lot of Wicca is identified by rituals, ceremonies and sabbat worship. A major source here might be the Children of Artemis (CoA).
- iii. The **Druid Network** covers many types of druidry with slightly differing ceremonies, but tries to emulate Iron Age Celts – sources include OBOD, the British Druid Order, CoBDO or ADF in the UK.
- iv. **Heathenry** is covered now by Ásatrú UK and there are several types here too, eg Vanatru, Odinism and the Northern Tradition. Ásatrú includes ancestor worship, feasts and moots.
- v. **Shamanism** dates back some 30,000 years to Neolithic times, but it's less of a faith and more of a personal choice by certain pagans to walk between the worlds and live with spirits.

- vi. **Hellenism** looks back to the beliefs of Ancient Greece.
- vii. **Kemetism** looks back to the beliefs of Ancient Egypt.
- viii. Some pagans are influenced by **First Nation** beliefs.
- ix. And then we enter the wide range of pagans who follow **New Age** paths centred on yoga, reiki, meditation techniques, astrology, etc. Actually, New Age is a bit of a misnomer, because some of these practices are very ancient and duplicate beliefs from other faiths or cultures.

If you do feel confused by all the differing paths and proliferation of online training courses, my advice is always to go along to a **few pagan events** or MBS (mind, body & spirit) fairs and listen to some of the free workshops. Within the Gylden area, it's not so hard to check the dates of regular events, eg Violet Flame, the Wandering Witches' Fayres, Pagan Pride South and, not to be missed, the Enchanted Market – biggest pagan event in southern England in February.

Just to summarise, here are some useful UK sources to find out more.

The Pagan Federation
Children of Artemis
The Druid Network
Order of Bards, Ovates and Druids (OBOD)
British Druid Order
Ásatrú UK
The UK Pagan Council

And, of course, www.gyldenfellowship.co.uk – to keep you up to date.



Medicine wheels

By Waverley Healing Wheel

The medicine wheel shown below is located in the Bighorn National Forest on the western peak of Medicine Mountain at an elevation of 9642 feet in the Bighorn Range east of Lovell, Wyoming. The 75-foot diameter medicine wheel is a roughly circular alignment of rocks and associated cairns enclosing 28 radial rows of rocks, extending out from a central cairn.



What is a medicine wheel?

The medicine wheel, sometimes known as the sacred hoop, has been used by various First Nation tribes for health and healing over centuries. It can take many different forms, eg an artwork (a textile pattern or a painting) or it can be a physical construction on the land. Hundreds of medicine wheels have been built on First Nation lands over the last several centuries

Perhaps it should be noted that medicine, in a First Nation sense, is not the same as Western European medicine, but is closer to a pagan concept. It is not a prescription to be collected at the chemist, but the actual force of Nature and the power held within oneself to combat dis-ease or to improve health. So, a medicine wheel is many things on many various levels and has many different uses, eg it is:

- a circle which represents natural and personal powers in complete balance, and which shows that everything is interconnected and part of one cosmic whole
- a circle of awareness of the individual self

- a circle of knowledge that gives one power over one's life
- a shamanic map or philosophical system, that can be used as a guide to help us find our way and ground us when we embark on inner journeys
- a sacred space
- an aid to meditation
- an altar to honour the forces of Nature
- an area of protection.

What does a medicine wheel symbolise?

Here is a truth of life – all First Nation traditions are based on the knowledge of the rhythm of life which is seen in the observation of Nature – as opposed to a set of fixed beliefs or scriptures. And what the tribes observed is that there are no straight lines in Nature, but most of Nature expresses itself in circular patterns, from a bird's nest to the cycle of the seasons. For them, the medicine wheel represents both the universe and also one's personal universe.

The wheel is a circle divided by a cross to create four directions--the north, east, south, and west. A forerunner to astrology, each person is represented somewhere within that circle, depending upon their birth date. That placement is associated with a special moon, power animal, healing plant, colour, etc.

Different tribes interpret the medicine wheel differently. Each of the Four Directions is represented by a distinctive colour, such as black, red, yellow and white, which can also symbolise the different human races. The Directions can also represent the following:

- Stages of life: childhood, youth, adult and elder years
- Seasons of the year: spring, summer, autumn and winter
- Moon phases: new, first quarter, full and second quarter
- Aspects of life: spiritual, emotional, mental and physical
- Elements of nature: fire (or sun), air, water, and earth
- Animals: eagle, bear, wolf, buffalo and many others.

Movement within the medicine wheel and in First Nation Native American ceremonies is circular, typically in a clockwise or sun-wise direction. This helps to align with the forces of Nature, such as gravity and the rising and setting of the sun. Perhaps a diagram of the medicine wheel symbols will help clarify the themes.

North American Medicine Wheel



To understand the importance of the medicine wheel in First Nation culture, we have to look back to the 16th century when many tribes fought each other. An Iroquois chief (Aionwatha) spoke out against this tribal warfare and formed an alliance, which came to be known as the **Confederation of Nations**. Aionwatha died in 1595, but the truce lasted for almost 200 years, because its basic foundation was recognition that all tribes shared similar beliefs and traditions, despite varying languages.

And the medicine wheel was used to let new people know about each tribe and about individuals. The wheel guided people to develop personal strengths and eliminate weaknesses, such as blame or anger. Every person in every tribe was urged to use the medicine wheel to minimize their aggression or choose to leave their tribes — this approach resulted in a sustained peace that lasted two centuries. If you're still not clear about how the medicine wheel works, perhaps the example below could help — it comes from **Brother Eagle Soaring** from Arizona.

"If I said to you, Does anyone ever make you angry, you would say yes. But in reality, this is totally impossible. You choose to be angry by the way you process the event. This is something you were taught to do as a child. If you could imagine not one person in all of New York City having the concept of anger, that's what it was like during that time period of no wars before the white man came."

Are there lessons for us from medicine wheels?

Well, apart from the obvious perceptual similarities regarding the circular nature of life and the seasons, there is a distinct correlation between the stress of modern society and the use of the wheel to lose your anger.

What Brother Eagle Soaring is saying, in effect, is that our happiness is produced, not by external lifestyles, but by our perceptions and thoughts about our lives and what happens to us. We are not upset or made happy by events, but by our reactions to events: it's all a matter of social conditioning and we can use a medicine wheel approach to eliminate this conditioning, at least in part.

More guidance on the use of medicine wheels in modern society can be found in the writings of **Shannon Thunderbird**, from the Tsimshian tribe. Shannon Thunderbird refers to the current world situation of global wars, dysfunctional family life and the plight of innocent victims of war, but suggests that traditional medicine wheel teaching can restore the essence of tribal wisdom.

Her tribe, the Tsimshian, has a phrase for this philosophy: *ama'diduuls* (roughly translates as good thoughts, good life). The Lakota refer to this process as *hanta ho* (clearing the way), which involves teaching the right attitudes and values to all citizens. And the medicine wheel's directions encompass all of the earth, not only north, south, east and west, but also the life above the earth, the life on the earth and the life within all of us.

Here is a quotation from one of her books, *"Canada's Original People lived lives of dignity and integrity...we lived lives of deep meaning and substance that held at its centre an abiding respect for the land which gave us our physical (east), spiritual (south), emotional (west) and mental (north), sustenance. We came into our leadership by staying in our personal and collective power, by showing up and choosing to be accountable; by extending honour and respect to all living beings."*

Tales for darker evenings: A Farmer's Murder

By the Storyteller

In the village of Melbury Bubb (near Sherborne, West Dorset), there is a road called Murderers' Lane and a small hollow called the Gibbet Pit. Both of these names originated with the horrible murder of a local farmer, Thomas Baker, on **10 November 1694**.

On this date, he was driving his horse and cart home from Dorchester Market, having sold his corn crop and cattle for the princely sum of two golden guineas, which were stored safely in his saddlebags. Two men were aware of his riches and lay in wait for him on Bubb Down Hill. One threw a large stone which hit the farmer in the head and killed him outright; he fell to the ground and the startled horse bolted home, together with the saddlebags.

Later, a search party found the dead farmer, but no sign of the would-be robbers, until seven years on. Then, the landlord of a tavern in Evershot (now the Acorn Inn) heard two drunken customers boasting about the murder.

He sent for help and the robbers were convicted of murder at Dorchester Assizes. They were both gibbeted in chains in a cage, fixed to a tree near the scene of the crime and left to starve to death. This is where the Gibbet Pit is now.

However, it is said that the ghost of Thomas Baker and his horse and cart still retrace their journey along the lane on the anniversary of the murder. The best-known sighting of the ghost was in November 1865, when a seven-year old girl and her parents walked along Murderers' Lane and heard the faint sounds of an approaching vehicle. They heard the breathing of a horse and saw it pulling a cart – here are the girl's reported words.

"The lantern lights were dim at first, but I heard creaking wheels and the lights grew brighter and the horse breathed heavier. My father said for us to step aside and, as we let the cart go past, I shut my eyes. Then I quickly opened them again and the cart 'twas gone – all around was the pitch-black night."



Divination: the Life Line

By Sam O'Neil

To date, **GYLDEN MAGICK** has included several features on divination, eg tarot, Tykhe dice and palmistry. This article is the third one on **detailed palmistry** by Sam O'Neil, who is a medium, spiritual palmist and spiritual teacher. Just like any form of divination, I use palmistry as a tool, but it is a very detailed tool. Like any other form of reading, it is a guide - as we have free will.

First of all, if you do have a short life line, this doesn't mean that you will pass early. This is a common tale told by old gypsy fortune-tellers. In my learning, I came across this quirky fun story about gypsy fortune-tellers exploiting customers for extra money. If you had a short life line, they would say that the customer is going to pass early unless he or she bought their different oils and items. In fact, even if you have a long life line, a full life isn't guaranteed, due to accidents and health – it's only you have the **potential** for long life.

The Life Line mainly shows a person's **physical vitality and life energy**. Also, it will indicate if one will have accidents or serious illnesses during the whole life, sudden changes to life and how you grew up.

The Life Line starts from the palm edge between the thumb and forefinger and extends around to the base of the palm under the thumb. These are the basic meanings.

1. A **long Life Line** shows vitality and a well-balanced character, who may influence others.
2. A **short Life Line** is someone who is manipulated by others, who spends time with like-minded people and a person that can overcome physical problems.
3. A **doubled Life Line** shows a very strong vitality with a strong resistance to disease and either good self-recovery after illness or an ability to push through colds, if you are a very active person.
4. A **trident at the end of the Life Line** shows a love of travel – someone who is excited by travel in life.
5. A **broken Life Line** indicates changes in life, depending on the overlapping length, which shows the recovery time of any situation. There are many different variations to this line, depending on the depth and if there are any marks that occur on or beside the line.

Also, changes do depend on what your other lines are saying about you. The **Angel Line** is found off or alongside - between the Life Line and the thumb (it varies with each person). In general, if you find an Angel Line, you are lucky, but this line can come and go. It means you have a guardian angel looking over you, giving you strength and guidance. This line can also be for those that have a strong connection to angels. Sometimes, you can see the first letter of the name of your guiding angel in the centre of the palm.

It is, at this point on examining the Life Line, I may compare both palms. That is particularly true if a person's Life Line blends in with the Fate and Destiny lines. (The Fate Line is found running through the centre of the Palm.) I work from the person's most prominent hand first, then bringing in to compare the other - the birth hand.

For more details: Spiritual Palmist Sam O'Neil

Medium, Spiritual Palmist and Spiritual Teacher.

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Seasonal magick for November

By Nick the Witch

As we leave Samhain behind and look forward to Yule, we're going to look at some magickal activities that we can do in November. *Lunantshees* falls on 11-12 November, celebrating the fæ or the sidhe in Irish folklore - we look at creating our own færy dust and attracting the fæ to your house.

Martinmas falls on 11 November and marks the feast day of Martin of Tours. St Martin was known for his conversion of pagans, but what actually happened was that many pagan traditions were absorbed into the Martinmas feast, eg the slaughter of fattened cattle, poultry or pigs. Any farm animals that could not be put into winter barns, were killed and salted to provide meat over the winter. In Ireland, it was the custom to sacrifice such stock on St. Martin's Eve and then sprinkle drops of its blood on the threshold, as well as in the four corners of the house, to drive off any evil spirits and also to ensure prosperity for the coming year. This is where the custom of the Martinmas pig came from, cooked for the feast with an apple in its mouth.

While we're celebrating, please spare a thought for all those who are less fortunate than ourselves – the hungry, those in poverty, the sick or disabled and the homeless. As we remember the ancestors in our own families and those who fell in war, can we (in *Gylden Fellowship*) urge you to light a candle and remember the forgotten dead.

FOR THE FORGOTTEN DEAD

This candle is for the people out there, some in our community and others around the country who are buried with no headstones or markers, eg:

- Old people in care homes or hospitals with no families.
- Homeless people who greeted us to or from work, from whom we bought the Big Issue.
- Lost children who ran from home and died who knows where.
- Those who wandered our streets with mental health issues and who died unknown and ignored.
- All those who died from violence or neglect and now lie in unremembered or untended graves.
- And all those too numerous to mention.

These are the **Forgotten Dead**, whose spirits we pay tribute to, even though we do not know your names. Accept my candle tonight for you - the unknown, the unwanted, the unloved of our community and be at peace for a while.

Færy dust is a good craft activity for all the family, particularly younger children.

Set-up: small plastic bottles or test tubes with lids (not glass), water, glycerine, different types of glitter (recyclable if possible), tags and twine (to fasten the lids).

Method

1. Fill the bottle or test tube about halfway with some water.
2. Add a few drops of glycerine.
3. Add your glitter, either with a small spoon or funnel.
4. Add more water to the top.
5. Tightly screw on the top on the bottle or tube and tie with twine.
6. Add tags.

All earth-dwelling beings are concerned about respecting and caring for the planet, both pagans and environmental carers as well as the fae. It has been said that one of their main purposes in communicating with us is to teach us to empower ourselves so that we can help heal the planet. Often, healing and respecting the planet is one of their very first messages – so, being environmentally friendly and doing your part to help heal the earth is vital, namely by:

- Recycling
- Re-using materials, whenever possible
- Considering the needs of plants and animals and other people
- Supporting those who seek to save wildlife or the environment.

Another way of **caring for the earth** is to transform a waste area into a place of natural beauty. Perhaps such a place is close to where you live – think, plan and do what can be done to reclaim the area. Check with the local council that no planning applications are in place, but examples of positive care might be rubbish clearing, planting a few spring bulbs, scattering bird seed and anything else that attracts both animals and nature spirits.

The fæ prefer to go places they are invited and welcomed. One way to make them feel really welcome is to set aside a **special place in your house** just for them, eg a shelf and put things you think they would like in this area. Examples of such items are shown below.

- A færy house
- Færy clothes or shoes
- A thimble of honey
- A bit of good Irish ale or mead
- A færy cake
- A færy drum
- Some shiny objects, including copper, but not iron.

As an extension of the shelf idea, it's also worth considering the creation of an **indoor fairy garden**, perhaps in an old flower pot – the picture below is an example. Such a concept is only limited by your imagination, with real plants, stones, shells, crystals, miniature furniture, etc.



Ghostly Tales: Spriggan Mist at the Fiery Bird

All photos by the kind permission of Andrew Merritt Photography Ltd

This year's Ghostly Tales tour by the folk/ rock/ pagan band Spriggan Mist visited venues from Curdridge to Bracknell. 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, elves and the Day of the Dead. And there are dancers (Jadoo's Jingles) and storytellers, all of whom add to the effect of each performance. Here are some photos from the gig at the Fiery Bird club in Woking, starting with the band and then the storytellers too. More details of the band and their albums from their website, from YouTube and [Friends of Spriggan Mist on Facebook](#).



Ghostly Tales: the Storytellers



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