



Gylden Magick

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Ostara 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.

Dear readers of **GYLDEN MAGICK**,

It's March (the **Worm Moon**) – I've been reflecting on seeds and new projects. At Ostara (Alban Eilir), day and night are equal across the world.

As we look around, all of nature is growing after the winter sleep: buds are on the trees, seeds start to germinate and spring flowers appear. The power of the sun increases each day as the nights get shorter.

We can use the potential and fertility of Ostara to create opportunities for

positive change in our lives and in the world. At the spring equinox, we are poised between opposite forces – light and dark, receptive and active, inner and outer. We should try to unite these opposites in each of us so that we are whole and balanced.

Ostara offers the opportunity for planning new projects. Our website has new collections of tales from the **Storyteller**, with another in the pipeline and we feature two collections of poetry from **Nicola Ison**.

This edition has a definite emphasis on magick and witchcraft - the altar colours for this period are pale blue, pink and lavender. Even our meta-science author, Mark, has found a touch of magick for this edition. But

no ads – after all, we're like a pagan public library and all the information is free.

Tbh, this issue is a little shorter due to the editor's reduced vision – think of it as blind editor's blues! Some of the pieces are from the Gylden archives and we're grateful to Joanna for posting her celestial forecasts onto our Facebook group.,

Thank you for all your feedback and many blessings.

Gylden Fellowship admins

For more info, why not join [Gylden River LRC](#) or [Gylden Fellowship](#) groups on Facebook today and see our archives or new briefings?

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Alban Eilir/ Ostara/ Eostre

By Gylden Fellowship

Alban Eilir (meaning *the light of the earth*) is known by several other names, such as Ostara, the Festival of the Trees, the Rite of Eostre or Earrach, depending upon which path or culture you follow. Earrach is the Irish-Gaelic word for Spring, but most people refer to this festival as the spring or vernal equinox and, this year, it falls on Friday, 20 March.

In Saxon times, the Earth goddess, Eostre, was honoured at this time for new life and growth. Alban Eilir celebrates balance and fertility, both new life and rebirth, symbolised by the egg and by the hares that look for mates at this time of year. Yet we are aware that the first buds and blossoming flowers have appeared on the trees and spring bulbs are blooming. Both plants and animals can sense the return of life to the soil as the power of the sun increases each day and the nights get shorter.

Alban Eilir is a festival of hope and joy, celebrating the gradual dawning of longer, warmer days, new light and the promise of summer. It is halfway between Imbolg and Beltane and all things are in balance: Goddess and God, Life and Death, light and dark. March is the worm moon: this is the time to build the foundations of new projects and start on new directions that you have planned throughout the winter months.

*O Brigid, our Lady, Goddess of fire,
Mother of hearth, home and desire,
You are the passion in Cernunnos' heart,
So that inside you, his seed of life does start.
O Brigid, you are the Queen of Spring -
Bring life and light to all living things.*

In Celtic tradition, hares are sacred to the Moon Goddess, eg Hecate, Freyja and Eostre. The date of Easter is determined by the phase of the moon. Both the moon and the hare were believed to die daily in order to be reborn and a hare is a symbol of immortality. It is also a major symbol for fertility and abundance as hares can conceive while pregnant. Over the centuries, the symbolism of the hare has evolved into the Easter Bunny who brings eggs to children on Easter morning.

Eggs symbolise the rebirth of nature, the fertility of the Earth and all creation. The practice of decorating eggs in bright colours is ancient, with early examples dating back to 60,000 BCE (South Africa) ...long before Easter. Eggs are usually *blown* and the shells kept for the designs. Decorated eggs at this time come from Ancient Egypt, Persia and Eastern Europe too. Sometimes, the egg is a symbol for the whole universe, with a duality of male and female or light and dark in the egg yolk and egg white. The egg can represent the gold Sun God enfolded by the white Goddess

Using spring flowers for magick

By Gylden Fellowship

It's difficult to know where to start (and stop) when describing the area of flower magick. Whole books have been written just on this subject, without even going into the related field of herb lore. The first rule of flower magick is that there are no real rules: some plants are both healing herbs and flowers – and the scent is just as important as other parts of the flower.

There are many ways of using flowers for magic, either for healing or for more active intents. Here are some examples of methods, each one using a different element or Guardian. The subject of flower essences will be a future topic in the *Waverley Healing Wheel Files*.

1. Powers of the Air: if you have a problem, write a spell and keep it under the vase of flowers until they have blossomed. When they blossom, take the spell and ask the spirit and the flowers to show you a solution to your query.
2. Powers of Fire: you could burn the flower's essence, but I would suggest burning a candle next to the flowers until the blossom is open.
3. Powers of Water: place the petals of your flower(s) in a bowl of mineral water overnight. Drink the water during the next ritual in which you invoke the elements.
4. Powers of Earth: plant a seed in a small pot and chant a blessing or spell of intent over it; when the plant has started to grow, so your wish should be granted.

Still, as this piece was written at Ostara, I thought it would be apposite to include some practical magick using spring flowers, namely tulips, daisies and violets.

Tulips are interesting, because there are only a limited number of magical uses for them, as opposed to flowers like lavender, roses or lilies. However, they are common throughout the spring and, ever since its introduction from Persia in 1500 or so, one of the tulip's main attributes is its ability to strengthen rocky relationships, particularly those that are broken in some way. If you have argued with a close friend or your partner, the tulip can be used as a type of magical bond to repair the damage and this is how it goes. What you will need: an object dear to you, an object belonging to the person that you have argued with, several tulips and symbols of the elements.

1. Invoke the elements, using symbols on your altar/table.
2. Create a magic circle and place the two objects in the middle of the circle.
3. Lay the objects together and place the tulips across both of them.
4. Prepare yourself for magic by turning off any distracting electrical gadgets and putting the phone on recording.
5. Empty your mind and look only at the items in the circle.
6. Breathe in and out slowly, noting the scent of the tulip.
7. Chant these words, "Arguments gone and the break is no more, With the help of these tulips, our love is as before."
8. Release the elements and return the objects to their places.
9. Put the tulips in some water. You have done what is necessary to repair the breach.

The name, **daisy**, comes from a Saxon term – *dæges eage* – which means day's eye after the flower's ability to open its petals by day and close them by night. Early Christians used to describe daisies as the tears of Mary, but what is true is that daisies are everywhere at this time of year (between Ostara and Beltane) and it is common to find children making daisy-chains. And here is a magical use for them, which will relieve your daily stresses and anxieties. What you will need: a clear glass bowl or vase filled with spring or mineral water, a bunch of daisies and symbols of the elements. If possible, do this spell during the evening, when you want to release the strains of a busy day.

1. Put the daisies in the bowl/vase of water.
2. Prepare yourself for magic by turning off any distracting electrical gadgets and putting the phone on recording.
3. Invoke the elements, using the symbols on your altar/table.
4. Take the daisies and put them in front of you.
5. Empty your mind and look only at the daisies.
6. Breathe in and out slowly and regularly.
7. Imagine the daisies' essence coming into you each time you inhale and the stress leaving you every time you breathe out.
8. Chant these words, "Through the daisy's power, a simple spell is done, My daily stresses and my strains have left me – every one."
9. Release the elements and return the daisies to the water. You should be feeling much better and lighter of spirit.

Violets are everywhere at present and just having a small bunch or pot of violets around is helpful, because the plant symbolises the softer and more vulnerable side of life. Using violets for magic makes you appreciate the understated beauty in life and suggest that you share these gifts with others. In short, peace and vulnerability are good and are the antithesis to swaggering macho attitudes, much as the violet is the diametric opposite to the sunflower. The Victorians believed that violets represented modesty and fidelity. As a medicine, violet leaf tea is good for bronchitis and catarrh – all you need to do is to put a handful of violet leaves in hot water, let them infuse for a few minutes, strain and add some honey to taste.

Where would we be in springtime without **daffodils**? There are medicinal uses for daffodils, but try to be careful as some parts of the daffodil can be fatal to eat. There have been several cases of poisoning by daffodil bulbs, as they do resemble onions. Daffodil poison acts very quickly, is not destroyed by high heat and needs only a small dosage to be fatal. On the other hand, both the herbalists Culpepper and Galen recommended daffodils for the following uses.

1. Daffodils in a poultice are good for burns or flesh wounds.
2. Powdered daffodils (boiled in a drink) can be used to induce vomiting. An ancient remedy suggests powdered daffodils as a cure for pulmonary catarrh.
3. A plaster or ointment, made of the roots with parched barley meal, dissolves hard swellings.
4. The juice of the root is good for the discolouring of the skin.
5. The hollowed-out roots, boiled in oil, help raw heels.

Since 2013, scientists have been able to produce a daffodil extract, galantamine, from the bulbs. This extract is used to treat the early stages of Alzheimer's disease. Current research suggests that some other extracts from daffodils can be used to combat depression – this accords with the use of daffodil flower essential oil to boost a person's sense of happiness, hope and light.

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Sacred places: The Three Realms

For druids, the three realms are earth, sea and sky, celebrated on beaches.

Collated by Gylden Fellowship







Healing: helping a person you care about

By Nic the Witch

Preface: it seems like quite a lot of friends are suffering atm from plague, unexplained illnesses and low or stressy feelings. Here's something from me to try and correct this sad state of affairs.

The following spell is a basic remote healing one. I've used it every night for many years, as there's always someone who is sick, not feeling good or just lost in the depths of sadness.

Try not to use it for loads of people all at once, the strength of your energy is best focussed on one person and repetition for several people on a single night just serves to drain your energy! I speak from experience here.

OK then, let's start by spending about 4-5 minutes on visualising the person you want to help and letting your feelings or emotions rise to the surface of your mind, completely unchecked. And then continue with these words.

*I see you with my mind
And keep you in my heart.
A healing circle of magick,
From me to you departs.
This energy, it soothes,
And eases any pain.
Bringing only blessed relief,
Freedom from stress again.*

If you want to personalise this by adding the person's name, that's fine – it's all about intent and focus. As you chant the words, see an actual circle of energy leaving you, destined for the person needing your help.

Any colour is good to visualise – someone who can read auras, once told me that she could see purple smoke leaving my hands as I used this charm to heal someone remotely.

Tales for spring evenings: Old Mother Ludlam

By the Storyteller

This traditional tale comes from Surrey and it has a seasonal feel for this part of the year, being set between Imbolc and Ostara. **Editor's note:** more of the Storyteller's tales have been published on the **Gylden Fellowship** website and are free to download.

There are many tales about how the Devil's Punch Bowl and the Devil's Jumps were formed, including one about the Devil and Thor hurling rocks at each other (this was at a time when people were either Christian or kept to Saxon/Norse beliefs). The next tale was quoted by William Cobbett in 1830 and also in a book, *Bygone Surrey*, from 1860.

Old Mother Ludlam was a wise woman who lived in a cave near Frensham village – many villagers came to her for healing potions, which she made in her large healing cauldron.

One rainy, cold night, she was stirring her cauldron and thought that it was such bad weather, not even the Devil would come out. At that moment, a stranger appeared at the mouth of the cave and demanded the loan of her large healing cauldron. When she refused, he came forward into the light and she could see his cloven hoofs and horns. It was the Devil, he snatched the cauldron from the fire and ran off! As he put his foot down for each stride, the earth was marked and these became known as the Devil's Jumps.

Old Mother Ludlam was shocked, but determined to get her cauldron back. She picked up her broomstick and flew off after the Devil. As she caught up, she snatched the cauldron back. The Devil was surprised and furious and stamped on the ground until there was a huge hole – and he disappeared back to Hell – this was how the Devil's Punch Bowl was formed.

Old Mother Ludlam held her cauldron tightly, but was sure that the Devil would return again another night. So she hid the cauldron by the font at the Church of St Mary the Virgin at Frensham. The villagers did not know where the cauldron had come from, but it stayed by the altar for many years, holding holy water. And Old Mother Ludlam went back to making healing potions in her next largest cauldron. And if you visit the church now, the cauldron is still there towards the rear of the church.



Magical maths

By Mark Sharpen

I must say that this month's general theme of witchcraft and magick did leave me with a problem – how to link it with science. Then I thought about mathematics.

A number is said to be a **magic number**, if the sum of its digits is calculated till a single digit recursively by adding the sum of the digits after every addition. If the single digit comes out to be 1, then the number is a magic number.

For example-

Number= 50113

=> $5+0+1+1+3=10$

=> $1+0=1$

This is a **Magic Number**

For example-

Number= 1234

=> $1+2+3+4=10$

=> $1+0=1$

This is a **Magic Number**

Input: 1234

Output: Magic Number

Input= 12345

Output - Not a magic Number

The approach used brute force. The function keeps adding digits until a single digit sum is reached.

A **happy number** is defined as a number that can be replaced by the sum of the squares of its digit repeatedly and after some repetitions, it will yield the number 1. Too much technical jargon? Let us simplify this. Let us understand this with an example.

Consider the number 19. The digits in 19 are 1 and 9, obviously. Now square the digits, and we get 1 and 81, add them, what do we get? We get 82. Now the digits in 82 are 8 and 2, so we square the digits again, and we get 64 and 4. Add them and we get 68.

Now square the digits in 68, that is 6 and 8, and we get 36 and 64. Add them we get 100. The digits in 100 are 1, 0 and 0. Square them we get 1, 0, and 0. Adding all the squares we get the number 1.

Did you see how we repeatedly replace the number with the sum of the square of its digit and after a few repetitions we end up with 1? Therefore, 19 is a happy number. You can be happy too if you understand what happy numbers are now.

As we saw in the previous examples, a happy number is any number that can become one, if we keep replacing it with the sum of the square of its digits. Logically speaking, how do we identify if a number is a happy number or not? The most obvious method would be to keep replacing the number with the square of its digits.

But this raises a dilemma for us. How do we know when to stop the recalculation and conclude that the number given to us is not a happy number? Let us try to understand the intuition behind a happy number with the help of another example.

Consider the number 17 and let us perform the calculations on it.

- i. For 17, the digits are 1 and 7, and the sum of the squares is 50
- ii. For 50, the digits are 5 and 0, and the sum of the squares is 25
- iii. For 25, the digits are 2 and 5, and the sum of the squares is 29
- iv. For 29, the digits are 2 and 9, and the sum of the squares is 85
- v. For 85, the digits are 8 and 5, and the sum of the squares is 89
- vi. For 89, the digits are 8 and 9, and the sum of the squares is 145

We keep repeating this process until we get to 58 then the digits are 5 and 8 and the sum of the squares is 89, can you guess the next number? The next number will be 145 and then so on until we come back to 58 again. Do you identify a pattern? If during the repetitions we come across a number that has already occurred once, we can conclude that the number we have received is not a happy number. This is the intuition behind identifying a happy number.

An imaginary number is a number that, when squared, has a negative result. Essentially, an imaginary number is the square root of a negative number. It can be quantified on the number line — imaginary numbers are real in the sense that they exist and are used in maths as a tool to show a concept.

Imaginary numbers, also called complex numbers, are used in real-life applications, such as electricity, as well as quadratic equations. In quadratic planes, imaginary numbers show up in equations that don't touch the x axis. Imaginary numbers become particularly useful in advanced calculus.

Usually denoted by the symbol i , imaginary numbers are denoted by the symbol j in electronics (because i already denotes "current"). Imaginary numbers are particularly applicable in electricity, specifically alternating current (AC) electronics. AC electricity changes between positive and negative in a sine wave. Combining AC currents can be very difficult because they may not match properly on the waves. Using imaginary currents and real numbers helps those working with AC electricity do the calculations and avoid electrocution.

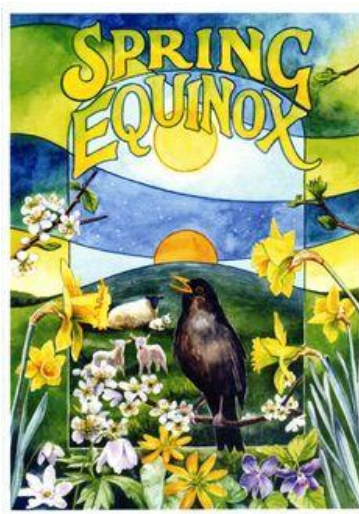
Imaginary numbers can also be applied to signal processing, which is useful in cellular technology and wireless technologies, as well as radar and even biology (brain waves). Essentially, if what is being measured relies on a sine or cosine wave, the imaginary number is used.

$$x^2 = -25$$

$$x^2 = -72$$

Equinox blessings: 20 March 2023





Witchcraft and Macbeth

By Gylden Fellowship

William Shakespeare wrote *Macbeth* in 1606, at a time when James I had been King of England for less than five years. He had previously been James VI of Scotland. King James I symbolised the union of the Scottish and English crowns, a union to which Shakespeare refers in the play. It was well-known that the new king was fascinated by witchcraft and Shakespeare might have been trying to win his approval by introducing the figures of the three weird sisters into the play. The following article considers the depiction of the witches in *Macbeth* in 1606 and then examines the trials of the other Lancashire witches in 1612.

When Shakespeare wrote *Macbeth*, witchcraft was a topic of considerable interest. King James I had written a book called *Demonologie*, published in 1597. Until the time of Queen Elizabeth I, no-one could be executed simply for being a witch, but in 1604, witchcraft became a capital offence. Evidence of a relationship with evil spirits condemned a suspect to death by hanging, burning or drowning.

Whether Shakespeare himself believed in witches does not matter: he used them for *Macbeth* and many of his audience would have believed in them as evil servants of the devil. King James I was a monarch who believed in the divine right of kings and any attack on a king (physical or supernatural) was no less than an attack on God. It is also worth remembering that Shakespeare wrote *Macbeth* just a year after the Gunpowder Plot (1605). This was a time of huge tension between the Protestants and the Roman Catholic Church.

Macbeth was first performed at Hampton Court Palace before King James I and his guests in 1606. The storyline, like that of most of Shakespeare's plays, was not original and was based on fact. The story was familiar to the king: he had inherited the throne of Scotland through his ancestors Banquo and Fleance, and the story of Duncan's murder was famous. The real Macbeth reigned in Scotland from 1040-1057, having killed his predecessor (Duncan I) and was, in turn, killed by Duncan's son (Malcolm III).

Such events were not unusual in feudal Scotland of the 11th century: of the 14 kings who reigned between 943 and 1097, 10 were murdered.

Macbeth ruled wisely for 17 years. During his reign, the north and south of Scotland were united for the first time. He was defeated in battle near Aberdeen by Malcolm III, who had invaded Scotland with the help of Edward the Confessor, King of England. Malcolm slaughtered Macbeth's family so that his own kingship would be stabilised. This marked the end of the purely Celtic people in Scotland and led to the gradual breaking down of barriers between England and Scotland, namely to the introduction of English ways and customs.

It is fair to say that Shakespeare never let historical fact get in the way of a good story. He changed several key aspects of the original story, either to intensify his drama or to ensure political correctness. As an example of the latter, Shakespeare's Macbeth, who commits the greatest of all crimes by murdering his king, finds he cannot live with himself and the results of his actions. He has rebelled against God and the order of creation - he is seen as evil and his crime is rightly punished by his death.

When we think of Shakespeare and witchcraft, the first example is almost always is the character of Macbeth and the three witches who guide his fate. However, many other Shakespearean plays have supernatural beings too, eg the fairies or Robin Goodfellow in *A Midsummer Night's Dream* or Prospero's magical books in *The Tempest*. *Macbeth* is a dark play both literally and symbolically - the tone of the play is sinister and its central characters are evil – murderers, witches and ghosts.

“Double, double toil and trouble;
Fire burn, and cauldron bubble.” (Act IV, Scene 1)

There have always been people who have put their faith in witches and witchcraft. The people of Shakespeare's day were no different, except that the original tradition of community wise women had been replaced by more sinister archetypes.

Shakespeare drew on the popular traditions of his time and used them for his own purposes. In *Macbeth*, he used current beliefs of the Tudor culture about witches and witchcraft.



Witches were associated with the dark and death. In Tudor Christian Europe, they were thought to be the agents of Satan going about their business at night and Christian sermons preached that witches gathered near graves to conduct their evil rites and make poisons. For the people of Shakespeare's time, the devil was a very real concept, who they believed spent his time trying to trap men and women into his power. This belief is articulated early in the play by Banquo, who says so to Macbeth. Any witch was supposed to be capable of doing all the things that the three weird sisters are said to perform in *Macbeth*, as listed below.

- See into the future
- Create storms, hail, thunder and lightning
- Sink ships
- Dry up springs
- Stop the sun
- Change night into day and day into night
- Cause the death of their enemies
- Make themselves invisible
- Make charms by opening graves and stealing parts of the bodies.
- Call up the dead.

For a king like Macbeth to visit *and* have dealings with witches would have seemed both a crime and a sin. Macbeth is easily captured by their power and by their prophecies, but it should be seen that they never tell him a lie. The witches allow *him* to deceive *himself*. Shakespeare's key message in *Macbeth*, which the king would have appreciated, is that Satan does not lie, but leads people into fatal temptation...with fatal consequences for an attack on a king.

As we consider *Macbeth* and its impact, so it is important to look at the historical context in the light of King James I and his opinions. In short, Shakespeare depicted his witches to represent the evil that was already in Macbeth, but the evil does not come to the surface until the witches use their power to see into the future: that Macbeth will be king. The evil is already there and is encouraged by Lady Macbeth as the murders are planned of Banquo, Fleance and the MacDuff family: all part of King James I's ancestry.

Nowruz and Alban Eilir

By Gylden Fellowship

Nowruz (also spelled as *Noruz* or *Norooz*) means “*New Day*”. It refers to the **Persian/ Iranian New Year**, which has been celebrated for over 3000 years on the **first day of spring** – which we identify as Alban Eilir or Ostara, on the spring equinox at or near 20 March. Nowruz is the first day of the Iranian calendar and is now seen as a secular event, rather than a purely religious one.

However, the festival is thought to be linked to Zoroastrianism, but it is celebrated in many countries by something like 200 million people each year, mainly across central and western Asia. The tradition of Norouz includes a spring cleaning of the house and the purchase of new clothing for family members. On the evening of the last Wednesday before Nowruz, there’s a pre-ritual called **Chaharshanbeh Soori**, which involves athletic people jumping over bonfires to say farewell to the darkness of winter and to welcome springtime light.

On the equinox itself, there’s a family gathering around a **Haft Sin (or Haft Seen) table** and the older folk give presents to the younger people at the time of the equinox. The Haft Sin table represents 7 symbolic items, all starting with the letter “S” in the Farsi language...these items are listed below.

- Fresh wheat or lentils, representing rebirth (Sabzeh)
- A wheat pudding, representing prosperity (Samanu or Samanak)
- Sumac spice, representing dawn (Somagh)
- Dried fruit from an oleaster tree, representing love (Senjed)
- Garlic, representing good health or medicine (Seer)
- Apples, representing health and beauty (Seeb)
- Vinegar, representing age and wisdom (Serkeh).

The Haft Sin table may include other symbolic items for the Nowruz celebration, such as the following.

- Coins, representing wealth (Sekeh)
- Hyacinth flowers or tulips for their fragrance (Sonbol)
- A painted egg for each member of the family, representing fertility
- A mirror or a candle, representing light
- A bowl of water, representing life
- A book of poems or scripture.

Shrooms

By Erica Zann

Hi, welcome to a new series of witterings from an elderly resident of a small English village. It's called shrooms, not because of any hallucinogenic quality, but it will give some different perspectives. Reminds me of the time a friend took me to a small café where we drank herbal teas and ate cannabis biscuits, but that's another story.

I've been here for nigh on 35 years and some would still see me as a newbie. Oh well, let's start with magick then, which has been part of my daily life for a long time now.

It's part of nature, in the same way as the wind or magnetism – you can see the effect, but not the thing itself. I can feel a chilly wind on my face or see branches moving in the breeze without ever seeing the breeze. So, it is with magick, which I tend to use in healing people, but the only bit you'll see is someone getting better – I'm not magick, just a conduit through which magick can be channelled.

And that reminds me about channels of communication. In the wider world, my kids go on about chatbots, Alexa and other such things. I reply that I can find out so much more by going along to a church coffee morning, chatting to people while waiting for a bus or going to the butcher. My kids just roll their eyes at the oldie who prefers people to tech. I believe that you can learn so much by listening to other folk or watching their actions, much more than any software program.

Mind you, I paid for the TV licence today; prices seem outrageous to me, even for the pleasure of watching David Attenborough. And that's true for many people who want to learn about the craft – be aware that the market is full of charlatans. A new wand can cost anything up to £100 and robes up to £250. Find a stick from a tree or use your finger – just as good for directing magick in these straitened times.

Local elections approach, but do the candidates take heed of us voters? For example, a close friend hurt herself by tripping over a broken flagstone by the post office. As someone with near-blindness, she has all my sympathies – some of the pavements around the village are very unsafe for those of poor vision. And yet, my local councillors are only interested in my vote at the next elections. Potholes, they say? Try to look at the bigger picture and our party policies.

But it's not all bad – a dear friend has her solar return soon and my eldest son has his 30th birthday just after Easter. Time to think about small gifts for children, both young and old, for Ostara and larger things for those with solar returns. And that reminds me, it was so nice to feel the warm sunshine this morning, many blessings to you all.



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