



Gylden Magick

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August 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 – the regular sabbat blogs reach 2000-4000 people each time 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.

In this issue, there's a change of focus – it's a **definite bardic theme** with our contributors from the Gylden area providing a mix of poetry and stories, as well a selection of art showcases too.

We've also included photos of sacred places & shrines, harvest festivals, seasonal blessings and a whole set of indexes to our regular features.

Past editions of **GYLDEN MAGICK** can be accessed on our website and on Facebook too.

And the regular format will return in our **September 2019** issue.

Dates for your diaries – don't forget **18 August** for the **Pagan Pride South at Palmerston Park in Southampton** and **31 August** for **Pagan Pride Anglia** at Bletchley.

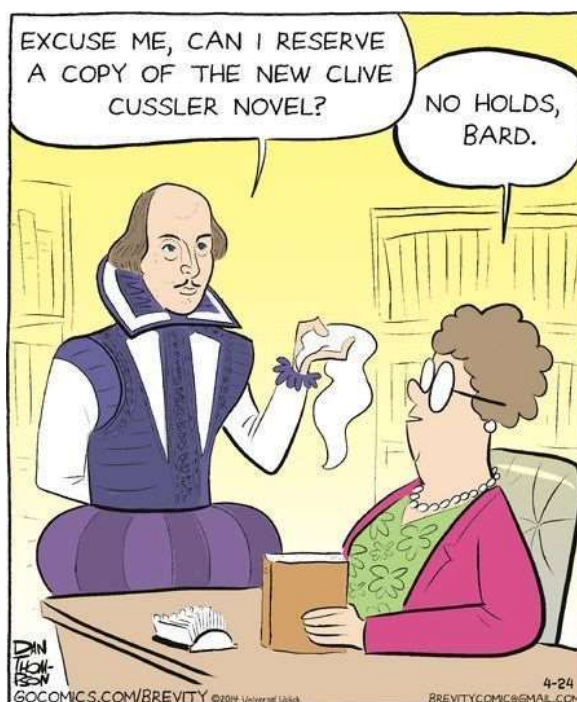
Anything else? Oh yes, the title – we never forget that our faith is based upon Nature and that our strength comes from earth magick, regardless of the diversity of pagan pathways.

Many of our annual festivals are based upon the light, eg the solstices and the equinoxes, as significant to us today as to our ancestors.

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

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The Lion's Share

By Gylden Fellowship

And so, we start with an ancient tale. Many stories can be found by researching the fables of Ancient Egypt or Persia and then adapting such fables into performance pieces for modern storytelling. For example, when reading up on the legends of ancient Persia, I came across a fable where a kitten danced at the court of King Cyrus the Great – and I adapted it into the tale of the Dancing Cat. This tale is even older, originating from an episode of Egyptian history.

About 3300 years ago, the Pharaoh Rameses II owned a pet lion, for two main reasons: lions were closely linked to royalty in Ancient Egypt and Rameses II loved cats. He had lots of pet cats around his palace, but they were not enough and it seemed only right that the most powerful pharaoh at that time should also have a pet lion. It lived in the palace and its name translated as *Invincible* in English.

Now Rameses had a problem on his borders, because the nearby Hittite Empire, under King Muwatalli II, kept crossing his borders to raid local villages or towns for loot and crops. So, Rameses decided to teach the Hittites a lesson by capturing the great city of **Kadesh**, which was in modern-day Syria. It was a centre of trade and also a Hittite stronghold.

Thus, Rameses marched from Egypt at the head of his army, of over 20,000 men and the pet lion of Rameses came too, but there was one thing that Rameses did not know – that the gods had decided to take a hand. Or, to be more precise, one particular goddess – **Sekhmet**, who had chosen to help Rameses win by becoming his lion for the war. Sekhmet was the sun goddess of war, usually featured as a protector of the pharaohs (and their armies) with the head of a lioness.

When the army reached Kadesh, Rameses made a mistake. His part of the army attacked too fast, believing that they could gain a quick advantage, but they were too far from the rest of the Egyptian soldiers. In reality, the Hittites ambushed Rameses and killed most of his division – he and his lion were trapped. There seemed to be little hope, but Sekhmet took a hand and revealed herself to Rameses and told him what to do. Under Sekhmet's guidance and protection, Rameses was able to rally his troops and they attacked the Hittites with such force that they started to retreat. And, at that point, the rest of the Egyptian army arrived to drive the frightened Hittites into a nearby river.

Rameses claimed victory in the battle of Kadesh and made a peace treaty with the Hittite king, i.e. that no more raids would be made across his borders. And, there was one more **very important** thing – when the Hittites surrendered to Rameses, he made sure that they surrendered to his lion as well. After all, he could not have won without the help of the gods!



Gylden Magick indexes

Here we are then – **GYLDEN MAGICK** started in **September 2018**, as a magazine/ digest for the Gylden area – with a difference – more information-type articles and less of the news/ gossip (and no ads) that take up so much space in other publications. But, we (that's the admin team) want the magazine to evolve with new series and features, which is what you'll see from **September 2019**. As ever, the events across the Gylden region can be accessed on the monthly updates and calendars, but the tables below provide a handy quick-reference to the monthly features – all the past issues of **GYLDEN MAGICK** can be found either on our website or Facebook group.

Gylden Magick	Monthly crystals	Monthly herbs	Monthly altar tools
September 2018	Aventurine	Yarrow	
October 2018	Black tourmaline	Mugwort	
November 2018	Sunstone	Nettles	
December 2018	Blue lace agate	Slippery elm	
January 2019	Celestite	Comfrey	Incense
February 2019	Red jasper	Roman chamomile	Athame
March 2019	Blue jade	Lavender	Chalice
April 2019	Malachite	Plantain herb	Cauldron
May 2019	Citrine	Cowslip	Pentacle
June 2019	Labradorite	Lemon balm	Statuettes and icons
July 2019	Amazonite	Mullein	Crystal balls

Gylden Magick	Monthly spells	Meditations	Monthly recipes
September 2018	Peace & harmony		Mushroom soup
October 2018	Candle protection		Samhain muffins
November 2018	Improve a friendship		Tomato & chickpea soup
December 2018	A winter wish		Vegan Yule gravy
January 2019	Good fortune	Trees	Mushroom hot-pot
February 2019	Look for love	Fountain	Choco-chip biscuits
March 2019	Friendship on the rocks	Root chakra	Ostara cakes
April 2019	Charging a pendulum	Forest of the soul	Lavender drinks
May 2019	Daisy magick	Starseeds	Vegan Beltaine meal
June 2019	Lose that anger	A summer's walk	Litha beans & peppers
July 2019	Protective circles	On the beach	Vegan ice lollies

Further info on some of these topics can be found in the **Learning Units** on the Facebook site, **GYLDEN RIVER LRC** (stands for *Learning Resources Centre*).

Positivity

By Rebecca

Positive attracts Positive:

I really understand experientially now, how important appreciation is.

Having witnessed the opposite, I see how impossible it is for negativity to attract positivity.

Being in alignment is a choice,
Choosing to attract positivity,
Or negativity is a choice.

We have to allow energy to transfer through us or we die!

So, the choice is create what feeds the soul or something awful.

Either way creation will happen.

(This is not about positive or negative, right or wrong - it is actually about electron flow.)

So, when finding an attraction of ☁ storms when rainbows are desired.

Best get writing, dreaming, visualising, focusing on what I have greatfull (that is a deliberate typo) for and appreciate.

Thank you, universe for the lovely friends, life, and all that I have today.

I have wealth, health and love in abundance.

I appreciate you!

Thank you!

I love you!



Celtic lore

By Gylden Fellowship

OK then, we did say that this **GYLDEN MAGICK** has a bardic theme, but **what is a bard**? A bard (for the Celts) was a respected part of the community - a poet and storyteller who had trained in a bardic college. Modern druidic bards train their creativity in a similar fashion. Back to the bards of 2000+ years ago – they kept the lore, laws and lineage of the community, a keeper of traditions - and some would continue their training to become (o)vates, druids and filidh. The bard would reiterate the epic tales for the community, accentuate the three realms (earth, sea and sky) and maintain the spiritual values. The following blessing is taken from the *Carmina Gaedelica*, a comprehensive collection of poems and prayers from the Gaelic tradition of oral poetry. The content was collected by **Alexander Carmichael**, in the Highlands and Islands of Scotland and published in 1900.

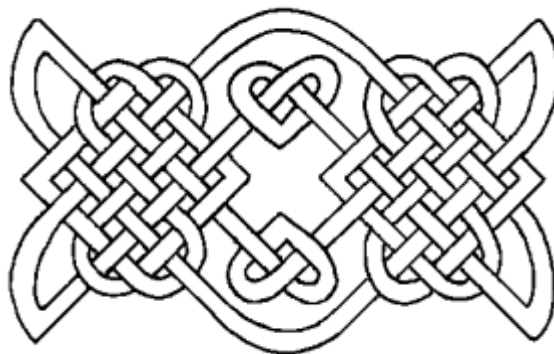
*Give thou thine heart to the wild magic,
To the Lord and the Lady of Nature,
Beyond any consideration of this world.*

*Do not covet large or small,
Do not despise weakling or poor,
Semblance of evil allow not near thee,
Never give nor earn thou shame.*

*The Ancient Harmonies are given thee,
Understand them early and prove,
Be one with the power of the elements,
Put behind thee dishonour and lies.*

*Be loyal to the Lord of the Wild Wood,
Be true to the Lady of the Stars,
Be true to thine own self besides,
True to the magic of Nature above all else.*

*Do not thou curse anyone,
Lest thou threefold cursed shouldst be,
And shouldst thou travel ocean and earth,
Follow the very step of the ancient trackways.*



Thoughts

By Rebecca

Evolve

Times are strange,

It's time we do everything backwards,

Slow down,

Think less or more carefully,

The power of thoughts can be huge or small,

Perhaps the most important message for now is an invitation to do the opposite to 'normal' that could be closer to the key.

Than ever before.



Gylden
Magick
August 2019

Art showcase 1 by Andrea Jane Legg (Obsidian the Cat)



Bomere Pool

By Gylden Fellowship

Bomere Pool is located in the Shrewsbury/ Telford area. It was created through glacial action about 18,000 years ago – it is an example of a kettle-hole mere, but there is a folk tale that offers a different version and with the recent storm damage in Yorkshire, I was reminded of this story.

Many years ago, a village stood in the hollow, but the villagers were wicked people, who mocked the Christian God, Jesus and his priests. They turned back to the ancient heathen practices of their fathers and worshipped Thor and Woden.

The old priest earnestly warned them that God would punish their wickedness by some sudden judgment, but they laughed at him. They fastened fish-bones to the skirt of his cassock and set the children to pelt him with mud and stones. The priest was not dismayed at this, but he renewed his entreaties and warnings, so that some few turned from their evil ways and worshipped with him in the little chapel; this chapel stood on the bank of a rivulet that flowed down from the mere on the hillside.



The rains fell that December in immense quantities. The mere was swollen beyond its usual limits, and all the hollows in the hills were filled to overflowing. On Christmas Eve, when

the old priest was on the hillside gathering fuel, he noticed that the barrier of peat, earth, and stones, which prevented the mere from flowing into the valley, was apparently giving way before the mass of water above.

He hurried down to the village and urged the men to come up and cut a channel to relieve the pressure of water from the mere. They only greeted his proposal with shouts of derision, telling him to go and mind his prayers and not spoil their feast with his croaking and his killjoy presence.

The heathen folk were celebrating their winter solstice festival with great revelry. That same night, the aged priest summoned his few faithful ones to attend midnight mass. The night was stormy and the rain fell in torrents, but this did not prevent the small Christian flock from coming to the chapel.

The old priest had just begun the service, when a roar was heard in the upper part of the valley. The server rang the Sanctus bell, which hung in the bell tower, when a flood of water dashed into the church and rose rapidly until it put out the altar lights. A few moments later, the whole building was washed away, together with the village. The mere, which had burst its mountain barrier, completely occupied the hollow in which the village had stood.

Now, it is said that if you sail over the mere on Christmas Eve, just after midnight, you may still hear the faint sound of the Sanctus bell.

Art showcase 2 by Tracy Ann Ferriss



The Crow and the Wolf

By Wayne

Throughout the night the wolf sleeps, but her senses are alert to the subtle changes in the energy around the one she guards. Up in the trees, the crow also sleeps but his friend, the owl, keeps watch over them, ready to raise the alarm. All is quiet under the gaze of the moon as the night sleeps.

The wolf stirs as she feels the warmth of the summer's sun on her body, as it rises in the East – nearby her companion, the crow, squawks a good morning as he ruffles his feathers and shakes off the morning dew. Slowly the wolf opens one eye, blinks, then the other and slowly raises her head. She sniffs the air and smells the dew in the air. Slowly she stands, stretches out and looks around her.

With a flutter of his wings the crow leaves the tree and joins the wolf on the ground, they stare into each other's eyes.....

They both feel the connection to the one they guard, as I honour them each morning, for these are my animal guides and we have deep relationship as we walk our path together. Not seen by many others, but always there

Forever looking

Forever watching

Forever waiting

Always on guard.



Shrines & sacred places in the Gylden area

Collated by Gylden Fellowship





Harvest festivals

By Gylden Fellowship

In Farnham, there is a farmers' market on the fourth Sunday of the month where one can buy fresh produce, dairy, baked goods, etc, etc. Not that this is an innovation, because such markets are commonplace, but did you know that these types of events have a history of 1000 years or more? Here are some examples of ancient produce festivals that are still organised on a regular or annual basis in Britain.

1. Marldon Apple Pie Fair is on August Bank Holiday Saturday.
2. Findon Sheep Fair occurs in September (the fair also includes displays of village produce).
3. Annual goose fairs were held in Tavistock (2nd Wednesday in October) and Nottingham (1st Thursday in October) – these still exist, but are more social occasions than livestock trading.
4. The Colchester Oyster Ceremonies are split over two dates each year: September is the start of the oyster-dredging season and a proclamation is read out (this custom started in 1256).
5. Also, in Colchester, there's a Medieval Festival and Oyster Fayre Market in June.
6. Some produce fairs are remembered now only by name and have evolved into general funfairs or music festivals. Examples include the Cheese and Onion Fayre (September, Newton Abbot), the Wisbech Strawberry Fair (July, near Cambridge) and the Black Cherry Fair (July, Chertsey), but their titles reveal their origins.

The same is true of harvest festivals. As pagans, we celebrate both Lughnasadh and Mabon, which give thanks for the harvest, but other cultures and religions do the same – Harvest services for Christians, the annual acorn festival for the Miwok tribe and many apple festivals in late September/October – more about those in our *September 2019* issue.



Actually, the story of harvest rituals and customs in Britain is interesting, although it is worth noting that the real decline in such traditions started in the early 19th century. Customs that had existed for centuries came under attack from the increasing use of steam-powered threshers, pulled by horses, plus mechanical harvesters that could both reap and bind the corn and straw. Such was the prototype of today's combine harvester and these machines signalled the end of customs as *Crying the Neck* (proclaiming the end of the harvest) and choosing a *King of the Mowers* (the best reaper).

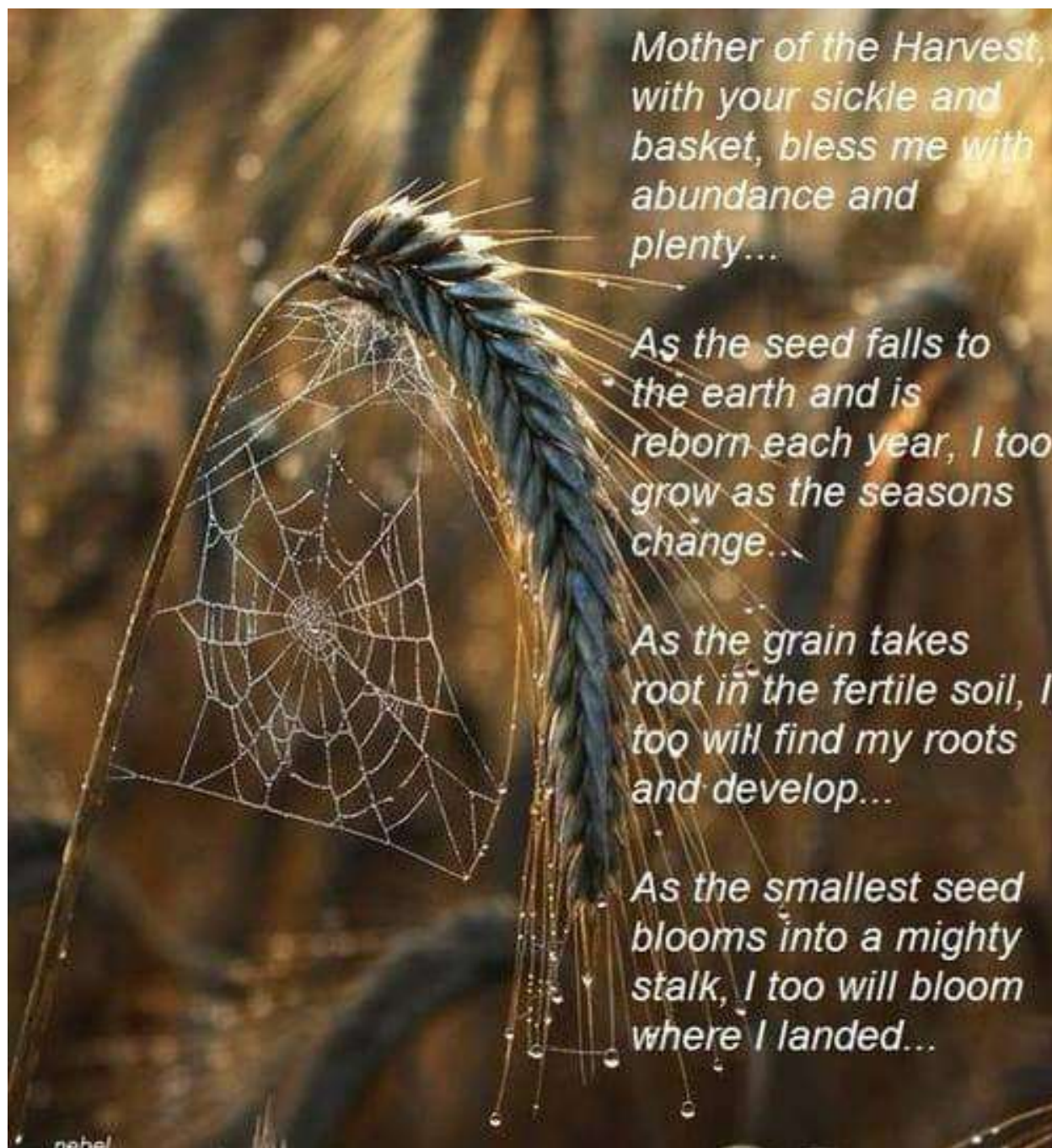
Pre-1800, it was usual for the landowner to celebrate the end of the harvest on his fields by providing a *horkey* or *mell supper*, to which all of the harvesters were invited. In general, this was a large meal with plenty of ale or cider. As Victorian values started to seep into society after the 1830s, these often-drunken horkeys attracted widespread disapproval, not least from Queen Victoria herself. The inevitable result was not long in coming, i.e. the harvest tea, which started in the 1840s – a harvest service in church followed by a meal and tea.

By 1889, a Church of England rector was able to say that the old harvest feasts were no more and that there were harvest festivals instead. By his understanding, such events consisted of, "Tea and cake at sixpence per head in the schoolroom and a choral service and sermon in the church" – this continues to be the practice in many Church of England churches today. It's a far cry from the horkeys and giving of thanks at Lughnasadh.

Lughnasadh blessing

By Wayne Davis

This blessing was used during a recent new moon ceremony on 31 July – more about these in the autumn.



For past issues of Gylden Magick magazine, please contact us:

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