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EDITORIAL

The Aquarian Age, the age of the exploration of consciousness, dawns and we become aware of the great dichotomy existing between social development (personal, psychological growth) and scientific progress. As science attempts to keep pace with population needs, our interpersonal relationships remain very much on a medieval scale. We are, in fact, aware of a need to learn how and why the human organism operates in order to cope with extended relationships among thousands of persons during a lifetime.

That the Aquarian Age is at hand is obvious: every media is filled with reports of the consciousness expanding elements of our society, from awareness groups and sensitivity training to the illegal drugs. All are elements of this new need surfacing in modern man.

The birth of psychology in the late 19th and early 20th centuries is evidence of this new approach, and yet, this science alone cannot reach the population en masse. Traditional religion rarely offers answers to the new problems posed by our tremendous scientific advancement. It is simply a reflection of our lagging social development.

We desire a new religion, incorporating the wisdom of the past with the science of the future. As the age progresses we will see this marriage, now only a courtship, take place. The result will be a blend, unrecognizable to either side, yet incorporating the truths which are so necessary to complete harmony and progress within the social structure.

Before this coupling of ideas can take place it is essential to have a well-informed population, one that can cope with the changes in the systems of thought that this new awareness will bring.

Occultism is the psychology of the past, parent of the sciences we know today. Everything from medicine to astronomy has had its beginnings in some area of the Occult world. In the race toward total knowledge, progress has dismissed many of the original occult precepts which were regarded as superstition. These ancient beliefs, however, have more validity than many care to admit and have remained with us in the form of folklore. They have been practiced by hidden societies and handed down from generation to generation, waiting for the moment when the world would be ready to recognize and explore the almost unlimited realms this lost knowledge would open.

Scientific advances within the past five years have already begun to open new avenues of approach both in Russia and the U.S. The most recent account of these advances, the book *Psychic Discoveries Behind The Iron Curtain* by Ostrander and Schroeder, outlines successful attempts at recording telepathic messages with the use of electroencephalographic equipment; gives accounts of 98 per cent accuracy in astrological birth control and prevention of stillbirths; and describes photographic equipment that captures the human aura.

These achievements can no longer be put out of mind with a slight shrug. Their basis in scientific fact has brought the world of the Occult back into the 20th century as an active force in everyone's life.

Current resurgence of interest in the Occult as a means to greater awareness is an indication that the time is ripe to reopen long forgotten doors. As science turns toward parapsychology for answers to the questions of extra-sensory perception and its role in human relationships, discoveries already

made can be logically projected to still untouched fields to predict the course of the future Occult interest.

Witchcraft, one of the bases for Western Occultism, has been chosen as the major subject for our first issue. In its ancient lore, members of the craft find a means of achieving harmony with the powers of the universe that is unparalleled in modern times. The recent youth movement back to nature is only a reflection of the growing need for an understanding of the ancient art which respects and utilizes all elements of the natural world for the good of mankind. Witchcraft in its purity bears no resemblance to the black arts so often associated with it and must now be reexamined from an enlightened point of view.

LLEWELLYN has long recognized the Occult world as a vital source from which knowledge of the inner man can be gained and used in the building of a stronger society. We therefore initiate this magazine which we hope will awaken many to the advantages of Occult awareness and open many fields to our readers for personal unbiased exploration.

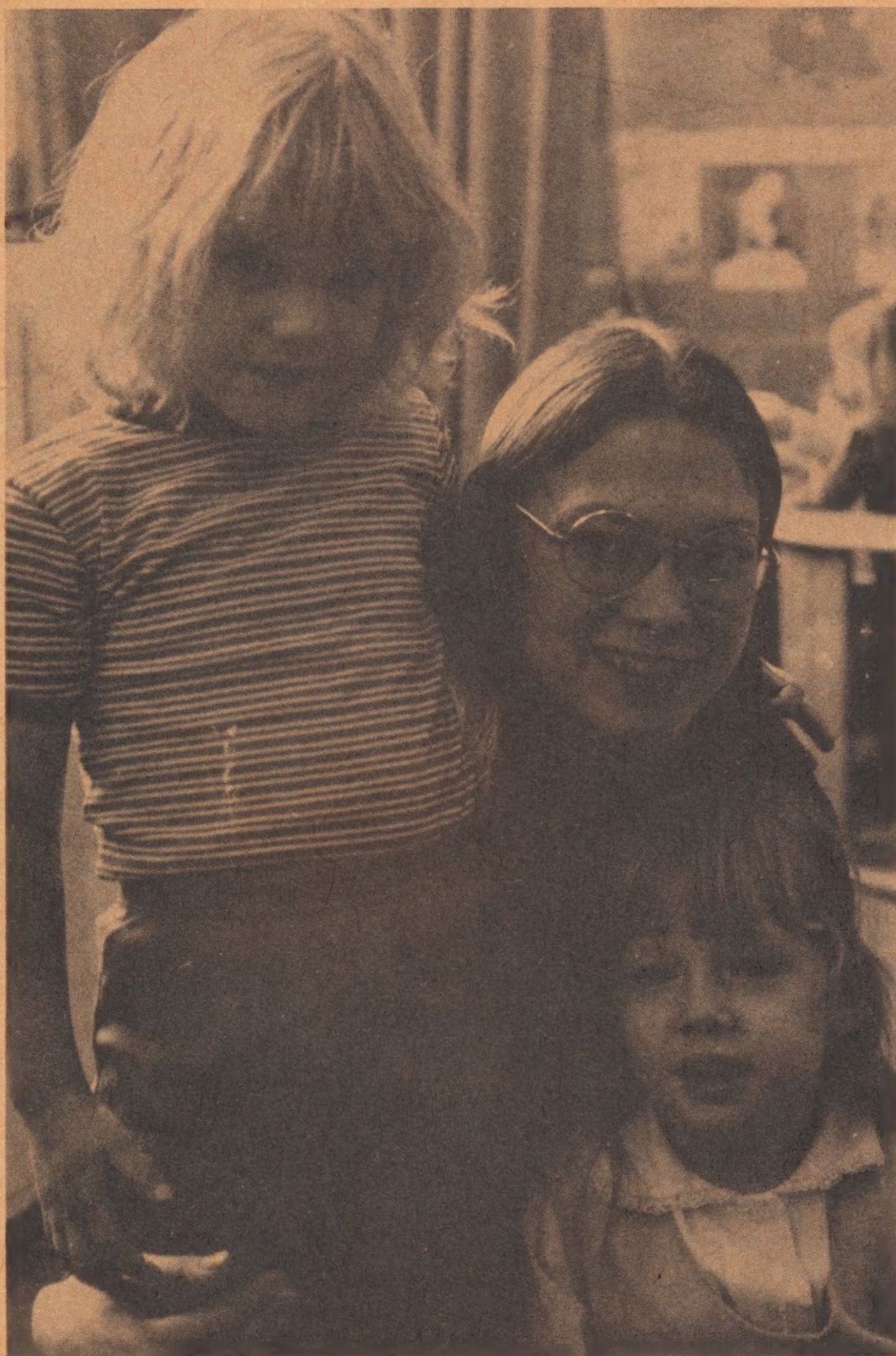
Following issues will cover many diversified areas including Divination, Astrology, Clairvoyance, and Magick in an attempt to give an up-to-date account of the advances being made in each field in terms of what they mean to the individual.

We hope that as each issue reaches the stands, reader participation through letters, articles, and art work will guide us in selecting material which reflects your interests.

THE EDITOR

TO OUR READERS

We encourage you to send us your reactions to the first edition of the LLEWELLYN. If you have a special interest that you would like to see in our magazine we would welcome your suggestions.



CHILDREN OF THE ZODIAC

by Marylee Satren

Mrs. Marylee Satren is a practicing astrologer and editor of the 1971 MOON SIGN BOOK and STAR BOOK CALENDAR. As an experienced teacher and lecturer she has devoted much of her time to instructing others in all branches of the 'science'.

Not long ago I met an eleven-year-old boy wearing a bright red T-shirt with a large Leo symbol on it. "I'm a Leo," he declared proudly. "That's the best sign of all." "Do you know what that means," I asked him. "No," he said, and ran off to have his mother push him on a swing.

What a typical Leo response, I thought. That led me to think about what the other signs would be like as children. I have done many birth charts for newborn infants, and have actually watched several births to record the exact birth time. Of course advising a parent from the full Natal Horoscope is quite different from trying to predict a child's behavior from his Sun Sign alone — yet, I can say a few things with confidence.

Aries children are full of life, full of energy. They are always on the go — playing, fighting, getting into things. The Arian is a curious child, anxious to try new things. He is the child who puts beans in his nose, when you tell him not to, just because he has never done it before. He likes games and sports, and should be allowed to play outdoors as much as possible. Don't try to make him sit still for long periods — you'll just cause a temper tantrum.

Taurus children are slower, less brave. They need a lot of security, and the best thing their parents can teach them is that security lies within themselves, not in material objects. The Taurian child wants to please his parents and he is a charming, pleasant child. Often he will be a slow learner, but that doesn't mean he isn't getting a lot out of life. Like all earth signs, he does fewer things, but does them more thoroughly.

Gemini children have very short attention spans. They are extremely active, but can't seem to stick to any one activity for long. They like to play school and will learn to read at an early age. The Geminian child also likes to play with coloring books, pencils and black boards. He has a very quick mind, and don't underestimate his ability to out smart you — he is an excellent manipulator of adults. Clever at imitations and mime, this child of Mercury can be very funny when he wants to be. You'll be hard pressed to keep up with the adventures of your Gemini child.

Cancer children are loving and giving. They are always playing dolls or pretending to cook. Even the boys like to help around the house, and you'll never have any problems getting your Moonchild to eat. Just try getting him to stop! Extremely sensitive, his feelings are easily hurt, so don't ever make fun of him. Always treat him honestly for he can sense when you are giving him the run around. Cancer children also like to cuddle up in your lap and listen to stories for hours on end. They need to be held a lot, and will return affection manyfold.

Leo children have happy, sunny dispositions; they are strong and enthusiastic. The natural "king of the mountain," Leos fall into a leadership role and are often impatient with other children. They tend to be bossy and can turn into bullies if not told to be kind to others less aggressive than themselves. You will find your Leo child playacting a lot, especially in games where he can always be the hero.

Virgos are neat and tidy children, and are always doing things with their hands. They like games with lots of little pieces to put together and actually enjoy picking up their toys. The Virgo child is often a fussy eater, and a crybaby when it comes to bumps and bruises. They are not as adventuresome as the other signs, and enjoy playing quietly indoors. Kind to animals, Virgos enjoy having pets to care for, and sick animals or dolls to nurse back to health.

Libras are lovely, gentle children — even the boys tend to be pretty. They should be encouraged to find artistic outlets such as drawing and coloring, singing, rhythm bands and modelling clay. Libras smile a lot and want to please others, sometimes to the point of hiding their true feelings for fear it will cause an argument or upset someone. Most of all, Libras want a peaceful home with their families together and happy.

Scorpio children are always in one extreme mood or another. They quickly switch from rambunctious horse play to violent temper tantrums. They need constant outlets for their emotional energies; Scorpios are not mean children, just very spirited. Innately mystical, Scorpio children can understand Occult teachings at a very early age. Though the Scorpio child will make a great display at being brave and independent, he needs constant love and reassurance, for underneath it all, he is just a little child afraid of the dark.

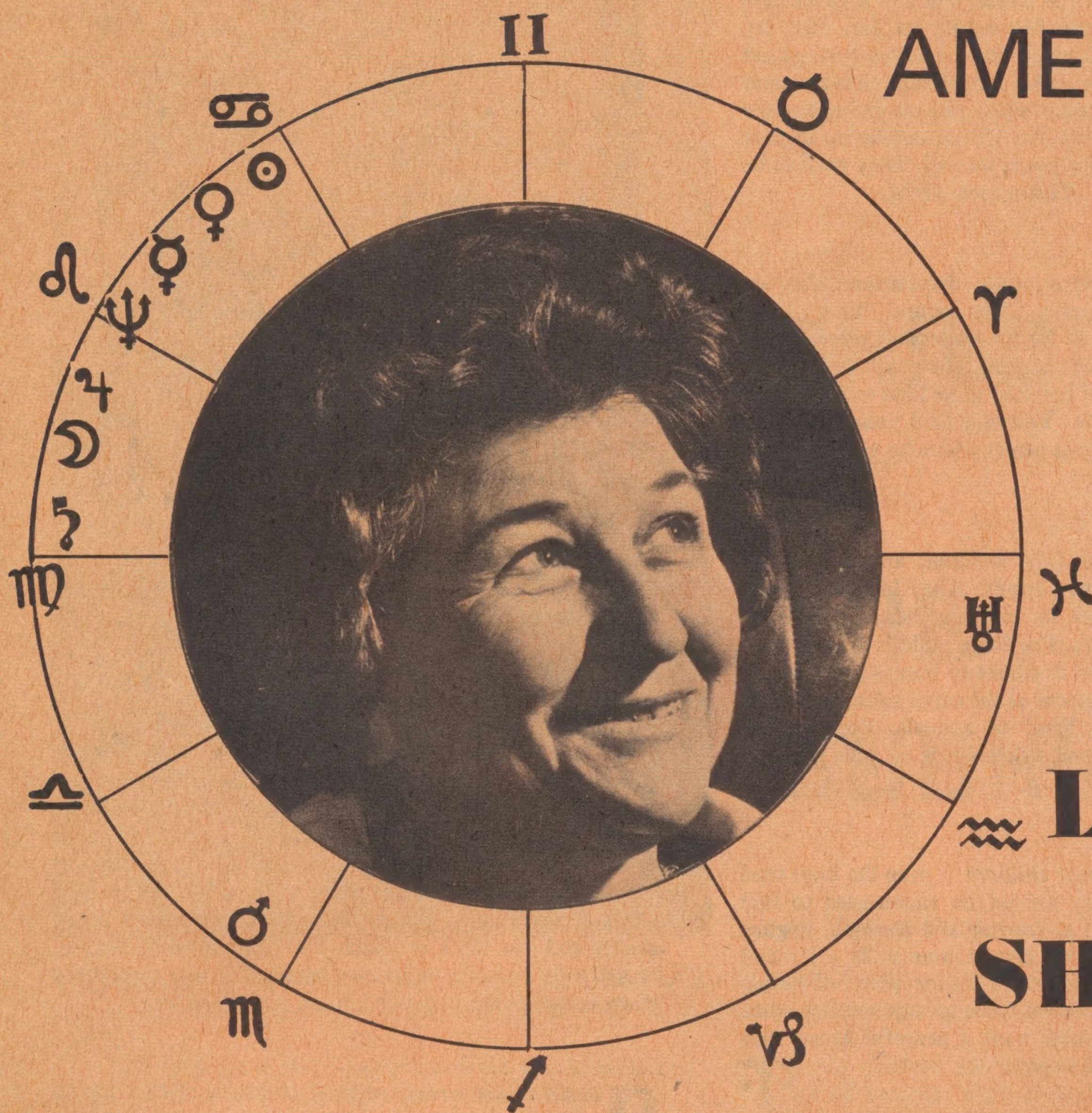
Sagittarians are lucky and clever. They are good at sports and organized games, and need to play outdoors a lot. They particularly like competitive activities. The Sagittarian child is noble and honest to the point of being rude; he must be taught tact and regard for others' feelings. The family vacation is often the high point of the Sagittarian child's year, for he loves to take trips. He is always restless, and will probably leave home at an early age to seek his fortune.



Capricorn children work hard at school, but are still slow learners. This is because they are slow at everything and should not be made to feel bad about it, but rather given extra time to do things. Capricorns are serious children, and do not like teasing and joking. Rough games frighten them — the Capricorn child prefers to sit quietly and just think or watch TV. Being ruled by Saturn, he naturally comes into his own later in life, and sometimes seems actually glad to get childhood out of the way.

Aquarians are smart, original children. Never try to tell them to do something "just because I said so." Always appeal to their intellect first, for the Aquarian has a strong rebellious streak and won't accept anything that doesn't make sense to him. Not emotionally demonstrative, he is more of a loyal friend than an affectionate child. Good in school, he should be given educational, creative playthings and his natural curiosity will take over.

Piscean children live in a make-believe world. They should not be scolded for telling "tales" for most likely the stories are real to them. The most emotional of all the signs, this child needs constant hugging and cuddling. And don't feel bad if he cries a lot — like all water signs this is just his way of expressing himself. The Pisces child wants to completely experience everything — when he eats chocolate pudding, he not only tastes it, he smears it in his hair, feels it, smells it, experiences it. Also, watch for evidence of psychic abilities in these children, if you can figure out what is real and what is in their imagination.



AMERICA'S

LADY SHEBA

Lady Sheba, America's Witch Queen, is a Kentuckian by birth. Now a resident of Michigan, she is the mother of four sons and four daughters and has fifteen grandchildren. Her knowledge of Witchcraft results from a family history laced with tales of ancestors active in European covens on one side and the American Indian tradition on the other. The ancient knowledge has been handed down from mother to daughter as far back as the family remembers. As a naturalist and poet Lady Sheba feels intensely the need for a new recognition of nature by the human race and sees Witchcraft as the ideal vehicle through which to bring it about.

This interview precedes the publication of two books by Lady Sheba which will open long closed doors to the hidden mysteries of the Craft. The Magick Grimoire of a Witch, a collection of excerpts from Lady Sheba's own

workbook, contains spells and ancient ritual practices handed down through her family for centuries and is an invaluable aid to the effective practice of the art. The Book of Shadows, her second publication, is the actual witches' handbook, fiercely guarded during the time of persecution and handed down from coven to coven by word of mouth. It will be in print now for the first time and available to everyone.

Lady Sheba hopes the revelation of these long kept secrets will reestablish the respectability of the ancient art and reawaken an active interest in its practice. The witches' oath of secrecy has long kept these works under strict control in the British Witchcraft tradition. American witches have, however, evolved outside this oath and, with the blessing of the Mother Goddess, Lady Sheba feels the time is right at last to give the knowledge to all humanity.

WITCH QUEEN

LLEWELLYN: As a "born" witch, what is your first memory of Witchcraft?

LADY SHEBA: I remember when I was about six years old, my grandmother began to tell me stories. I think this was my introduction to this kind of knowledge. She began with the Leprechauns and Brownies of Irish legend. My grandmother was one who would not sit down to the dinner table at night without putting out a cup or saucer of milk for them and she would let me go with her to put out the milk. So, my first knowledge of these things came from her and her explanation in story form. From this, as I grew older and wiser, it came gradually. Of course, I knew at a very early age that I was different.

LL: Different in what way?

LS: I had powers and knowledge that other children didn't have. I was a frail child and what you might call very sickly, but I had a loud voice and I dominated by words and simply by talking. When we played witch games, I was the witch. I just didn't allow anybody else into the circle. In this way I grew.

LL: Your abilities grew of their own accord, without family interference?

LS: Yes, we believe in letting children grow up and find their own way. My own children grew up going to all the different churches available, seeking their own path. When children are old enough to ask they will ask, and then it is time to tell the truth about it.

LL: Do you recognize any of your abilities as being remnants of your past lives rather than direct inheritance from the long line of Witchcraft within your family?

LS: Every human being has his own personal belief along this line. I do thoroughly believe it. Sometimes when I'm talking to people or to my children I start talking in an ancient Irish or Scottish brogue. It comes rolling out and I even shock myself. Though I have never actively investigated my past lives, this is to me a carry-over from a former life in Northern Ireland or Scotland.

LL: How did you choose the magical name of Sheba?

LS: I really don't know. I have always known that, even though I had my family name, I was also Sheba. It is perhaps something from a former life.

LL: Even with this background, it must have been a long journey to your present position as America's Witch Queen. How did it come about?

LS: This is a thing that grows with your knowledge and your ability to teach others and form covens. A Priestess who only works in one coven remains a High Priestess. We wear a silver buckle on the garter for each additional coven. There comes a time when no more buckles can be added and the garter itself is removed. It is a mark of distinction when you don't even bother to keep a record of covens. They can become enormous and spread over a large territory. Mine, for example, cover the United States. Not all of the covens in the U.S. recognize me as their Queen because their teaching did not come from me, but they are for the most part British.

LL: I see. Being a Witch Queen is like being a High Priestess for a family of covens.

LS: Yes, I am America's Witch Queen. Over the years it builds and builds and the people I teach go out

and form covens and teach. By law, they have to form a coven of their own. You cannot be a witch alone; you must pass the knowledge on to humanity.

I don't have an English coven, although I work in close accord with some of them. They are beautiful, knowledgeable people who believe, as I, that the veil of secrecy should be lifted. They are under the British oath, however, and can't reveal it. Being American I am not bound by the oath and can share my knowledge as I am doing in *The Book of Shadows*.

Witchcraft has taught me to live with myself and understand the God-force within the universe.



LL: What special talents do you feel Witchcraft has developed in you?

LS: Well, it has taught me to live with myself and understand the God-force within the universe, and other things along this line. It is very easy to understand ESP, clairvoyance, and the psychic powers that we have, but to practice Witchcraft we must learn to use our minds, Witchcraft being a mind-over-matter religion. It brings us definitely in touch with the God-forces and teaches us to use them as they are supposed to be used, not abused. This is where the so-called evil in the world comes in — when we abuse the universal laws that God has established within the

universe and within nature. I think the greatest thing that comes from the practice of Witchcraft is the ability to live within the laws of nature.

LL: What special talents do witches have?

LS: We believe that the so-called witch powers, the powers of ESP, clairvoyance, and psychic phenomena are the birthright of all humanity. We think that every man has them and we think that every woman has them. If you have no one to teach you these things, however, you might not know about them even if you possessed a great deal of power.

LL: Can you tell me what witches do in the form of worship?

LS: We have eight Sabbats that extend throughout the solar year — equinoxes and solstices and times when the cosmic powers are closer to us here on earth. We feel rejuvenated by celebrating our Holy Rites at these times. I imagine that in the beginning this was why they were set up on these days. We also have thirteen new moons on which we practice Witchcraft. We do healing rituals especially on the new moon. Both the new moon and full moon ceremonies are called Esbats and on them we do any kind of coven work that we want, from the casting of spells to a simple social meeting. So in all, we have thirteen new moons, thirteen full moons and eight Sabbats that we celebrate. In *The Book of Shadows* you will find these eight Sabbats and why they are celebrated.

LL: Can any member of the coven call a meeting at any time?

LS: Yes, most certainly. If she has a feeling that she needs help, by all means call a special meeting. It would not have to be on the changes of the phases of the moon which are important to us, and definitely, all those who were in reach of her and knew about it would help her with whatever rituals she wanted to do.

LL: Is it possible to try the rituals without the help of the group?



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LS: She could if she wanted to. It is possible to have your mind so trained that you do not need the magic circle or the focal point of a candle or incense. You can do it and do it alone.

LL: Can you tell us something about your views of Black Magic? It has been so often related to Witchcraft that there are many misconceptions about the role of Witchcraft and Black Magic.

LS: You know, I have no experience in that field although I have heard many legends about it. I've never seen any of it performed and have never met with a so-called black witch or someone who practices Black Magic. To me, there is no such thing as Black and White Magic. There is one God-force we learn to contact and to use. The God-force is neutral. It is strictly up to the person how he uses the force once he contacts it. Mankind's own use of this force has given rise to this black and white aspect of the Craft.

LL: Does a witch have the right to use her powers in defense then?

LS: We feel our law gives us the right to self-defense, although we have no right to deliberately attack another human being. Each man has the same right within God's

universe and to deliberately take over a man's mind and rule his spirit would be a cruel and inhuman thing to do. Perhaps out of this right of self-defense arose the aspect of Witchcraft that is known as Black Magic today.

LL: There is much interest in the Occult today. If someone decided to do a ritual from your book in their home, would it be a good thing or would it be dangerous?

LS: No, it's not dangerous. Any time that you come before God to learn of Him and you are reaching out to Him, you are going to get an answer. The only danger would be to invoke a powerful planetary spirit for something cruel or to hurt another human being. This could possibly destroy you. If you come before God with good intentions, anywhere, any time, and you are reaching for knowledge and wisdom for yourself and mankind, you will be blessed by the gods. But, if you were trying to abuse the creatures of God and trying to bring them out for some terrible thing, you would surely be in danger.

LL: Can you give us your definition of a spell and how it is used?

LS: A spell is a form of invocation. You personally invoke the God-powers to achieve a specific result. By bringing them into communion with yourself a command may be issued which is the casting of a spell — your desire or will. You first try to become one with the God-force and receive the power, then send it forth and make your will happen. At the same time, it is necessary to visualize the object of your will as already accomplished. Results are not always immediate but we stand by the old witch axiom, "If at first you don't succeed, try, try again."

LL: Is it possible to form your own spell?

LS: Yes, you go about it in the same way you would say a prayer. If you have a Christian upbringing it should be very easy to formulate the spell. Prayer is an invocation and can be transformed into a spell

by simply putting a little more of yourself into it. As long as the words have meaning for you, they are meaningful to the God-force.

LL: What role does astral travel play in Witchcraft? Is it necessary for a successful witch to have the skill?

LS: My husband is a witch and does not travel astrally, but that doesn't deprive him of his beliefs and religion. Having the ability does help and I don't think anyone can become too powerful unless they can enter the astral plane. This

The powers are part of the natural function of the human body; and therefore, are to be nurtured rather than rejected.



holds true in other religions as well. I think all people should learn to enter the spiritual plane, because we all know God doesn't come here to stand before us on the physical plane. If we want to talk with God, we must go in spirit. Even the Old Testament gives records of this. Of course they called it the spiritual plane. Today the word has evolved and we use the astral plane and speak of it as traveling astrally.

LL: The ability to travel astrally is an indication of your ability to use the forces at hand then?

LS: Yes, it is.

LL: Could you give us an example of a personal experience on the astral plane?

LS: During one experience I was given an ancient symbol used by the Javaro Indians (head hunters) to find any lost person or thing. By drawing the symbol on a piece of paper and pointing it in the direction of the lost object or the direction it is believed to be in, it will be found. This is only a small indication of the value of astral travel. Through it, experience can be extended indefinitely.

LL: Do you think the stories of broom-riding have anything to do with astral travel?

LS: No, I think broom-riding is very similar to the fairy tales that we used to read as children. Witches do have a flying ointment and I think if you got a heavy dose of that you would have quite a trip. Maybe with its use some witches imagined themselves to be flying. I have recipes, both ancient and modern, in *The Book of Shadows*, but also a warning. Some of these ingredients are poisonous and some of them are psychedelic. Most of the materials used in it are illegal now and I have never found a need to use it personally. Most people can get into the astral and have an understanding of it without the use of drugs.

People in the old times used the ointment wisely when they used it. By covering themselves with it in the ancient rites it kept out the cold and warmed the body. Perhaps it was also used to help certain people who could not get into the astral to realize what being on the astral plane was, but certainly its use was well controlled.

LL: Herbs play a major role in Witchcraft. Do you use them in preparing brews and medicines?

LS: Well, there is nothing better than a cup of herb tea. Different plants on this earth are attuned to different planets. Just as each planet has its own color and metals, there are also herbs that are attuned to each of them. If you are invoking a planetary God-force, you would want to use the incense that is in tune with the spirit. All of these aids help you invoke the God-force and provide a pleasing

atmosphere when you are attempting the ritual. You will get more work done with the use of herbs than if you tried to bring these spirits into a cold and alien world without preparing a welcome for them. We care enough about them to appreciate their coming, and therefore, we do prepare a place for them.

LL: Do you feel it necessary to pick your own herbs?

LS: No. You can buy them. You can't really grow them all because a great number of them are foreign, and in many cases, the climate hampers your efforts.

LL: Do you still use herbal cures?

LS: I have never doctored anyone with herbs. I have some herb ointments that my family has used, but we don't practice medicine. If you have the knowledge and want to use it, make some for yourself.

LL: What other areas of the Occult are of value in the practice of Witchcraft?

LS: The ability to read the Tarot is always an aid to any witch. It is a system of religious education and magic in which the Holy Mysteries were hidden. An elemental guardian spirit was set over the Tarot to keep the knowledge and guard it, and this spirit is active even today. I think perhaps the Theosophists call

I think all people should learn to enter the spiritual plane.



it a thought-form. The Priests who knew that their temples were going to be destroyed, and put together the first Tarot, also created the guardian spirit. Whoever feels that they want to study the Tarot and become proficient, absolutely has to invoke and become acquainted with the guardian spirit or they will be unable to give a good reading. Even though it is difficult for the inexperienced to contact the spirit, they must keep trying until he gets to know them and trust them, then he will stand guard over them and guide their hand with every reading.

LL: Is nudity a requirement for an effective ritual?

LS: Oh no, we are all naked under our clothes. It is a very personal thing. Some covens practice it and claim that they feel closer to God and more humble before Him when they come naked. The cone of power that the witches raise within the circle can be directed through stone walls and thousands of miles away to accomplish a purpose. A little nighty or a gown or whatever you chose to work in is not going to hinder that power.

LL: You don't see it as something that should not be done, if it seems necessary?

LS: It is up to the person involved. For the covens who go sky-clad, as we call it, it is their personal way and they come unashamed and feel closer to the gods for it. I agree thoroughly that if they feel closer to God naked, by all means worship Him in the nude — sky-clad.

LL: Do you feel that Witchcraft in its pure form is compatible with Christianity?

LS: Oh yes, we worship the same creator. We worship the same father-mother aspect of God. We are not in conflict and I don't know any witch who doesn't reverence the Christian Bible or the prophets — Christ, Moses, Buddha — the whole hierarchy. We feel close to them and believe they are all sons of God.

LL: Have you found that attitudes toward the Craft have changed in recent years?

LS: People have become more understanding. There is a great upsurge in research and people are digging back into not only the Bible, but every other holy book for clues to the meaning of this awakening of interest.

LL: There have been a number of discoveries made in all fields of the Occult from a scientific standpoint. Do you feel that there will be a merging of science and the traditional Craft into a modern religion?



Most people can get into the Astral and have an understanding of it without the use of drugs.

LS: Yes, scientists have made most of the so-called witch-parish respectable. In the past, anyone with witch powers was immediately believed to be a consort of the devil. Now, with scientific methods we are finding that the powers are part of the natural function of the human body; and therefore, they are to be nurtured rather than rejected. Scientists are well on their way to merging all religions. Like the spokes on a wheel we are all headed in the same direction. Science will provide the rim to that wheel. Our little differences in dogmas and creeds that have arisen in the past centuries will be absolutely discarded by the coming generations. At least this is what I hope for.

LL: Do you see a time when persecution will flourish again?

LS: No, we are coming into the Age of Aquarius, the age of the enlightenment of the mind of man, and I can't see it happening again. There are still pockets of persecution among certain social and religious groups throughout the world, but this is mostly because certain groups haven't developed an open mind to the forces of nature. Their form of persecution would be directed toward all other religions, not Witchcraft alone. I don't think this will last in the new age.

LL: Is there a specific code of ethics for witches?

LS: We follow the laws laid down by all major religions, as well as the remnants of the old witch laws which have survived the persecution period.

LL: Can you give us a few examples of the witch laws?

LS: The laws are given in *The Book of Shadows*, but a few examples will give you an idea of their content. We are governed by the primary concept that "what soever Thou doest, it will return unto Thee threefold." This keeps our power in check. For us, "thoughts are things and as a man thinketh, so he is." We try to keep the laws of the land in which we live and believe that our given word must not return unto us void.

LL: Do you have any recommendations for those who would like to become witches?

LS: First you must find a book or guide to teach you the many paths of Occult religions. Once you get a feel for the path you want to travel, start seeking along that path. It would be ideal to find a coven that would accept you, but this is not necessary in the beginning. If you have the right books most people would find it very easy to form their own coven.

LL: How can aspiring witches recognize legitimate covens, with so many forming all over the country?

LS: Well, I think I'll fall back on a biblical quotation. "By their fruits, ye shall know them."

SECRET RITES UNVEILED

THE BOOK OF SHADOWS

The often talked about but rarely seen *Book of Shadows*, the witches' book of ritual laws and methods, has now been given to the public by America's Witch Queen, Lady Sheba. Since the first witch, this basic knowledge has been handed down by word of mouth from coven to coven, only written when all else failed. The secrets contained here are the basic guide to the practice of Witchcraft and have never before been available outside the strict secrecy of the coven.

Lady Sheba, born into the Craft outside the witch's oath, has been commissioned with the task of revealing the truth about Witchcraft, once and for all doing away with the connotations of devil worship which have followed it since the time of the persecutions. Witchcraft can now be seen for what it is, a natural religion, using the forces of nature and the innate power of the human mind for the good of mankind.

The Book of Shadows makes available:

162 Laws of the Craft—These are the remnants of the Witch's code which have survived the time of persecution.

Initiation Rites—These Rites, never known outside the Craft, are an innate part of true Witchcraft.

Ritual for Opening the Circle—An elementary ritual for the serious practice of Witchcraft.

Invocations—The actual chants and dances for calling on the Gods.

A Summary of the 8 Sabbats—Tells you what the Sabbats are and gives the rituals for their proper celebration.

Consecration Rituals—These will guide you in the proper purification and consecration of the tools of the Craft.

in preparation

THE MAGICK GRIMOIRE OF A WITCH

Lady Sheba reveals the true nature of Witchcraft in her own witch's workbook as a guide to all who are aspiring to the Craft. The long hidden secrets which have not come to light even in this age of exploration are explained and questions which have always remained after reading any study of the Craft are now answered in a witch's own terms. *The Magick Grimoire* discusses the basic premises on which Witchcraft is based, touching on the laws of the Craft, defining the witch's power and how it is used. The witch's tools, their proper marking and consecration are

explained completely and the entire witch's alphabet, used in that marking, is included.

Aside from these universal elements *The Grimoire* is also a collection of rituals and spells handed down and practiced for centuries within Lady Sheba's own family. The dances and games which end the meetings are explained in detail and ancient recipes for ointments and teas are included. *The Magick Grimoire of a Witch* is an invaluable aid to beginners and allows anyone to open a coven without outside guidance.

in preparation

Three questions most often asked about the Tarot are: What is the Tarot? Where did it come from? How does it work? In any study of the Occult it is essential to have some basic information set forth which can act as a foundation for the student to build upon; therefore, in answering these questions I am establishing such a foundation and preparing a groundwork for further study.

The Tarot is an ancient tool which is used for divination. This tool takes the form of a specialized deck of cards, seventy-eight in number.

Minor Arcanum is generally used for lesser divinations and to supply details in reading.

When considered together, the Major and Minor Arcana make up one of the most comprehensive systems known to man for classifying and interpreting the universe. The possible combinations of the cards come to a number so great that if a similar number of people existed, five hundred of them would have completely identical sets of finger prints.

There are several theories

foresaw coming and would be preserved until such time as it might be understood and applied again.

The true origin of the Tarot is yet unknown. Perhaps all three theories are fact and the Tarot is a synthesis of the great truths of three civilizations. If this is the case, then the Tarot comprises the greatest tools of Occult knowledge available to man.

The Tarot operates on an esoteric and an exoteric level. On the esoteric level, the Tarot casts

Prelude to the TAROT by Bruce LaHue

Bruce LaHue has been a teacher and reader of the Tarot for many years. He came by his talent naturally giving a fluent reading the first time he handled a deck. Bruce attributes this ability to his use of the Tarot in a former life and feels his purpose now is to initiate others in the ancient art.

The deck is separated into two major groups which are called Arcana.

The Major Arcanum consists of twenty-two cards which have number but do not have suit. The term Major Arcanum signifies greater house and means that it forms the most important part of the deck. The other portion of the deck is called the Minor Arcanum. It consists of fifty-six cards which are divided into four suits of fourteen cards each.

In form, these suits resemble modern-day playing cards; this is because our modern deck evolved directly from the Tarot. The main difference between the two is in the names of the suits and the number of cards in each. The four suits of the Tarot are called Wands, which relate to clubs; Swords, corresponding to spades; Cups, which change to hearts; and Pentacles, or diamonds. The card which was dropped from each suit was a court card called the page. Thus our playing cards have their origin in the Tarot with some changes and modifications.

The four suits of the Minor Arcanum also relate to the four elements into which the ancients divided their world i.e., Wands relate to fire, Swords to air, Cups to water, and Pentacles to earth. The

concerning the origin of the Tarot, of which, three stand out in importance. The first theory is that the cards originated in the Egyptian Mystery schools. The heads of these schools reduced the universal truths they taught into hieroglyphic tablets in order to conceal that knowledge from the uninitiated. As the students of the schools progressed in stature, more and more of the tablets were revealed to them. These tablets of learning are thought by some to be the forerunners of the Tarot.

A second theory states that the Tarot is descended from the Hebrew Qabalah, an ancient method of ordering the universe. According to this theory, the Tarot was originally developed as a picture book form of the Qabalah in order to make the teaching of this system simpler. The relationship between the Tarot and the Qabalah is clear and unmistakable to the experienced student.

With the third theory the Tarot originated in the antediluvian land of Atlantis. It is thought that in the last days of that ancient kingdom the wise men and priests put their knowledge into the form of a series of tablets in symbolic fashion. This was done with the hope that the knowledge they possessed might be saved from the destruction they

illuminating beams of prechanneled psychic energy into a level of the mind that is known as the collective unconscious. Briefly, the collective unconscious is a body of knowledge common to the minds of all men. This level of universal awareness is also sometimes referred to in Tibetan texts as the Akashik Record. This record is believed to hold the secrets of all stages of man's collective history, including that part which has not yet occurred. Thus the Tarot probes to the roots of human knowledge.

On the exoteric level, the Tarot operates on the principle of coincidence. This principle says that no card falls from the deck by accident. Every event is preplanned to occur within a given framework of logical probabilities, that is to say, an event is predictable if one knows all the probable patterns that are available to the querent given his state of being at the time of the reading as a constant.

The Tarot then, is a tool by which man might better understand his universe. Although it is one of man's most ancient tools for divination, it is still relevant in today's mechanized world. Without a doubt it will continue to be relevant in the future so long as man continues to search for means of knowing the part of the universe that is beyond the reach of his five senses.

CROWLEY TAROT CARDS

Aleister Crowley, like Eliphaz Levi before him, saw that medieval Tarot decks are hopelessly corrupt, compiled by partisans of the existing political systems. For years it was his goal to execute a true Tarot deck, until he met the skilled artist, Frieda Harris. Together they worked out a completely original deck, which included all the latest discoveries of modern science, mathematics, philosophy, and anthropology. In short, they reproduced the whole of his magical mind pictorially on the skeleton of the ancient Qabalah. This colossal task took Crowley five years to complete. The resulting Tarot deck being published for the first time will serve as a guide to members of the New Aeon—an outstanding monument to the greatest Magician of all time.



78 original Tarot cards
full color, boxed deck
3¾ x 5½ inches in size
with instruction book

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THE BOOK OF THOTH

From the time Crowley was initiated into the Hermetic Order of the Golden Dawn, in November 1898, until his death, the Tarot was his constant companion. For years, following the tradition of Eliphaz Levi, he studied under the personal instruction of S. Liddell Mathers, Allan Bennett and George Cecil Jones. Finally, he succeeded in uniting under the Schema of the Holy Qabalah, all philosophical and magical systems, including the Chinese. This, and his "Naples Arrangement" are with little doubt his greatest achievements in scholarship. *The Book of Thoth* embodies the whole of Crowley's teachings on the Tarot: It is generally acknowledged as Crowley's most successful work and contains pictures of the Crowley Tarot Cards and the interpretations of them which may be applied to other decks as well.

Cloth, 287 pp., DT4-\$12.95



There have been thousands of books written on sex—how-to, why or why not to, when to—including the picture book variety. All of them either say blatantly that sex is good any time under any condition, or else they condemn sex for any purpose other than procreation. Where is the middle ground? With the vast amount of sex literature, the discerning individual begins to doubt his own judgment. He fluctuates between depression caused by feeling oversexed, and depression caused by feeling undersexed.

This is one basic problem of how we perceive. At one extreme we perceive one set of values and at the other another set. With this constant barrage of the extremes, it becomes nearly impossible to synthesize, or “get it all together.” Therefore, sex remains one of the major problems of the individual in society.

Modern man on an expanding scale has at last begun to perceive what the Sex Magick initiates have always known. If you remove the strictly animal elements of lovemaking, there is still something present—something mystical, or even spiritual. It is all a matter of perceiving correctly, or of adjusting our normal perception.

The moment of intensity reveals one thing clearly: that most human consciousness is wasted consciousness. (L'Amour)

So the intensity of the sexual act brings about the same awareness as does the mystical experience—that in normal consciousness we do not perceive things as they are. We cannot break the conditioning except by somehow finding a way to bypass the normal modes of thought.

SEX MAGICK

by Marsha A. Wright

Marsha A. Wright, book editor with Llewellyn, has spent three years researching all aspects of Magick. Direct contact with Louis T. Culling has stimulated her interest in Sex Magick which is considered one of the more powerful forms of Magick.

Society has always felt a special compulsion to administer rules for proper sexual behavior (that which is culturally acceptable at that time). And almost every individual finds himself operating outside of these rules, either on the permissive or restrictive side, or even on both sides at varying times.

With the accelerating problem of overpopulation, it is becoming more and more difficult to believe that sex is only to be used as a vehicle for procreation. If this is true, why hasn't the sex force itself gone into abeyance, as it is obvious that there is a sufficient number of people now inhabiting the earth. But it is difficult to break centuries of autocratic conditioning.

At the other extreme, there are those who accept sex only as the giver of the pleasure-pain duality. This is as narrow a view as that of procreation, and as limiting and damaging psychologically.

Psychology has become increasingly aware of sex-created problems, but most psychologists of our present day admit that the sex force is a creative force and one that can serve as a regenerative agent for the psyche. Magick, or more explicitly Sex Magick, has held this view for centuries.

Colin Wilson, in his *L'Amour: The Ways of Love*, has come very close to grasping the magic of the sexual act, thereby edging ever closer to the orthodox view incorporated within Sex Magick philosophy. (Although from all given indications, he has done so unknowingly.) In *L'Amour* he says:

It has taken modern man to grasp that lovemaking is fundamentally a mystical experience, in which the personalities of the two participants are perhaps the least important part.

Both the mystical experience and the sexual experience are learning experiences, and each experience reveals something new, or adds a new dimension to an old perception. They bring awareness of the polarity of all things, as the Yin-Yang principle, and the sorrow-joy duality. But with this awareness of polarity, a subtle awareness of a third element enters in. This third element brings together the two opposites and creates a new element made of all three but not being either of the three separately. In Magick, it is the formula of Tetragrammaton—the YHVH—causing magical equilibrium. Colin Wilson is aware of this third element as being an active part of the sexual act, and says this of it in *L'Amour*:

... in all intense sexual experience, there are never merely two people; there is always the invisible presence of a third. And there is the strange revelation. Sex is not the interaction of personalities, but of impersonalities.

What is this third element? In Sex Magick, it is the Holy Guardian Angel, the Divine Lover, the Daemon, the Higher Self. It is the divine part of the self which, through sexual ecstasy and aspiration, is united with man and both are able to actively perceive the other. It is operating on a different level of consciousness; it is becoming aware of a part of yourself, of your psyche, that normal consciousness obstructs. It is in one sense magical possession, but possession of yourself by a part of yourself.

Traditional Eastern philosophy demands a cutting-off of all contact with things of the flesh to gain spiritual rebirth. Western man can seldom survive in his world this way even if he is able to sever all ties with physical things. The West has found its own valid answer to the problem of the evolution of man in the spiritual realm, and Sex Magick is one way of achieving this.

Western Sex Magick views the sexual act as a sacrament, as does the Christian Church which somehow missed the point that it could be used for rebirth, the mundane aspect of rebirth being procreation. Viewed as a religion, Sex Magick is sex-positive rather than sex-negative as understood by Christianity. It presents a unique way of attaining to magical initiation, of discovering the True Will, of uniting with the Holy Guardian Angel. It is a method for utilizing the force generated by the sexual act itself and by the attitude of the participants. It is the way to unite your consciousness with the All, the Nothing, the Non-Ego, whatever you wish to call that which is above and yet in us—the divine aspect which is in us and yet separate from us. It is aspiration inspired by love and held under the control of Will.

In order to unite with this Divine Lover, the workers of Sex Magick must lose their identity as individuals. Again, it is a matter of how we perceive. In normal consciousness, attention is directed from ourselves toward that which we wish to comprehend and having gained that, we stop. Our own awareness has not changed its origin. Willed, magical perception continues from that point. In Sex Magick, to perceive the Divine Lover one aspires to unite with it, moving ever closer. When this union is complete, one has gained the perspective of the Lover and continues to perceive from that point. This union gives a new position, a new viewpoint, a new direction from which to perceive.

It is similar to Crowley's search for the self by destroying the self—to destroy the Ego in order to become the Non-Ego, thereby encompassing in a different way the former Ego. If personal identity is not erased, the magic of Sex Magick is at a minimum. But in erasing identity, it becomes possible to sincerely aspire toward the Divine Lover.

The attitude adopted toward Sex Magick is all important and gone into much detail by both major exponents of this rite—Aleister Crowley and Louis T. Culling. Symbolically it is described in a

lover's sensuous terms—the total desire to unite perfectly with the Higher Self. It is a burning desire that longs passionately for union and perfection.

At all my meetings with you
shall the priestess say—and her
eyes shall burn with desire as she
stands bare and rejoicing in my
secret temple—To me! To me!
calling forth the flame of the
hearts of all in her love-chant.

(The Book of the Law)

Chapter 1, verse 62

This yearning is, of course, still ruled by Crowley's "lust not for result" axiom. It would seem impossible that one could yearn for something with his whole being and not get caught up in a lust for result. And yet, it is possible. Perhaps the breaking point is as mundane as the difference between striving only for a goal, and striving for a goal but enjoying every part of reaching it, so that it becomes the actual doing that is important rather than reaching the end.

Crowley invokes the required attitude poetically and effectively in *The Book of the Law*, Chapter 1, verse 61:

But to love me is better than all
things: if under the night-stars in
the desert thou presently
burnest mine incense before me,
invoking me with a pure heart,
and the Serpent flame therein,
thou shalt come a little to lie in
my bosom. . . I love you! I yearn
to you! Pale or purple, veiled or
voluptuous, I who am all
pleasure and purple, and
drunkenness of the innermost
sense, desire you. Put on the
wings, and arouse the coiled
splendour within you: come
unto me!

That one verse shows the proper combination of the sensual and the spiritual that is necessary for potentially successful Sex Magick.

Sex Magick symbolism abounds in many magical writings, including those of Alchemy. In Alchemy, the Sex Magick rite culminates in the Mass of the Holy Ghost, again using the formula of Tetragrammaton.

But this symbolism is difficult to grasp unless one is able to uncover the key words. Louis T. Culling has done so in his excellent new book *A Manual of Sex Magick*.

Sex Magick symbolism is also to be found in the Tarot, particularly in Crowley's own deck and others made based on his. The three cards that are most obviously sex symbolic are XV The Devil, XVII The Star, and XI Lust.

The Devil was identified, first by Levi, with Baphomet, the ass-headed idol. This is creative energy in its most material form; it is masculine energy at its most masculine. Yet it represents the highest and most remote things. It is the awakening of the sex force in spring. He is not the destructive Christian Devil, but a male force taking great joy in creating and using the energy inherent within him. In *The Book of Thoth*, Crowley states in relation to this card:

... the impulse to create takes no account of reason, custom, or foresight. It is divinely unscrupulous, sublimely careless of result.

Baphomet represents the "finding of ecstasy in every phenomenon. . ." Through this, one learns the appreciation of all things, thereby bringing one to a knowledgeable appreciation and yearning for the All.

The Star card represents Nuith, a goddess in manifestation. On the Crowley card you will find the Seven Pointed Star—the Star of Babalon, Crowley's Scarlet Woman. The liquid poured from the silver cup—the female—in the left-hand, is the Amrita—the transubstantiated substance resulting from the sexual act. The Star is "Nuit, our Lady of the Stars!"

Lust is the card of divine drunkenness and ecstasy. It is the essence of the ardor of Sex Magick. It is the pictorial representation of the attitude of Sex Magick; it is the creative energy generated through Sex Magick. It also represents the most critical operations of Magick

and Alchemy, Sex Magick being one method of achieving these.

Magick symbolism is a complex thing: One goes round and round and returns to the same place, but with numerous facets added. The mind of the aspiring Magician must be tuned to all these things, but more important, he must be able to put these things back together and understand how and why they fit. Most often one ends up feeling that much was learned but it is beyond personal human ability to say just what it was.

The purpose of Sex Magick is the

same as all methods of Magick—to perfect and transform man. Sex is one way this can be accomplished. In *The Tree of Life*, Chapter 16, Israel Regardie says of Sex Magick:

For the development of the Magical Will, the enhancement of the Imagination, and the Invocation both of Adonai and the Universal Gods to indwell the consecrated temple of the Holy Ghost, a better or more suitable method could hardly be devised.

The force generated in Sex Magick can be put to many uses, including

the making of talismans and even for divination. It can be used spiritually or after a mundane fashion. The energy is there and it is merely a matter of directing it. The Magickal Offspring is conceived, but must be guided or it will not grow to full and perfect stature.

Western Sex Magick incorporates all the theories of Magick; it is a magical method rather than a new philosophy. It uses all the tools of Magick, and it involves and deals with the same problem—how to transform man so that he may evolve as rapidly and consciously as he can Will that it be done.

COMPLETE MAGICK CURRICULUM OF THE SECRET ORDER G.:B.:G.:.

This book by Louis T. Culling contains the actual plan of occult study and work used by an American secret order that was directly descended from the Golden Dawn and Aleister Crowley's A.:A.: The great value of the work of this order is that you don't have to perform the rituals in a group—they are just as effective when performed singly or as a couple. The work leads to the development of magical powers that aid in the aspirant's Great Work, which is the attainment to the Higher Self. Sex Magick is taught in the G.:B.:G.: as a personal Alchemy where the subconscious is merged into the conscious personality and transmuted into the Higher Self. The Aspirant is also instructed in rituals designed to reconcile the balance of a well-integrated personality. These rituals include Lunar Trances, Dream Recall, Magical Identity, Magical Alphabet, Calypso Moon

Language, Tree of Life and Ritual Divination using the I Ching. *The Complete Magick Curriculum of the Secret Order G.:B.:G.:.* is a complete and detailed Magick curriculum and a proven system of Occult training. In the midst of our chaotic environment, who can afford to ignore the potential of the G.:B.:G.: philosophy and rituals to strengthen our reservoir of spiritual energies?

Fully illustrated, with complete rituals and correct oracular meanings of the I Ching.

Cloth, 127 pp., MM5-\$10.00

watch for — A MANUAL OF SEX MAGICK, by Louis T. Culling

Sex Magick is undoubtedly the most energizing and most effective Magick technique available to a man and woman studying the Occult together. Sex is used as a ritual for spiritual advancement and illumination. Alphaism, the first degree of Sex Magick, precedes Dianism, and the highest Magick in the Rite of Diana brings the borderland state of consciousness that is half the technique of Magick. In the third level of Sex Magick, Qodosh, the climactic ecstasy of sexual union becomes the magical fire, for bringing desired human qualities—love, wisdom, beauty, power—into inspired realization. The still higher realization is the "Magical Child"—a physical or psychic offspring.

Louis T. Culling has written a complete exposition of the theories and practice of Sex Magick. His manuscript is in the final stages of completion, as this magazine goes to press (February, 1971) and is scheduled for publication in May. *The Manual of Sex Magick* gives complete instructions for the effective and proper use of sexual union as a vehicle for religious inspiration. It includes a brief history of Western Sex Magick, commentary on the Rubaiyat as a poetic expression of the principles of Sex Magick, and the use of the I Ching in choosing the best time for magical sexual union.

In preparation — cloth, MM5-\$5.00; paper, MM5-\$2.00

Llewellyn Publications
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THE WIZARD WAY



aleister crowley

Aleister Crowley, born 12 October 1875, is, in retrospect, one of the greatest mystics of the 20th Century. His researches into symbolic correspondences and unlimited experimentation in ceremonial magick have led the way to the current rise of mysticism in the West.

THE WIZARD WAY was first published in THE EQUINOX, Volume 1, No. 1, the vehicle for a great deal of Crowley's literary output. This is the first in a series of excerpts from the now rare volumes of THE EQUINOX, in our continuing effort to make out of print and forgotten works available to our readers.

VELVET soft the night-star glowed
Over the untrodden road,
Through the giant glades of yew
Where its ray fell light as dew
Lighting up the shimmering veil
Maiden pure and aery frail
That the spiders wove to hide
Blushes of the sylvan bride
Earth, that trembled with delight
At the male caress of Night.

Velvet soft the wizard trod
To the Sabbath of his God.
With his naked feet he made
Starry blossoms in the glade,
Softly, softly, as he went
To the sombre sacrament,
Stealthy stepping to the tryst
In his gown of amethyst.

Earlier yet his soul had come
To the Hill of Martyrdom,
Where the charred and crooked stake
Like a black envenomed snake
By the hangman's hands is thrust
Through the wet and writhing dust,
Never black and never dried
Heart's blood of a suicide.

He had plucked the hazel rod
From the rude and goatish god,
Even as the curved moon's waning ray
Stolen from the King of Day.
He had learnt the elvish sign;
Given the Token of the Nine:
Once to rave, and once to revel,
Once to bow before the devil,
Once to swing the thurible,
Once to kiss the goat of hell,
Once to dance the aspen spring,
Once to croak, and once to sing,
Once to oil the savoury thighs
Of the witch with sea-green eyes
With the unguents magical.
Oh the honey and the gall
Of that black enchanter's lips
As he croons to the eclipse
Mingling that most puissant spell
Of the giant gods of hell
With the four ingredients
Of the evil elements;
Ambergris from golden spar,
Musk of ox from Mongol jar,
Civet from a box of jade,
Mixed with fat of many a maid
Slain by the inchauntments cold
Of the witches wild and old.

He had crucified a toad
In the basilisk abode,
Muttering the Runes averse
Mad with many a mocking curse.

He had traced the serpent sigil

In his ghastly virgin vigil.
Sursum cor! the elfin hill,
Where the wind blows deadly chill
From the world that wails beneath
Death's black throat and lipless teeth.
There he had stood—his bosom bare—
Tracing Life upon the Air
With the crook and with the flail
Lashing forward on the gale,
Till its blade that wavereth
Like the flickering of Death
Sank before his subtle fence
To the starless sea of sense.

Now at last the man is come
Haply to his halidom.
Surely as he waves his rod
In a circle on the sod
Springs the emerald chaste and clean
From the duller paler green.
Surely in the circle millions
Of immaculate pavilions
Flash upon the trembling turf
Like the sea-stars in the surf—
Millions of bejewelled tents
For the warrior sacraments.
Vaster, vaster, vaster, vaster,
Grows the stature of the master;
All the ringed encampment vies
With the infinite galaxies.
In the midst a cubic stone
With the Devil set thereon;
Hath a lamb's virginal throat;
Hath the body of a stoat;
Hath the buttocks of a goat;
Hath the sanguine face and rod
Of a goddess and a god!

Spell by spell and pace by pace!
Mystic flashes swing and trace
Velvet soft the sigils stepped
By the silver-starred adept.
Back and front, and to and fro,
Soul and body sway and flow
In vertiginous caresses
To imponderable recesses,
Till at last the spell is woven,
And the faery veil is cloven
That was Sequence, Space, and Stress
Of the soul-sick consciousness.

"Give thy body to the beasts!
Give thy spirit to the priests!
Break in twain the hazel rod
On the virgin lips of God!
Tear the Rosy Cross asunder!
Shatter the black bolt of thunder!
Suck the swart ensanguine kiss
Of the resolute abyss!"
Wonder-weft the wizard heard
This intolerable word.

Smote the blasting hazel rod
On the scarlet lips of God;

Trampled Cross and rosy core;
 Brake the thunder-tool of Thor;
 Meek and holy acolyte
 Of the priestly hells of spite,
 Sleek and shameless catamite
 Of the beasts that prowl by night!

Like a star that streams from heaven
 Through the virgin airs light-riven,
 From the lift there shot and fell
 An admirable miracle.

Carved minute and clean, a key
 Of purest lapis-lazuli
 More blue than the blind sky that aches
 (Wreathed with the stars, her torturing snakes),
 For the dead god's kiss that never wakes;
 Shot with golden specks of fire
 Like a virgin with desire.
 Look, the lever! fern-frail fronds
 Of fantastic diamonds,
 Glimmering with ethereal azure
 In each exquisite embrasure.
 On the shaft the letters laced,
 As if dryads lunar-chaste
 With the satyrs were embraced,
 Spelled the secret of the key:
Sic pervenias. And he
 Went his wizard way, inweaving
 Dreams of things beyond believing.

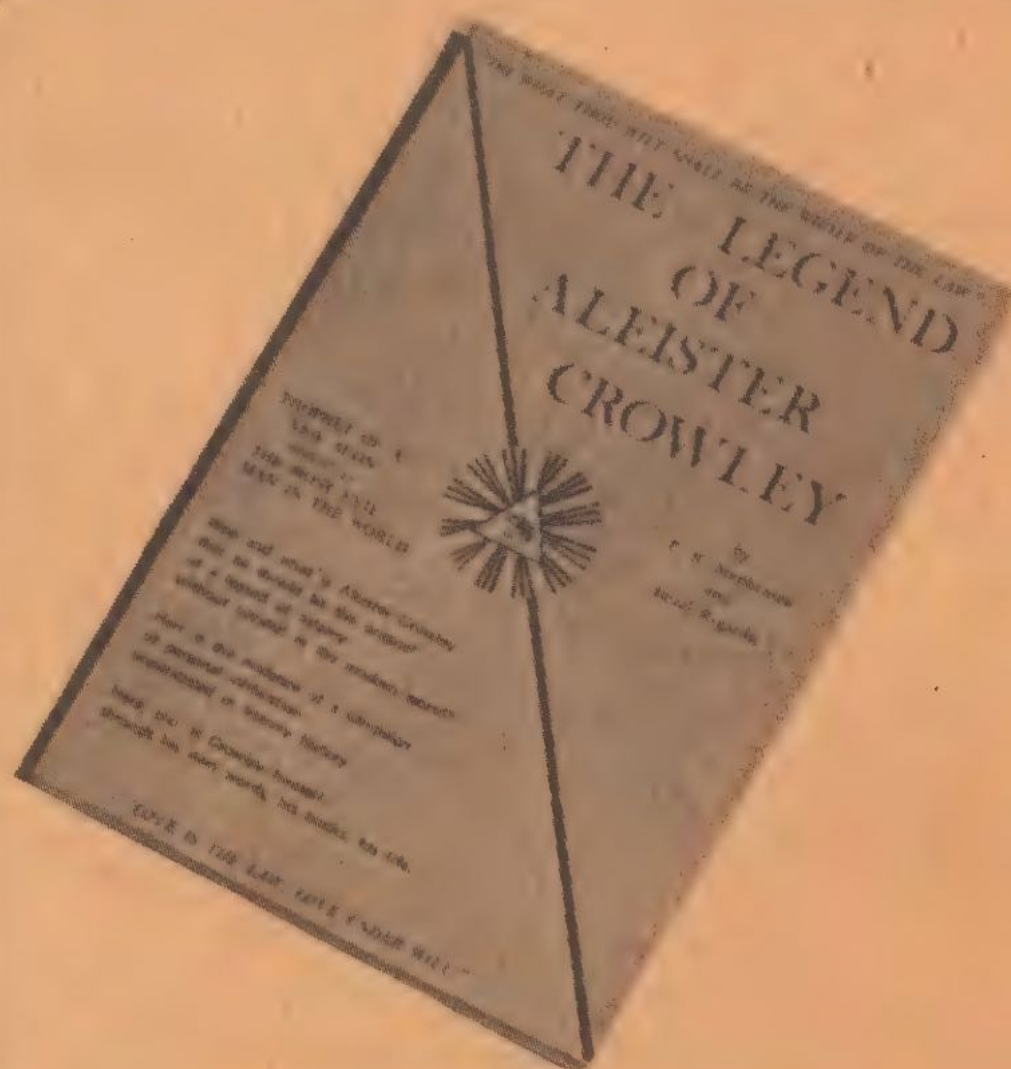
When he will, the weary world
 Of the senses closely curled
 Like a serpent round his heart
 Shakes herself and stands apart.
 So the heart's blood flames, expanding,
 Strenuous, urgent, and commanding;
 And the key unlocks the door
 Where his love lives evermore.

She is of the faery blood;

All smaragdine flows its flood.
 Glowing in the amber sky
 To ensorcelled porphyry.
 She hath eyes of glittering flake
 Like a cold grey water-snake.
 She hath naked breasts of amber
 Jetting wine in her bed-chamber,
 Whereof whoso stoops and drinks
 Rees the riddle of the Sphinx.

She hath naked limbs of amber
 Whereupon her children clamber.
 She hath five navels rosy-red
 From the five wounds of God that bled;
 Each wound that mothered her still bleeding,
 And on that blood her babes are feeding.
 Oh! like a rose-winged pelican
 She hath bred blessed babes to Pan!
 Oh! like a lion-hued nightengale
 She hath torn her breast on thorns to avail
 The barren rose-tree to renew
 Her life with that disastrous dew,
 Building the rose o' the world alight
 With music out of the pale moonlight!
 O She is like the river of blood
 That broke from the lips of the bastard god,
 When he saw the sacred mother smile
 On the ibis that flew up the foam of Nile
 Bearing the limbs unblessed, unborn,
 That the lurking beast of Nile had torn!

So (for the world is weary) I
 These dreadful souls of sense lay by.
 I sacrifice these impure shoon
 To the cold ray of the waning moon.
 I take the forked hazel staff,
 And the rose of no terrene graff,
 And the lamp of no olive oil
 With heart's blood that alone may boil.
 With naked breast and feet unshod
 I follow the wizard way to God.



Aleister Crowley was a man of controversy. He still is, almost twenty years after his death. Few remember the rare delicacy of his poetry, his feats as a mountain-climber, and his accomplishments as a philosopher, editor, explorer. All agree that he was extraordinary, yet journalists of the Victorian era began a legend of infamy that has not altered through the years.

In 1929, Israel Regardie, Occultist, author and secretary of Aleister Crowley, went to a friend, P.R. Stephensen and proposed a literary defense of his mentor in the form of a book. They collected major items from the enormous clipping file in Crowley's home, covering the whole of his career, and interpolated Crowley's comments (in print and in private) with those of his detractors. The result is a splendid recapitulation of Crowley's literary career with both favorable and adverse criticisms by the world press.

The Legend of Aleister Crowley, first published in 1930, is in print again, in an expanded form, with a preface to the new edition by Dr. Regardie giving the story of how the book came to be written.

ISBN 0-87542-769-3, paper, 157 pp., MM5-\$2.00

Llewellyn Publications, Box 3383-LL1, St. Paul, MN 55101



Witchcraft, as these authors will tell you, has been around almost since man first walked. The mask illustrated here is thought to be part of the rituals of the Egyptians. Priests wearing these masks are pictured in tomb frescos, performing rituals very similar to modern witchcraft ceremonies.

*Egyptian Jackal Mask
(around 600 B.C.)*

THE GOLDEN BOUGH

Sir James G. Frazer

First published: 1906. 12 Vols.

Recommended: 1969, by MacMillan. Edited by the author. Cloth, 864 pp., \$6.95

Symbols, rituals, sacrifices, secret ceremonies, myths, festivals, legends, folk-tales and customs...anything you may want to know about Witchcraft and related fields is contained in this famous book. Dragons, Vampyres, Whales and Witches, Temples and Tattoos, Talismans and Taboos...every belief and myth of every level of every society seems to have been cataloged and commentated.

Sir James was an anthropologist, the first to study the ancient and primitive religions and cults as serious and important keys to the structure of the societies by which they were practiced.

The Golden Bough was the first academic study of Witchcraft ever published by a modern scholar. It is the great, famous, meticulously researched reference work that no one reads. Like the Good Book, the Dictionaries and a few other standard texts, the book is highly thought-of and largely avoided except when settling arguments or in times of need. It is encyclopedic, modern (though over 50 years old) and plainly essential to any in-depth study of Witchcraft.

The recommended edition has the main thoughts of the original 12-volume set, and includes all the most famous studies and observations made by Sir James. This is *the* reference work on the mythology of all lands. Indexed.

**"There were several different forms of sacrifice...
The greatest of all was that of the god himself."**

THE GOD OF THE WITCHES

Dr. Margaret Murray

First published: 1931

Recommended: 1970, by Oxford U. Press.

Paper, \$1.95

Dr. Margaret Murray is one of the most-quoted authors on the subject of Witchcraft. The most remarkable thing about her books is that they were written before the 1951 repeal of the Witchcraft Act in England and before anyone had come forward to admit that the craft still lived.

Before the late 1800's, the subject of Witchcraft was whispered, not written about. Dr. Murray became interested in the Old Religion as a young anthropology student. Her early guidebook was Sir James Frazer's *Golden Bough*, published in 1906. By 1921 she had developed the theory that was to be her life-work. In her first book *Witch Cult in Western Europe* (1921) she presented her initial argument that Witchcraft had indeed existed in Western Europe and that the old tales of Sabbats and covens were not only true, but historically provable.



She theorized that when Europe began to persecute non-Christians, the Old Religion went underground and survived to modern times. Her deductions turned out to be amazingly accurate for one working "in the dark." G. B. Gardner credits her fine, intelligent studies of the craft with being the moving force that gave the modern witches the courage to come slowly into the open.

In her second book, *The Divine King in England*, as in this one, Dr. Murray offers further proof of the original thesis, and more. Her most unique theory in these two later books is that though the cult survived underground, its practices appeared in recorded history, thinly disguised as Christian or political events.

It was Dr. Murray's opinion that the center of the Old Religion was the Divine King (or Queen) formerly the head of a fertility cult and now worshipped with vestiges of the same rites as in prehistoric times. This general view of the religion is shared by modern witches. Dr. Murray's unique addition to the history of Witchcraft is her theory that the King, or his substitute, is sacrificed periodically in the

manner of those ancient fertility rites. (Gardner, for one, insists that there were no blood sacrifices even in ancient times.) She maintained that in modern times the sacrifice is disguised as a legal trial and so cloaked, receives legal sanction. Such were the trials of Joan of Arc and Gilles de Rais. This theory, no matter how gently put, was bound to cause a sensation—Joan of Arc, a true witch!

Dr. Murray's reputation has been firmly established as one of the solid historians of Witchcraft and her introduction of this slightly controversial line of thought does not detract from the value of this book for the new student of Witchcraft. Indexed. Illus. Referenced.

"Witchcraft...is dead."

WITCHCRAFT

Pennethorne Hughes

First published: 1954

Recommended: 1965, by Penguin.

Paper, 236 pp., \$0.95

"This is a historian's book, probably displeasing to all the vested interests. I hope however that it may continue...to interest the general reader...Witchcraft as a cult-belief in Europe is dead."

These excerpts from his preface to the 1965 edition pretty well describe Mr. Hughes' tone and conclusions in this short essay on the history of Witchcraft. He takes the standard historian's view (derived from anthropologists like Frazer and Murray) that Witchcraft is an ancient religion, based on a fertility cult. He maintains, however, that there are no witch covens and no practicing witches any more. He does not say why he chooses to ignore living and speaking proof to the contrary, except that the spirit of the "good old days" (which ended somewhere before the first Inquisition) just isn't there.

Some of Mr. Hughes' sociological statements are shockingly archaic for a modern author, however his historical information is accurate and the entire book is concise and well-stated...even entertaining. The illustrations are interesting, if somewhat unrelated to the text, and the long bibliography (nearly 80 titles) at the end of the book makes this an extremely valuable reference. Indexed. Illus.

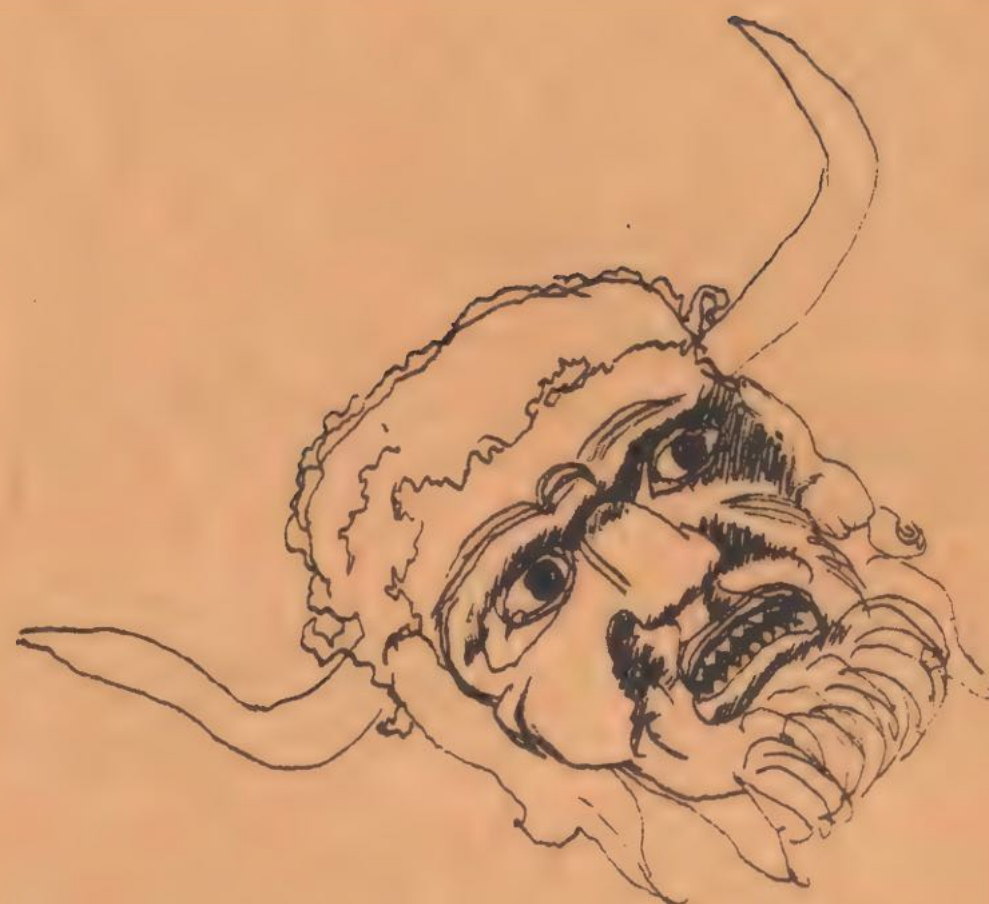
WITCHCRAFT AND SORCERY

Edited by Max Marwick

First published: 1970, by Penguin Books, Inc.

Paper, 416 pp., \$1.95

Mr. Marwick has edited here the most important essays and selected writings on the subject of *Witchcraft, as it relates to Sorcery*. Dealing with the modern primitive cul-



The "Dorset Oosier"—a modern witch mask used quite recently in rituals in England. The Horned God of the Witches exists in the history of almost every civilization.

tures, modern anthropologists have done a great amount of work on the definition of the terms Witchcraft, Sorcery, Magic and Wizardry or Wizard.

In general, Witchcraft implies a religion and persons who are different from others...who *are* unusual in some physical or spiritual way; the other terms can be grouped under the heading of Sorcery, and involve the *doing* of magical spells and acts.

This collection of academic essays is of most interest to the serious student of Witchcraft, however, two general points of interest emerge to make it worthwhile for the casual reader. First, this book helps clarify the origins of pre-historic fertility rites and the development of those rites into two main branches: modern primitive Witchcraft and the Witchcraft of modern "civilized" societies. The second point is in an essay by A. Rebecca Cardozo. She compares the McCarthy "witch-hunts" to the witch-hunts of the Middle Ages. This aligns with what Margaret Murray says about the sacrifice of the King of the Witches for fertility. Miss Cardozo says: "Social, political, economic and religious upheaval make a society especially vulnerable to a craze....A myth is created about (a) diabolical threat to society....As a craze develops, a climate of fear and suspicion permeates throughout society....accompanying the 'hunt' are false accusations, torture, forced confessions, ruined reputations and death." As late as the 1950's, a society sought to strengthen itself (fertility) by persecuting the "witches"!

"The Old Gods are not dead. They Think we are."

WITCHCRAFT TODAY

Gerald Gardner

First published: 1954

Recommended: 1970, by Citadel Press.

Paper, \$2.45

Note: The other work mentioned in this review, The Meaning of Witchcraft, first published in 1959, is temporarily out of print, however it should be reprinted soon.

It is difficult to decide where to begin a review of a book by G. B. Gardner. He, as much as his writing, was by far the most important public event in the modern history of Witchcraft.

He was many things: a Third Degree witch; the first man in history to write about being a witch; the man who solved the arguments about the survival of Witchcraft as a living religion. Gardner was a civil servant in Malaya, an anthropologist and archeologist who participated in important "digs," a member of the Society for Psychical Research and the Committee of the Folklore Society in England. He spent the last years of his life as Director of the first Museum of Magic and Witchcraft in the world at Castletown, Isle of Man. He is the perfect biographer and vindicator for the Old Gods.

After the repeal of the Witchcraft Act in Britain in 1951, Gardner began his first book, *Witchcraft Today*. In 1954, the year Pennethorne Hughes declared Witchcraft totally dead, Gerald Brosseau Gardner suddenly revealed in print that indeed it was not!

To be fair, until 1939 Gardner also believed as most scholars did, that the witches had given up and disappeared. He thought that intelligent guesswork like Margaret Murray's could only reconstruct what had been. In 1939 he was cautiously approached by some people who were interested in the idea of Reincarnation and the fact that an ancestress of Gardner's had been burned as a witch. Cautiously they revealed the truth—they were witches and believed Gardner to be a reincarnation of one of their own. He says, "Then some of these new (or old) friends said, 'You belonged to us in the past. You are of the blood. Come back to where you belong.'" He was invited to join a coven, a very rare occurrence in those days.

Witchcraft Today told the world that the Old Gods were alive. By using the ancient rituals, which he discussed, in as great a detail as was permitted, his coven and many others in the world were "raising the power" and secretly working effective spells. The whole story was still not for print: many of his friends feared reprisals from the public or perhaps from the Old Ones themselves. He believed that most of the rituals were actual word-of-mouth tradition and very little had been drawn from the sometimes questionable sources of pre-twentieth century writing.

In his second book, *The Meaning of Witchcraft*, Gardner dared to tell a little more although the secret rites and the name of the witch goddess were still forbidden by his more conservative superiors in the coven.

Every name and practice, every rumor and accusation ever connected with Witchcraft is in these books. Gardner writes of Witchcraft as though of a member of his family whose honor had been attacked. He unravels the maze of half-truths and lies that had accumulated for hundreds and perhaps thousands of years about Witchcraft.

Gardner's exceptional mind, his humor, patience and his generosity to people he does not agree with make most of his arguments very convincing indeed. He defines confusing and confused terms like Magic, Witchcraft and Sorcery; he lays to rest the ghost of the Black Mass that haunts the name of Witchcraft; he covers the archeological and historical evidence of the Old Religion and shows the interrelation of all forms of Witchcraft, from prehistoric times to the present.

Only a man with Gardner's background and knowledge could have written books like these, it is our good luck that he had the animated literary style necessary to make them very readable and entertaining, in spite of their serious purpose. Illus. Bibliog.

KING OF THE WITCHES

June Johns

First published: 1969, P. Davies, London.

Cloth, 155 pp., \$5.00

This book is a biography of one of England's modern witch leaders. In a pleasing and exciting journalistic style, Miss Johns tells the story of Alex Sanders, a born witch.

At the age of seven little Alex accidentally saw his grandmother performing a ritual. She was a witch, though she had never told her own daughter, Alex's mother. In order to be certain of his promise not to tell what he had seen, she initiated her grandson into the Old Religion, though this frightened rather than pleased him at the time.

Soon he began to enjoy the rituals and the secrecy and in his teens he became a full-fledged witch of the First Degree. There are four steps or degrees in the system of Witchcraft that Alex Sanders practices and First is the lowest rung of the ladder.

In a sympathetic and thoroughly believable manner we are shown just how dangerous being a witch could be, even in the 1930's and 40's (until 1951, Witchcraft was a crime punishable by law).

Alex gave up the practice at one period, after the death of his grandmother when he was sixteen. This was partly because she had worked alone and was the only witch in the world he knew, besides himself. He was not sure it was right to work alone or that he could do so.

After the breakup of an early marriage, he recalled the old spells and rituals and decided to gain what he wanted from the world by use of Witchcraft. Sanders gained wealth, important friends, and a terrible burden of guilt, because he knew that by working for material gain only and

by controlling other people, he was practicing Black Magic. He made another major decision and left his easy life for a much harder one.

He spent a year working at a poorly paid job and preparing for a purification rite that would give him back his peace of mind. The story of his recovery and the difficulties it caused in his everyday life should be enough to make anyone who reads it think twice before attempting Black Magic.

In the interview at the end of the book, Mr. Sanders discusses Witchcraft in the 1970's. The contrast between the fear and hiding of his early life and the success and happiness of his present life is amazing.

He is now married to his High Priestess and is leader of over a hundred covens in England and Europe. Perhaps because of his sense of aloneness in the early years, Mr. Sanders is one of the more "traditional" of the modern witches and gives great importance to exact rituals, many of which are given in the book. This book also contains the only photographs of witches performing a ritual known to be printed (other than the one in G. B. Gardner's *Meaning of Witchcraft*) anywhere. An appendix gives the rules of the witch's Book of Shadows. Illus.

"Our Lady Habondia and her horned escort hold court once more."

MASTERING WITCHCRAFT

Paul Huson

First published: 1970, by B. P. Putnam's Sons.

Cloth, 256 pp., \$6.95

Mr. Huson was born in England, but not born a witch though an ancestor of his was said to have been hanged as a witch in Scotland in the seventeenth century. His book opens with a brief chapter on the history of the Old Religion—brief because this is a *doing book*, not a history book. Subtitled "A Practical Guide for Witches, Warlocks & Covens," it is intended as a beginning lesson for people who want to become witches.

Not being born to the craft, Mr. Huson learned the rituals by independent study, with all the benefits of books like Murray's and Gardner's to help him. He is of the new, young generation of witches, no longer fearful of persecution and no longer holding to the rigid traditions as do some covens and leaders.

This book takes up where *The Meaning of Witchcraft* ends...this is the future in which Gardner had so much confidence in 1959. Mr. Huson names the witch goddess that Gardner was forbidden to name. "Our Lady Habondia and her horned consort hold court once more. Should you wish to tread the dark path of Witchcraft, the way is open to you now." New converts are invited now to learn the Power. The Aquarian Age has arrived.

From his first ritual, which he calls "A process of blessed unbinding," Mr. Huson gives a complete basic course,

ending with "The Coven and How to Form One." Among the subchapters are: Casting Your Spells, Witch Names, Manner of Dress, How to Recognize a Witch, The Working Tools, How to Make Your Magic Circle, Initiation Rituals, Sabbat Music and Spells for Lovers. There is a glossary of witch terms and a large bibliography of books for and about witches.

"The first thing you must do to succeed in Witchcraft is learn to love yourself."

POWER THROUGH WITCHCRAFT

Louise Huebner (Official Witch of Los Angeles)

First published: 1969, Nash Publishing Corporation.

Cloth, 159 pp., \$5.95

Mrs. Huebner is young, and a third generation astrologer in addition to being a 6th generation witch. She appears on television, at the Hollywood Bowl, and in a syndicated newspaper column.

The main requirement for a True Witch is *confidence*, she says. Since spells work through will-power, a witch must have complete self-interest to make them work. In a later chapter she also says that a True Witch Born must also have nine dimples on the body. It seems we cannot all become witches then...or can we?

Her spells are streamlined and up-to-date. Included in the book are: Love Tea, a Love Cake (made with Bisquick and chocolate chips), a Card Spell, a Lucky Number System with example using Elizabeth Taylor, and a "Dear Witch" letters section drawn from her news column.

Exasperating, but fun.

WIERD WAYS OF WITCHCRAFT

Dr. Leo L. Martello

First published: 1969, by HC Publishers, Inc.

Paper, 224 pp., \$1.00

A collection of newsclippings on Witchcraft, wierd Witchcraft and just plain wierdness by the "author." Dr. Martello's hobby, he says is "junk picking...I could write a book about *that!*" He has. In this glittering magpie's nest of information the gold is well mixed with the dross. He has, nevertheless, picked a good deal that is of value to anyone wanting such information as the names and 1969 whereabouts of most of the U.S. colleges, schools and individuals involved with Witchcraft. Illus.

PRACTICAL CANDLE BURNING

Raymond Buckland

First published: 1970, by Llewellyn.

Paper, 153 pp., \$2.00

Review reprinted with permission from the Pittsburgh Press, Oct. 11, 1970

Review by George Swetnam

Just in case you might be interested in winning someone's love, breaking a jinx, saving an unhappy marriage, wrecking a happy one, foiling an enemy or assuring good health, here's your chance.

Here's an international witch who tells you how to do all these things, and a good many more, at minimal cost and effort, by using some colored candles.

What with renewed interest in witchcraft and other magic of late, there have been many books, old and new, printed or reprinted on the subject. But most of them have tended to be long on history, vague references and argument, and short on genuine spells and directions for using them. Prices are also likely to run high, for mighty little.

It is refreshing to find a new one, *Practical Candle Burning*, which is just what it professes to be—a simple manual of lachnomancy, complete with directions and spells.

The author is Raymond Buckland (not to be confused with that other magician with words, William Buckley). He is a British anthropologist who became interested in the supernatural beliefs studied in that field, came to America some years ago, and is himself a practicing witch. Although he lives in New York, his publisher is in St. Paul, Minn., which has become something of a witchcraft center.

You don't have to be an initiated witch, however, to practice Buckland's spells. Just follow directions, he says, and things will happen. All the materials are readily available, almost anywhere.

For instance, if you want to break up a love affair between two people, all it takes is an altar (a coffee table or card table is ideal), a censer (which can be just a saucer of sand), a religious figure or picture (any religion) and a bit of incense and seven candles. Two of these are tall, white ones, and are always kept on the altar. There are two astral candles, in the astrological color of the two persons to be separated, and the other three are black, brown, and greenish yellow.

If you don't have a table for an altar, you can use the floor. A covering isn't required, but if you use one it should be white. If you don't know the astral colors of the people (which depend on their birth dates) you use white candles for one or both of them.

If you're a witch, of course—an initiated witch—you belong to the old, nature religion. But Buckland, in common with many of the modern writers on magic, points out that you can be a member of the more generally accepted faiths and still use the spells.



To this end, he supplies two sets of incantations. One he refers to as Christian, although a more exact term would be Judaeo-Christian, since the quotations are all from the Old Testament, usually the Psalms or Song of Songs. Oddly enough, a considerable number of these are from Rouse's or other metrical psalm versions.

The second set of incantations, referred to as "old religion version," employs quotations (in English, of course) from various early writings, including Greek and Babylonian. Some of it is delightfully poetic. In the spell referred to, for instance, when lighting the astral candle of the man, you picture him in your mind, and say: "Here is the male half of the pair. He is half a whole; soon he will be single."

After a similar lighting of the woman's candle, comes the black one: "Here starts discord. Here burneth confusion." Then the brown candle: "Uncertainty fills their minds. They hesitate...Doubt fills their minds." Then the greenish-yellow candle: "Here be jealousy! Here be discord! Here be worries...So shall it work."

There's more to the spell, of course. But omit it. After all, it wouldn't be nice to get all the love affairs in Pittsburgh broken up by cheapskates who wouldn't even pay the man for a book.

One thing you can say for Buckland: His spells aren't finicky. For instance, although nature religion believers usually say their spells nude, to be nearer to the elementals, he finds you can work 'em in robes of your own design, or in ordinary street clothes.

The candles can be of nearly any size or shape, he says, just so they don't contain any animal fat (but hardly any do, today, except beeswax candles). It's the color that is important, the spells, the time of burning, and the way they are moved.

It is well to take a bath in salt water before doing any candle-burning, Buckland says. But the water doesn't need to be cold. Nor is there any need to fast or diet.

"You will be far better able to concentrate on what you are doing if you are well-fed and comfortable," he writes.

And it's the concentration that really counts. Now, there's a kind of witchcraft that anybody can really enjoy.



palmistry updated

by Judith Hipkind

Judith Hipkind, Dean of the Gnostica School for Occult Studies, is an accomplished palmist and graphologist. Previously a college language teacher, she accepted her present position to devote more of her time to the study of palmistry and other Occult sciences and carry on needed research in these fields.

Palmistry is an awakening. Just as a return from sleep brings us through several shifts in focus to a different but familiar level of consciousness, so the study of the hand gradually yields an understanding of ourselves and those around us.

The human hand is like a room lit with shadows and sun. We can study the whole while aware of the differences within, or carefully explore the possibilities of only one feature. When we watch people talk, we observe the gestures of their hands. The way the hands are used reveals each individual's character. Hands we touch may be gentle and soft or firm and asserting. We notice especially the way a person shakes hands and may instinctively base our likes or dislikes on this alone.

Man has always wanted to know his future. His fascination springs from a desire to understand and explain the universe around him. From the most ancient times man has used the familiar to understand the unknown. What he could know of a tree, other animals, his own body, he attempted to apply to life's larger mysteries. Thus, the material world became an outward image of the spiritual and invisible, the mysterious cosmos. Out of this wonder came the theory of the macrocosm and microcosm. "As above, so below" is an ancient maxim still familiar to us today. Man himself reflects the universe and is in harmony with it. A great whole exists in which every part takes on meaning.

If man reflects the universe and a whole can be understood through its parts, surely the human hand also reflects man's individuality, becoming, in fact, a seal capable of revealing the whole of man.

Interest in hands predates recorded history, obscuring the origins of Palmistry. Hand prints were found alongside tracings of bison and horses in the caves of the earliest men.

While the ancient Egyptians, Chaldeans, and Sumerians had an immense store of arcane knowledge, Palmistry did not originate with them. An interest in the lines of the palm was first advanced by the Indians where the tradition of divination by the limbs of the body was handed down by Samudra, the Sea God.

From India and the East handreading came to Asia Minor and Europe around the time of Alexander the Great. His tutor, Aristotle, gave the Western world its first written documents on Palmistry. Gypsies, some of whom trace their origins to India, have always read the hands.

In Roman times, there was a wide interest in physiognomy, and a hand's shape was used to determine a man's characteristics.

By the twelfth century more documents were written about the lines of the hand. Most were rather frightening, promising catastrophe or the spectacular. These writings and the association of Palmistry with gypsies caused handreading to become suspect and in some cases heretical.

Amid all the superstition an attempt to glean the truth from the various approaches to the hand steadily grew. Chiromy, the study of hands, was included in the curriculum of two German universities during the seventeenth century. In the eighteenth century the advance of the sciences brought a sharp decline in the public's interest in the hand, but Palmistry continued to intrigue individuals, many of whom, like Napoleon, were famous leaders. The writer Alexander Dumas became a friend and supporter of Adolphe Desbarrolles, the father of modern Palmistry.

Desbarrolles had a scientific interest in the palm and he judged from it much of a person's character, temperament, past experiences and potential. This remains the position of scientific Palmistry practiced today: a palm can state facts about a person and predict trends for him. The trends are always subject to the person's own actions and control and for this reason, scientific handreading does not claim knowledge of the future.

Most important in the field of scientific hand analysis is the man who laid the foundation for the study as we know it today, William G. Benham. At thirteen, near the turn of the century, he met a gypsy woman who taught him what she knew of chiromancy. Intrigued, Benham sought further information about hands and was appalled at the lack of material available. Believing there must be a scientific foundation for such an ancient art, he set out to do the first extensive research on the subject. He began by applying traditional information to hundreds of hands and carefully discarding unreliable material. Benham also studied medicine and was thereby able to enter hospitals and institutions to do his research. He investigated people from every class and profession which resulted in the publication of his textbook on hand interpretation, *The Laws of Scientific Hand Reading*, that is today a standard reference for any serious student.

Modern medicine recognizes the science of dermatoglyphics, the study of the skin ridge patterns on the palm and fingers. Drastic changes in the normal pattern point to some genetic aberration, often a congenital disease like mongolism. The hand and nails also reveal certain disease symptoms valuable in diagnosing many varieties of illness. If, in addition to the physiological appearance, a doctor could read the psychological meaning of the hand's shape and lines, he would have a far more complete insight into his patient. This is the direction current research in Palmistry is taking.

Even as this research continues Palmistry offers methods of vocational guidance, and lays a basis for understanding personality problems or determining compatibility between persons for marriage or business. This can be vital for young people planning a career and everyone can benefit from a reading of his aptitudes and talents, likes and dislikes.

As a teacher of college students and a counselor to disturbed children at adolescence, I have found Palmistry an invaluable tool in communication. It is a direct and effective method of reassuring these young adults, for their potentials can be pointed out in such a way that they readily begin to believe in themselves. After all, their own hand tells them encouraging things that they may never have heard from another person.

This unique book can answer your most intimate questions; it will reveal the secrets of your future. Miss Rich has taken 500 of the questions most often asked a professional astrologer and given the answers to them. No need to buy complicated technical books, no need to spend long hours pouring over difficult calculations, no need to seek the services of a stranger. All the information you need is right in this book. Simple instructions are given for relating the positions of the planets to your personal life. It is like having a private astrologer right in your very own living room!

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Paperback, 202 pp., AA5-\$2.95

Llewellyn Publications, Box 3383-LL1, St. Paul, Minn. 55101

The Sunday Afternoon Astrologer

by Stella Rich

Are YOU a Witch?

Social attitudes towards witches are changing fast. Only a few years ago the word "witch" conjured up that standard image of an ugly old crone stirring a caldron of foul brew under a clouded moon. We thought of fantastic ingredients like bottled bat's blood or rough wax figures shaped like men and dismissed Witchcraft as absurd, evil, or both.

No longer! Socially, we have stopped the persecution of witches and privately we've begun to wonder what Witchcraft is all about. The filthy hag is replaced by the glamorous Hollywood seductress, and popular witches like Sybil Leek are regulars on the late show.

Witchcraft has become acceptable, and along with Astrology is practiced enthusiastically by devotees across the country.

What is a witch? Some believe that a true witch *must* be descended from a long line of

witches, born at a crossroads with the Sun in Scorpio, or belong to a coven; while others assert just as emphatically that anyone who desires can become a witch. Everyone agrees, however, that a witch is someone who shapes events according to her own will. A witch practices sorcery, for good or evil.

Whatever we believe about the qualifications of the true witch, we've all met certain people who seem to have great personal magnetism they can project to exert power or influence over others. They turn up in the most unlikely places — at work, shopping, at parties; even, perhaps, in our own mirrors.

Are *you* a witch? Could you work a successful spell? If you can answer yes to most of the following questions, you probably have more than a passing interest in this ancient Art and more than a little ability for Witchcraft.

- ☐ Do you carry good luck charms?
- ☐ Is there a witch's mark somewhere on your body?
- ☐ Have you ever experienced *deja vu*, that feeling of having "been there before"?
- ☐ Do you believe in the power of your own will?
- ☐ Are you essentially a forceful, magnetic person?
- ☐ Have you ever used your psychic force alone to direct events (for example, successfully willing that someone say or do something you want)?
- ☐ Do you believe words have power?
- ☐ Do you believe in the power of suggestion?
- ☐ Are you drawn to the Occult sciences (perhaps feeling both fearful of, and attracted to, them)?
- ☐ Were any of your ancestors caught up in the Occult?
- ☐ Witchcraft is an old Earth Religion. Can you respect it as such?
- ☐ Do you have a strong feeling for personal effects of others (like jewelry or clothing)?
- ☐ Are you "superstitious" about how these things are handled and cared for?
- ☐ Do you keep a secret diary?
- ☐ Are you fascinated by the use of herbs and spices, for cookery and in their old medicinal use?
- ☐ Do certain places have a special power for you?
- ☐ Some witches do their spells in the nude. Do you feel more natural, more comfortable, more yourself without clothing?
- ☐ Do you believe in reincarnation?
- ☐ Have you a secret name you have always called yourself, or wished was your own name?
- ☐ Do you talk to your plants, your cat or dog, and believe these and other things in your home have their own personalities and identities?
- ☐ Do you believe a group of people together (for example, in prayer) can generate a powerful psychic force?
- ☐ Have others ever referred to you as a witch?
- ☐ Do others seek out your company without your trying?
- ☐ Do you ever have fits of jealousy?
- ☐ Do you believe in the existence of a Supreme Being?



The Great Initiates

This esoteric classic, born of the EDOUARD SCHURE'S personal experience, is so dynamic that its message can transform your life. It is a spiritual adventure of a depth and intensity rarely equalled; a treasure of creative thought, uniting reason and revelation with consummate artistry. The author's profound insights into the hidden motivations of spiritual history paint a vivid portrayal of man's eternal striving for knowledge of his origin, evolution, and destiny. *The Great Initiates* (a study of the secret history of religions) reveals the truth about famous spiritual leaders throughout history.

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Irene Trigonis, Llewellyn staff writer, has been an herbalist and vegetarian for most of her life. Her nutritional theories stem from her Grecian upbringing and have been enhanced by the study of herbal remedies all over the world.

Herbal healing predates recorded history. Its methods, handed down from generation to generation were the basics for the witch lore of the past as well as the first medical advances in the treatment of most human diseases.

In a modern society with countless synthetic drugs, the question may be asked: Why use herbs? After witnessing the side effects of medicines artificially prepared, people today are turning again to the valuable remedial properties of herbs and fruit and vegetable juices. Nature's cures are the herbs and their seeds that have grown naturally for centuries all over the earth. Nothing in this universe grows in vain. Everything is here for a purpose, and man can gain much from the relationship he establishes between himself and this universe. For every disease that afflicts man there is a natural remedy — an herb.

Unnecessary advertising in our society has turned people's heads toward the quick acting pain relieving drugs of science's laboratory that eliminate the body's symptoms and warning signals, but do not cure the cause. Herbs are food for the human body and mind. They contain the vitamins and minerals necessary to the balance of the body's systems, as do the other natural foods we eat (vegetables, fruits, grains, etc.).

The purpose of a remedy is to help the body to cure itself. When certain organic minerals and vitamins necessary for balance are lacking, disease results. Therefore, the body must be supplied with the essential elements it needs to rebuild the areas weakened or damaged by disease.

Natural herbs have an advantage over modern drugs. As they are grown, herbs contain an organic combination of substances in the proportions needed by the human body. In their natural form the body can easily convert them into healing remedies. When any one of these substances is isolated, however, and used out of context, harmful side effects become evident.

The use of nature's herbs will aid the body in fighting the cause of disease, rather than only immediately eliminating the symptoms and stopping the pain. Further, because of the valuable elements (organic minerals and vitamins), herbs can be used effectively as an aid to the body in preventing as well as healing disease.

Listed here are some common complaints and the herbal remedies used for them all over the world and in this country from the American Indians to the early white settlers to the people still using them today.

ERBS- NATURE'S REMEDIES

by Irene Trigonis



Comfrey



Golden Seal



Sweet Cicely

Infusions are made as is regular tea, by pouring 1 pint boiling water over ½ ounce of herb flowers or leaves and steeping for a few minutes. Honey is sometimes added for sweetening.

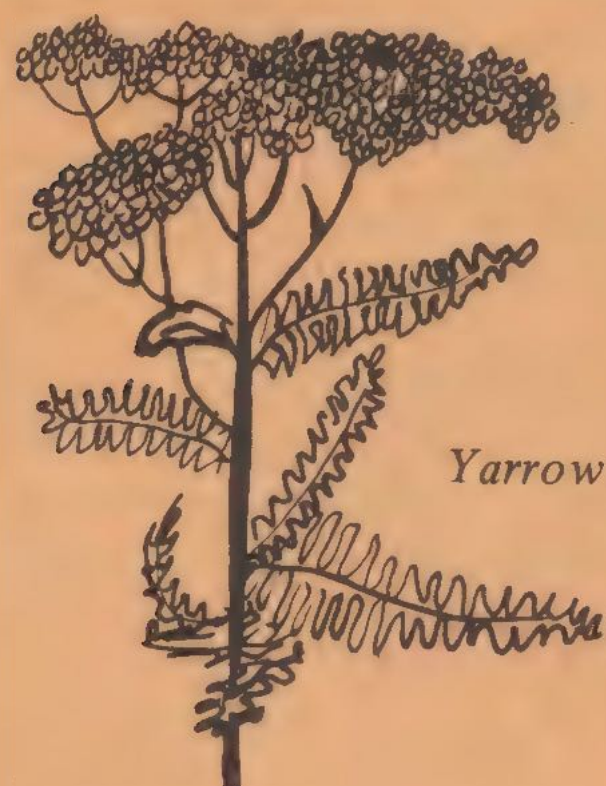
Decoctions are made of the hard parts of the herb — the stems, roots, bark, seeds — and they have to boil for some time to extract their full value.

To make a **fomentation** dip a cloth or heavy towel into a decoction or an infusion. Wring out the extra moisture

and apply externally to the affected area.

For **salves**, take 8 parts vaseline or lard to 2 parts herbal, stir, and mix well while hot. Use when cool.

To make a **poultice**, put the herb or herbs loosely in a flannel bag large enough to cover the area. Pour boiling water over the bag and then wring out the extra moisture inside a towel. Use the poultice as hot as possible. It is good for nerve pains, painful joints and muscles, and promotes restful sleep when applied to the abdomen.



Yarrow

Backache: Exercise is important: lie on floor on back with legs up — cycle! Tea of nettle, rosinweed.

Boils and Blisters: Poultice of lobelia and slippery elm, hops, skunk cabbage, solomon's seal; and onion juice plus salt (blisters).

Burns: Poultice of comfrey, mustard, yarrow (excellent); elderberry blossom, golden seal, and red clover (especially good) salves; and wheat germ oil.

Colds: Tea of balsam, catnip (plus hot foot bath), elderberry and peppermint, golden seal, mullein, rosemary, sarsaparilla; a hot foot bath for 20 minutes plus epsom salts; for quick recovery — 2t. honey and 2t. cider vinegar in a glass of water; and raw or cooked onions eaten.

Constipation: Tea of blue flag, cascara sagrada are the best known remedies, and red clover.

Diarrhea: Raw apples and bananas (children also); and tea of crowfoot (best), peppermint, red raspberry, slippery elm (most useful).

Fevers: Teas of chamomile (most effective), sweet cicely (used today), yarrow (said to relieve fever in 24 hours if taken every 30 minutes), catnip, elderberry, peppermint and honey; and sponge patient with common baking soda water. Spearmint tea for children.

Frostbite: Paint the area with Friar's Balsam, and rub olive oil gently into same place after a minute or two.

Headache: Most important is to lie down and rest where there is quiet and fresh air. Also: hot tea of peppermint (most popular), catnip, spearmint, chamomile; a very hot foot bath for 5-10 minutes with 1T. mustard; hot water with lemon juice; onion plus honey.

Hiccoughs: Most popular and effective are: the juice of half an orange; swallowing very hot or very cold water; sipping peppermint tea; pineapple juice; a very hot foot bath; a mouthful of cold water taken, held in mouth, the middle fingers of each hand placed in both ears, the water swallowed, and the fingers removed after a moment (found to work very well).

Insomnia: Tea of chamomile, catnip, hops (or pillow stuffed with under head), lady's slipper (highly recommended); eating raw onions; a very hot foot bath before bed; and rose leaves with mint heated as compress.

Menstrual Pains: Tea of pennyroyal (best), black cohosh (depressed feelings), chamomile, catnip, and sweet cicely.

Sores, Cuts, Wounds: Poultice of grated raw carrot, comfrey, dandelion, juniper, red clover, sweet cicely, skunk cabbage, yarrow and yerba mansa (two best); cod liver oil (stops infection); elderberry blossom salve; and grindelia decoction.

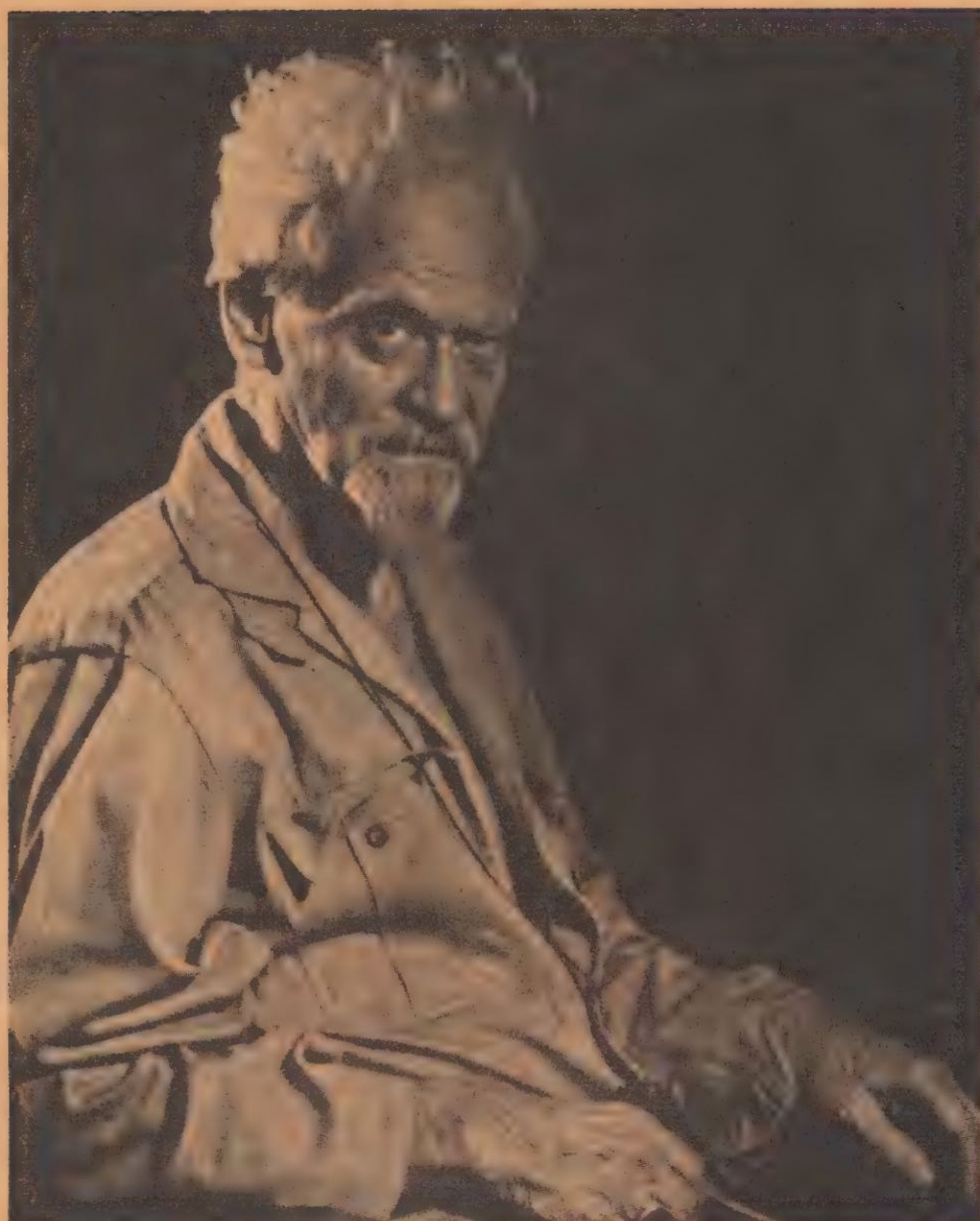
Stomach Aches: A glass of milk taken 2 hours after each meal; for gas — caraway and sweet cicely teas; tea of sage (most useful), golden seal, chamomile, marigold leaves (highly recommended), mint, peppermint, slippery elm, valerian (used widely today), yarrow, and dandelion (known and used world-wide).

Swellings, Sprains: Poultices of chamomile and hops, caraway and hyssop (black and blue marks), juniper, mullein plus pennyroyal, sweet cicely, skunk cabbage, solomon's seal, yarrow, yerba mansa; and comfrey fomentation.

Toothache: The most liked remedy is the poultice: juniper; willow; and hops plus coarse salt. Herbs directly put into a cavity are: yarrow, raw cow parsnip (used today), grindelia; sweet cicely (pain reducer). Chewed herbs are: tobacco (best); yarrow; yerba mansa; blue flag. Hops tea is given for baby teething.



Chamomile



Gerald Gardner, born June 13, 1884, studied and worked as an anthropologist until the late 1930's when the practice of Witchcraft drew his attention. He devoted the rest of his life to its study through both active participation and research. He alone has probably done more to enlighten the world to the true nature of the Craft than any other man, even though his revelation of many long kept secrets caused a general alarm within the Craft and led to the ultimate rejection of his claims to witchhood by many members.

*Gardner achieved through his studies the magical name and grade, Scire O.T.O. 4/7 and the results of his work are published in numerous volumes. Of these, *Witchcraft Today* and *The Meaning of Witchcraft* stand out in importance. Gardner's Witchcraft museum on the Isle of Man still operates as a monument to his achievements.*

The following rituals for the Vernal Equinox and May Eve are in accordance with Gardner's work and are being published for the first time by LLEWELLYN with the hope that they will offer guidance and aid to those within and aspiring to the craft.

The symbol of the wheel should be placed on the altar, upright, decked with flowers, flanked with burning candles. The High Priest is in the West. The caldron containing spirit is in the East with the High Priestess who holds a pine wand, pine cone tipped wand, broomstick, broom upward, or riding pole. The High Priestess lights the caldron saying:

We kindle this fire this day
 In the presence of the Holy Ones,
 Without malice, without jealousy, without envy,
 Without fear of aught beneath the Sun
 But the High Gods.

Thee we invoke, O Light of Life;
 Be Thou a bright flame before us;
 Be Thou a guiding star above us;
 Be Thou a smooth path beneath us.

Kindle Thou, of our Hearts within
 A flame of Love for our neighbor,
 To our foes, to our friends, to our kindred all,
 To all men on this broad earth.

O Merciful Son of Cerridwen
 From the lowest thing that liveth
 To the Name that is highest of all.

The High Priestess draws a pentagram upon the High Priest with the wand. She then gives it to him and he does likewise to her. They lead the dance round the circle, all couples leaping the burning fire (at least three times). The last couple as the fire goes out should be well purified. Everyone then kisses, in greeting, all of the opposite sex five times. Cakes and wine may now be served. If the people Will, the caldron dance can be done again many times, and other games may also be played.



The Ritual of May Eve is a variation of the traditional maypole dance and is a celebration of the elements of spring.

If possible ride poles or brooms. The High Priestess leads with a quick dance step and all sing:

O, do not tell the Priests of our arts,
For they would call it sin,
For we will be in the woods all night,
A conjuring summer in.

And we bring you good news by word of mouth,
For women, cattle, and corn,
The Sun is coming up from the South,
With oak, and ash, and corn.

The usual meeting dance is held and members are purified as usual. The High Priest then "Draws Down the Moon" with the following invocation:

I invoke Thee and call upon Thee,
O Mighty Mother of us all,
Bringer of all fruitfulness, by seed and root,
By stem and bud, by leaf and flower and fruit.
By life and love, do we invoke Thee,
To descend upon the body of your servant and
Priestess Here.

All should be purified in sacrifice before her and she should purify the High Priest and others with her own hands. Cakes and wine are then served and other games may be played.

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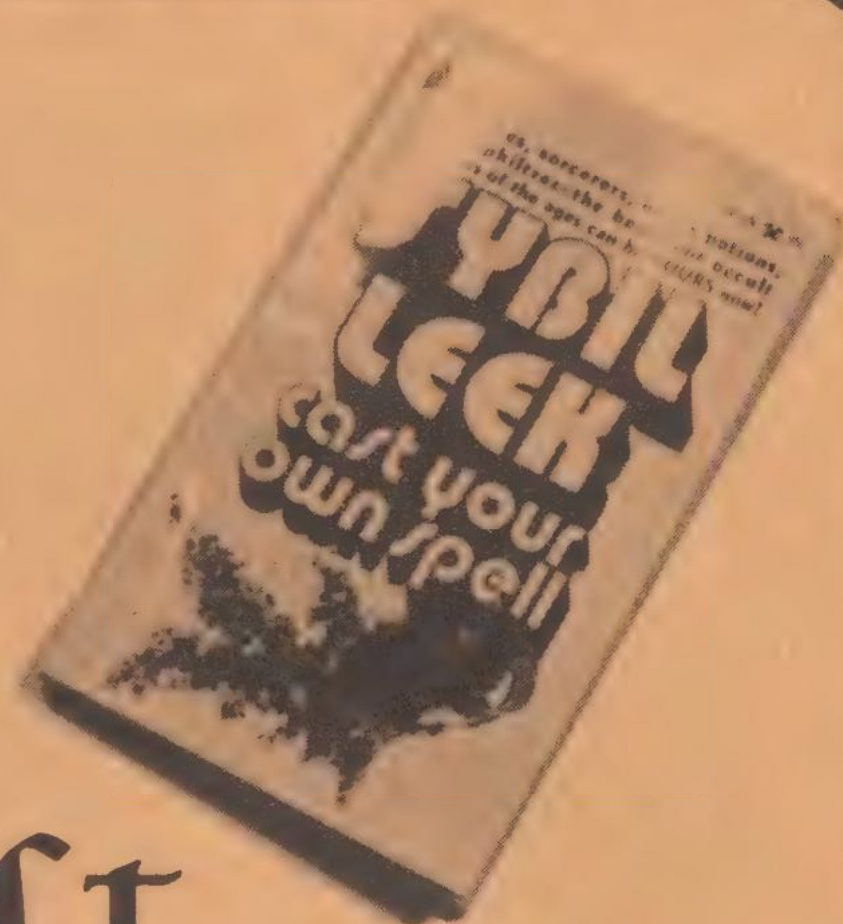
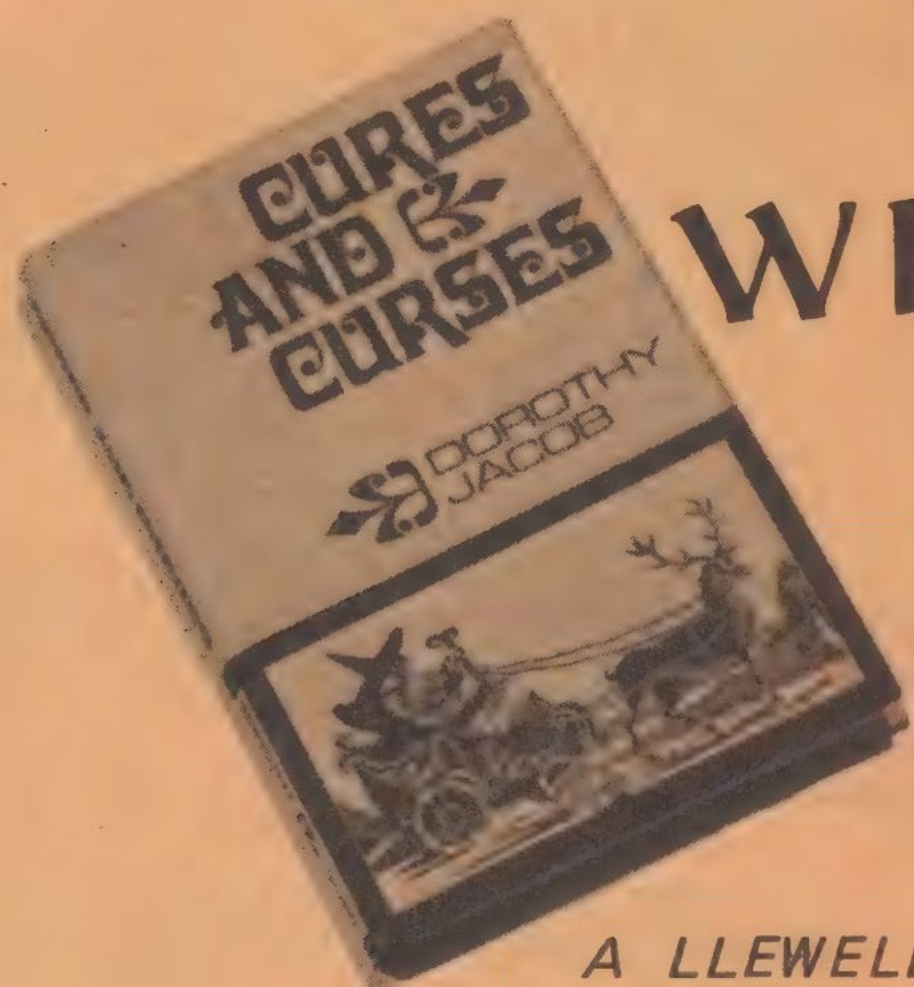




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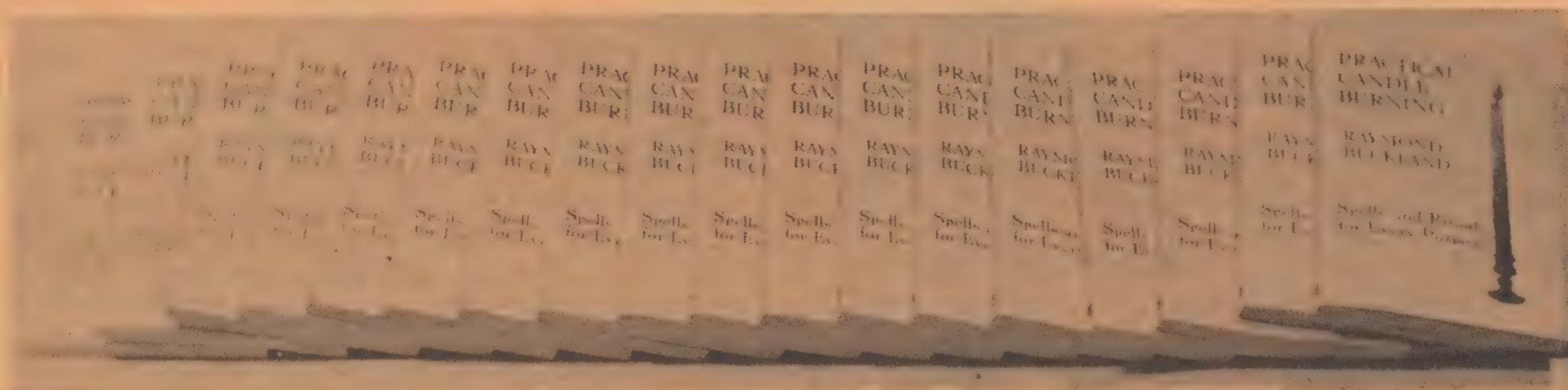
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Worth, Valerie

This book arises from certain premises: that words themselves are a means to emotional control over exterior phenomena; that Magick today is the same weapon that it has always been, even though we lay hands on it in a new spirit; that all rituals, ancient and new, spring from the same vision of a possible order to life, an order that heals and reconciles effectively by its very roots in the mental process. The rituals, spells, charms, incantations and poems in this book deal with aspects of experience at once too simple and too complex for any other approach.

ISBN 0-87542-891-6, 155 pp., MW5-\$2.00



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I feel I have succeeded in my main goal — improving the professional quality of the *Moon Sign Book*. But in doing so other changes have been made which have displeased some people. A few long time readers and users, farmers and gardeners in the Midwest regions, have written to tell me of their confusion. One reader wrote, "The last year's book was a dandy, but for this one. It is all goofed up."

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Manjee Sabren

Moon Sign Book Editor

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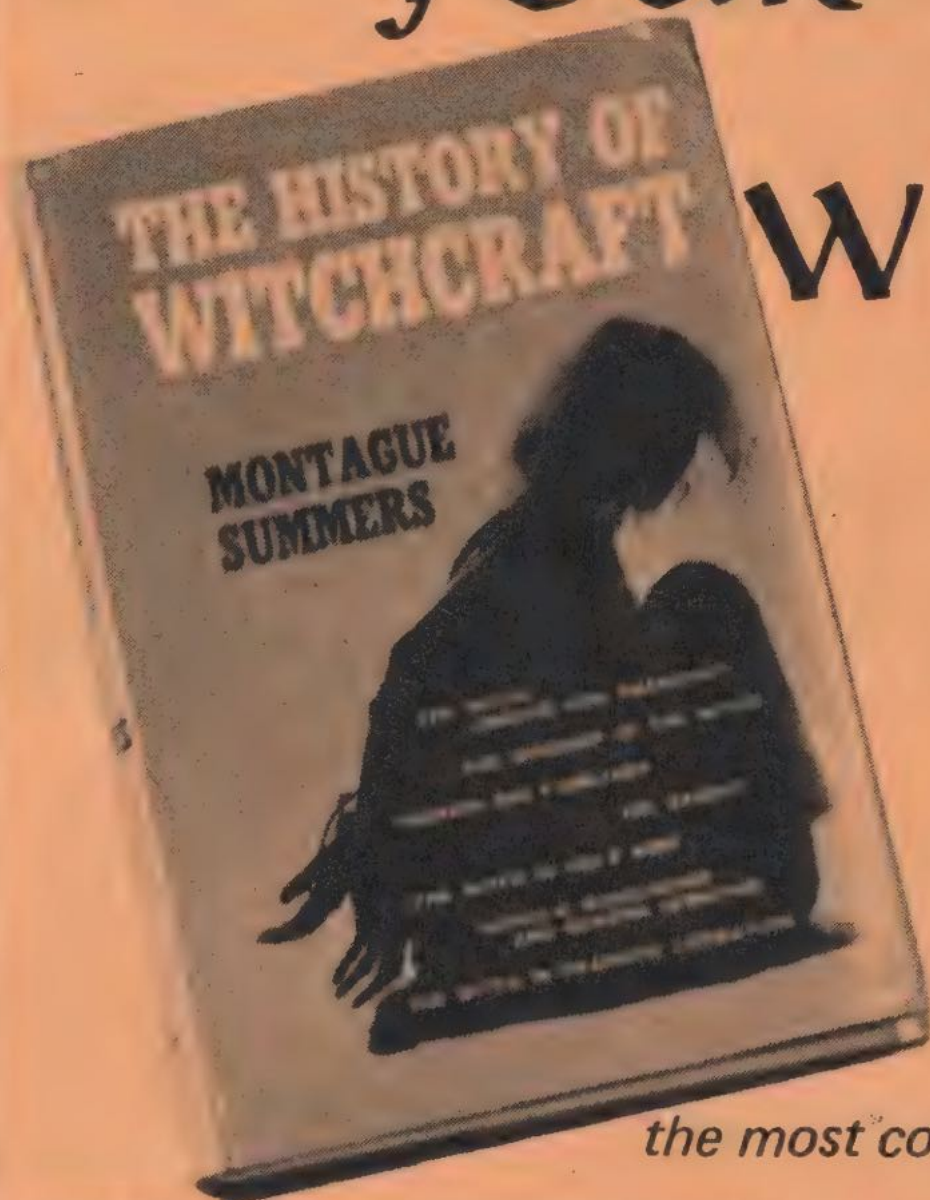
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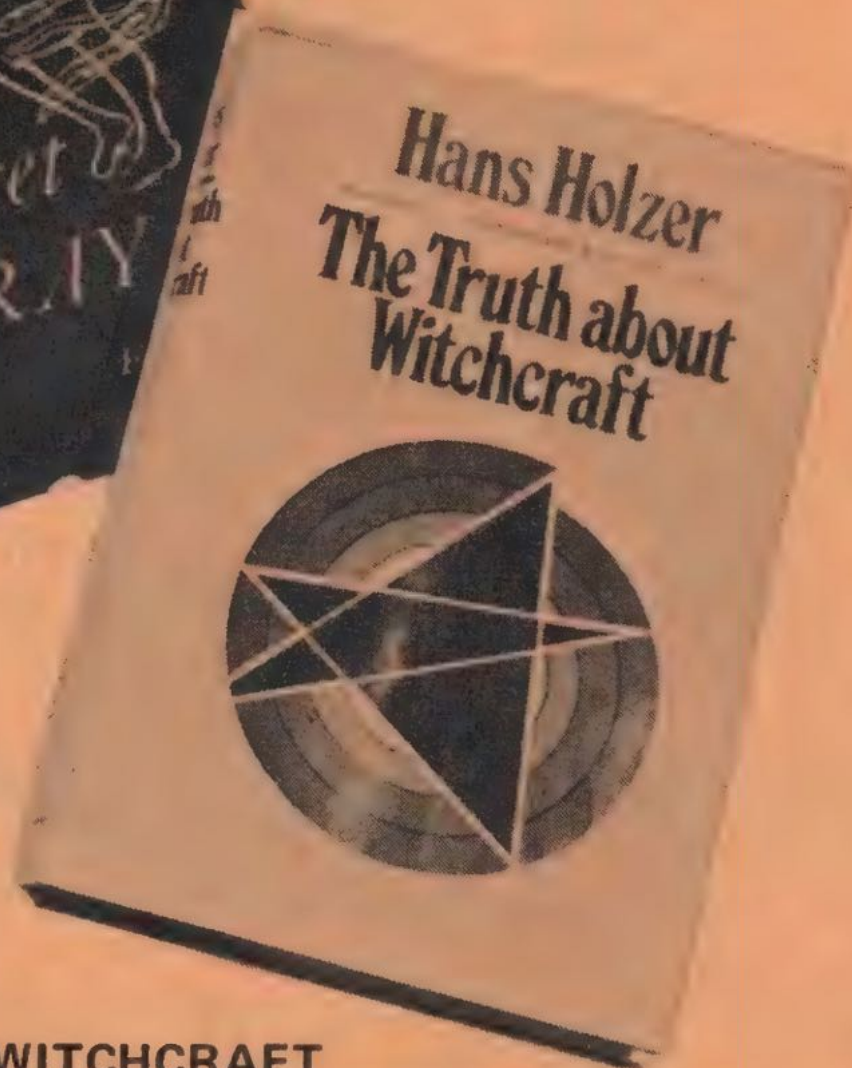
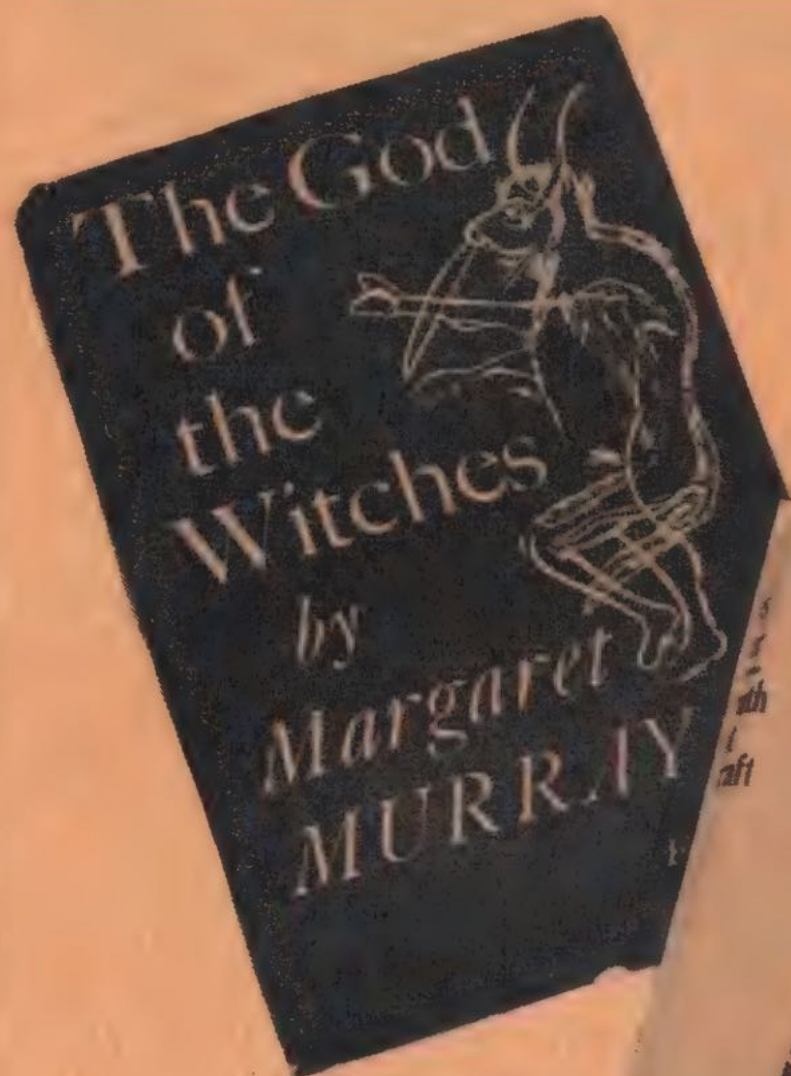
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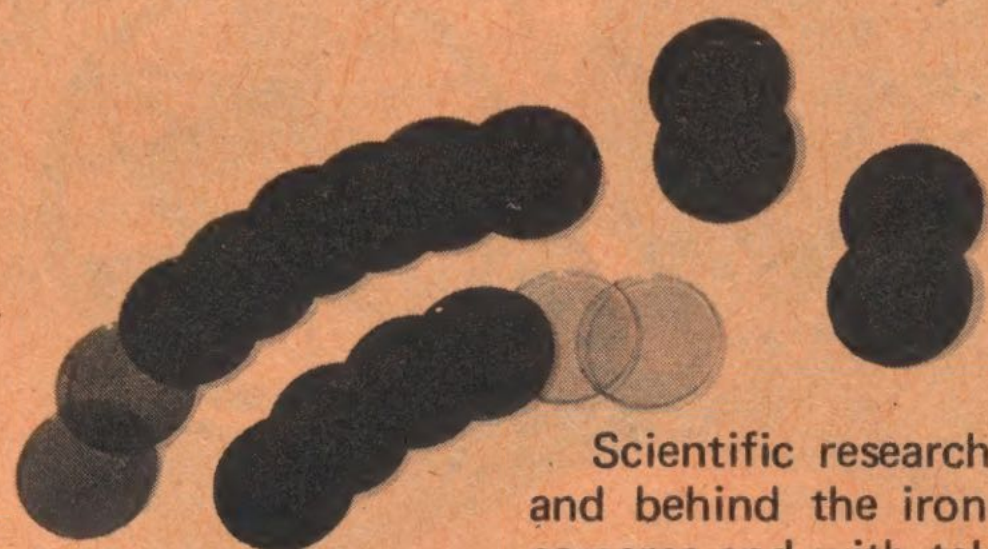
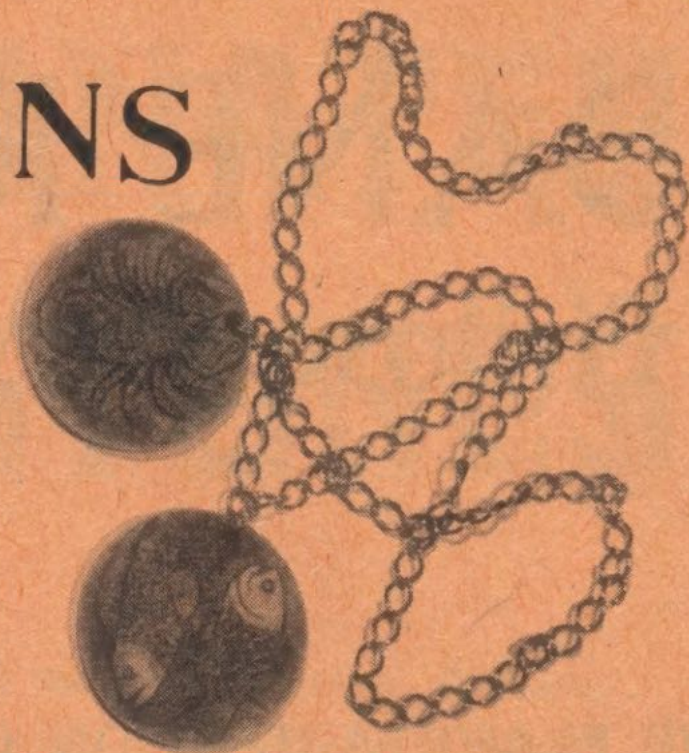
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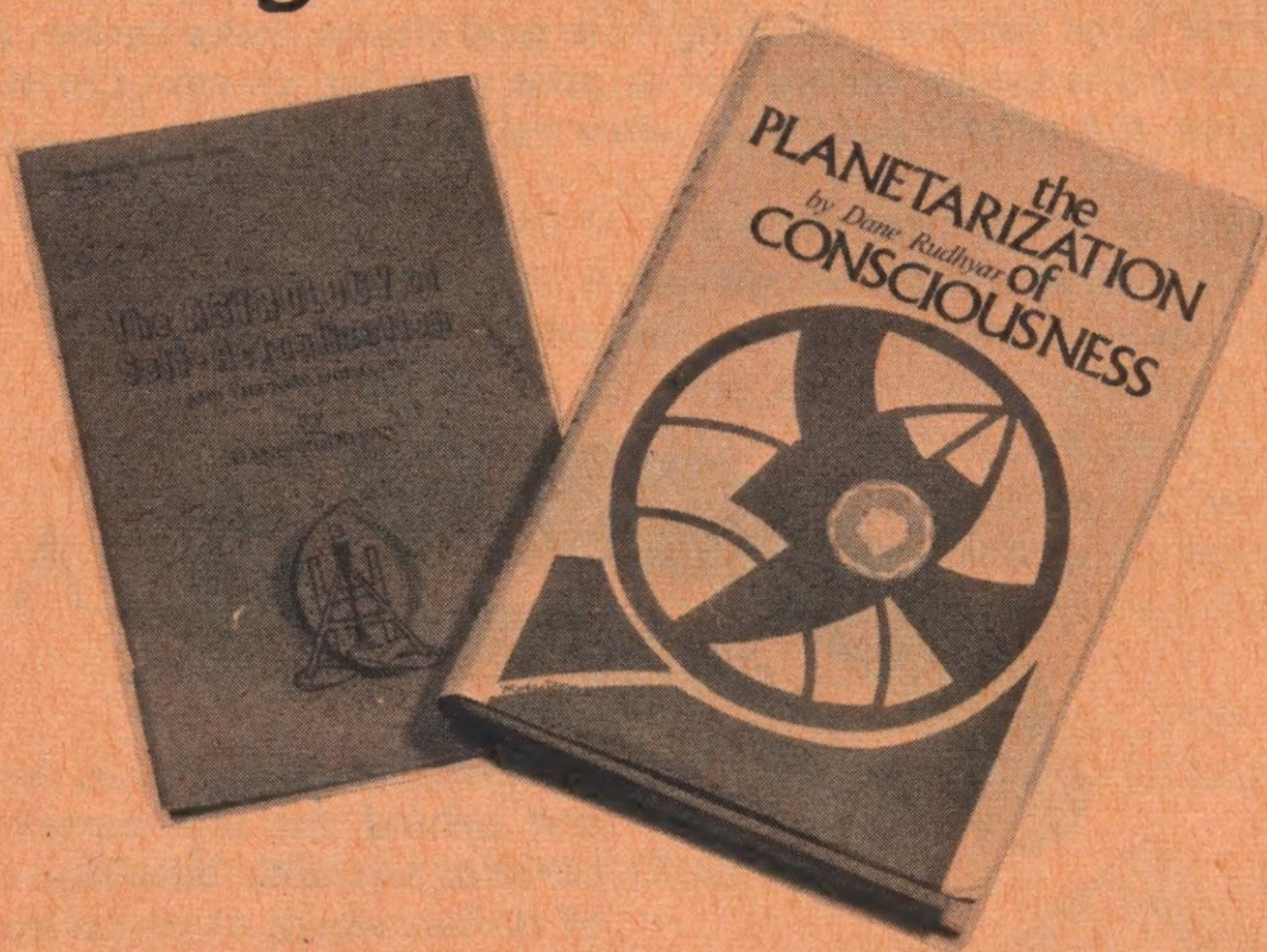
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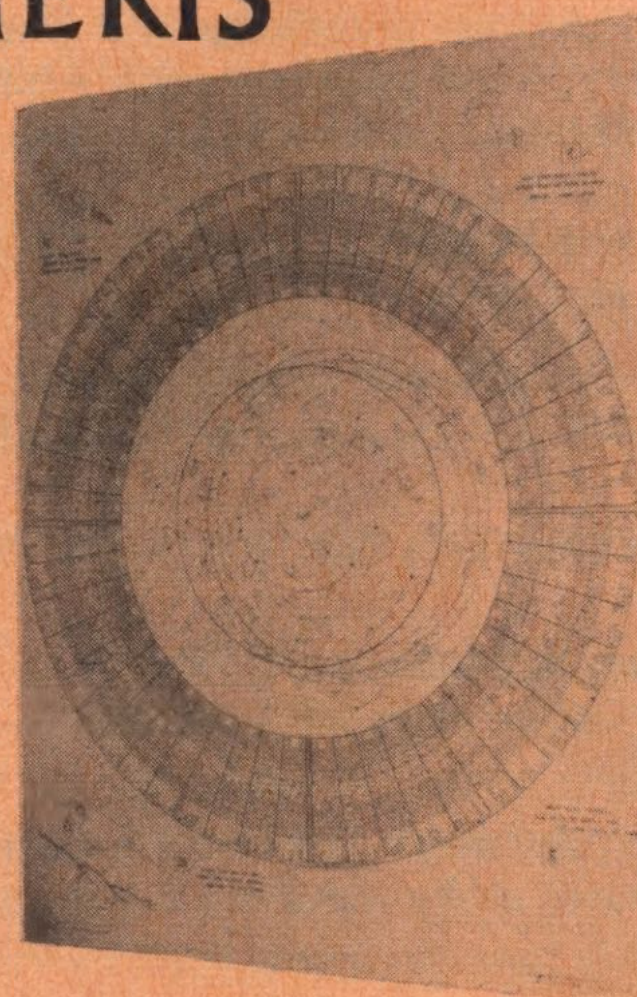
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This poster is a result of increased interest in man's relationship with his universe, and it is designed to be informative to the average person as well as to the more advanced student of Astrology and the Occult. The ring of numbers gives the moon's phases, mutual aspects or planet relationships which indicate trends in mass psychology, the daily sign position of each planet, a calendar for the year showing the day of the week and the day of the month, the midnight sidereal time at Greenwich each day with corresponding midheavens and ascendants for three latitudes letting you know what portion of the star chart will be visible at any time, and weekly times of sunrise and sunset for two latitudes. The star chart gives 67 of the 88 principle constellations and notes 66 navigational stars. The chart shows the zodiac, or belt of signs, and enables you to follow the movement of the planets against the background stars.

WALL POSTER

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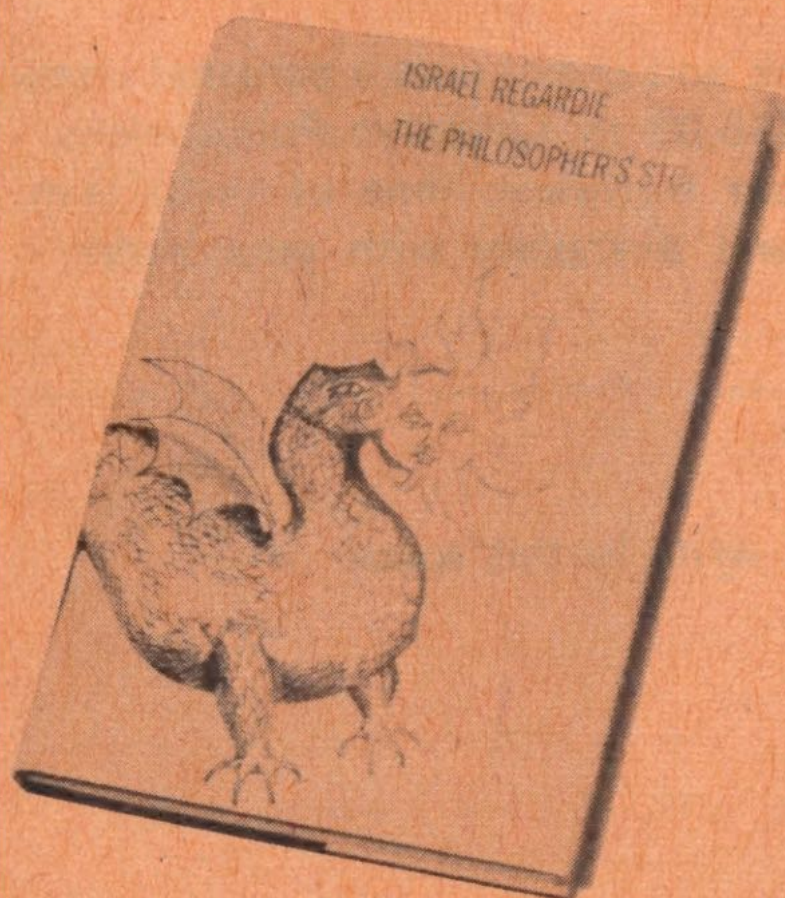
AC4—\$2.00



PILLARS, POMEGRANATES AND STONES

Controversial and brilliant, Israel Regardie is a figure of secure prominence in the Occult world. Perhaps best-known for his intimate and stormy relationship with the master Aleister Crowley, Regardie has written a number of books on mysticism and occultism and is a respected qabalistic scholar in his own right.

These books share a purpose: to show the reader the path of Occult knowledge and join him with Regardie at the "dawn of insight." In two, we learn with the young author to judge and grow through Alchemy and the Qabalah. In the third, the mature writer teaches the co-relation of the principles of Analytical Psychology and the elementary techniques of Magick.



THE PHILOSOPHER'S STONE

Students of the Occult will have discovered how few studies of the art of Alchemy have been written in recent centuries. A real need was felt for a guide toward the Spagyric Science, and that need called forth *The Philosopher's Stone*.

This book analyses three alchemical texts. Written in 1936, it represented for Dr. Regardie "the dawn of insight" into Alchemy.

The study is a valuable find for anyone who has been daunted by the rather more difficult works on Alchemy by psychoanalyst C.G. Jung.

The clarity and elegance of Regardie's style and the precision and depth of his thought make this an important work for the modern reader of whatever academic persuasion.

MA5—\$5.00

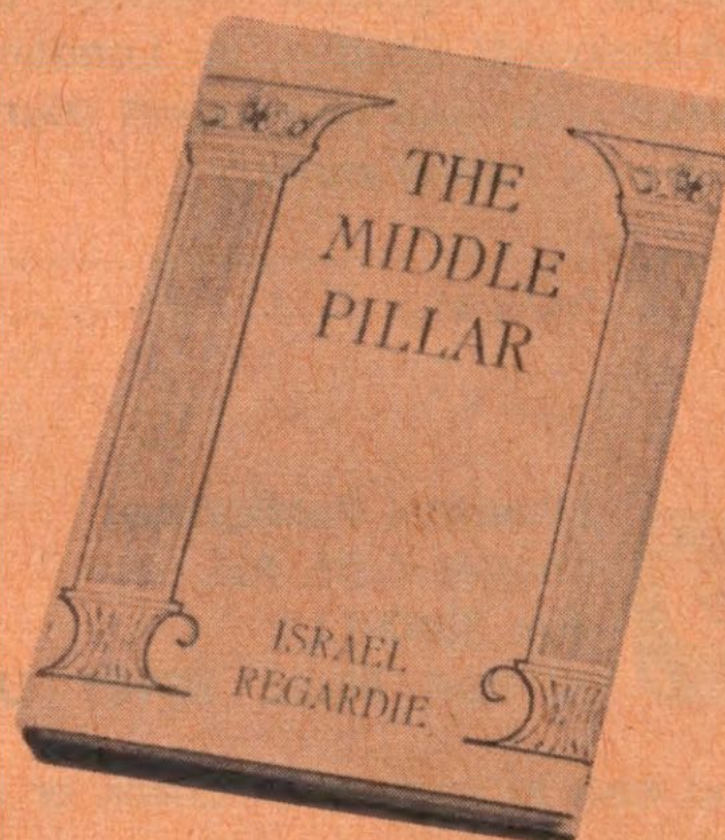
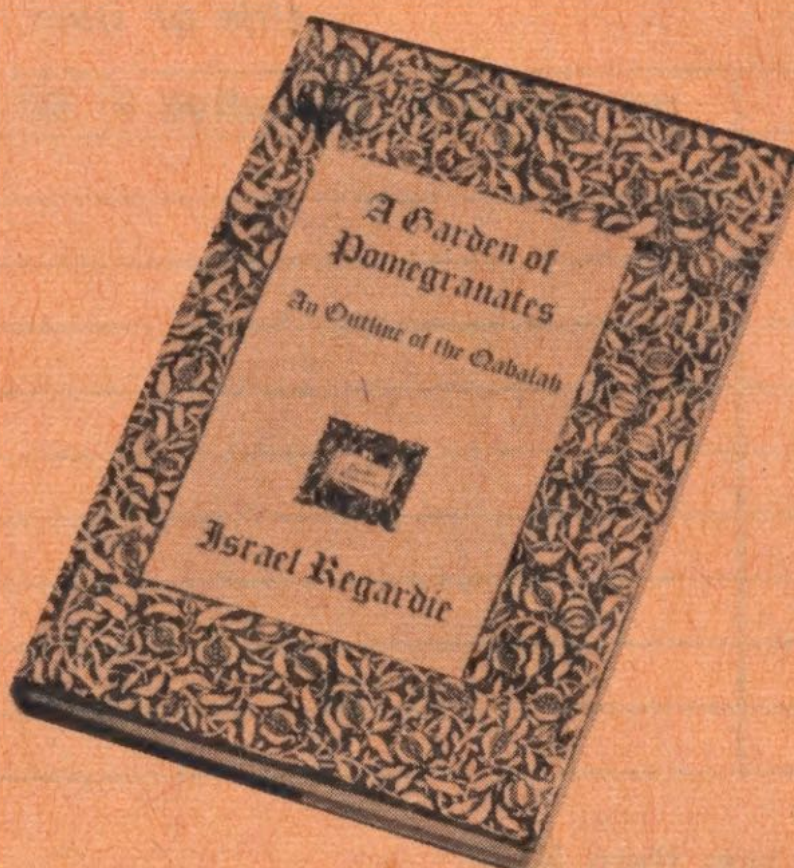
A GARDEN OF POMEGRANATES

The Holy Qabalah, the essential mystical teaching of Judaism, dates back into the obscure mists of the religion. Its schema has illuminated and vivified every religious and philosophical system with which it came in contact.

One of the finest, surely the most lucid study of the Qabalah is this book. Written when Regardie was only twenty-four years old, this textbook served him as a yardstick against which he could measure his progress. It has been invaluable for later generations of students to use in gauging their own understanding.

Every student must develop a base of understanding of qabalistic symbolism, and can do this only through practical work, with a fine book like this as guide and companion on the way.

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THE MIDDLE PILLAR

Between the two outer Pillars of the qabalistic Tree of Life, called Mercy and Severity, stands the Middle Pillar: Equilibrium. The two represent any of the pairs of opposites in nature—either extreme is unnatural; thus the primary goal of all spiritual work is a balance between these forces, achieved by conscious and directed effort.

This unusual study presents an exposition of the Qabalah and a workable and flexible synthesis of qabalistic methods with the techniques of Analytical Psychology on the one hand, Magick on the other.

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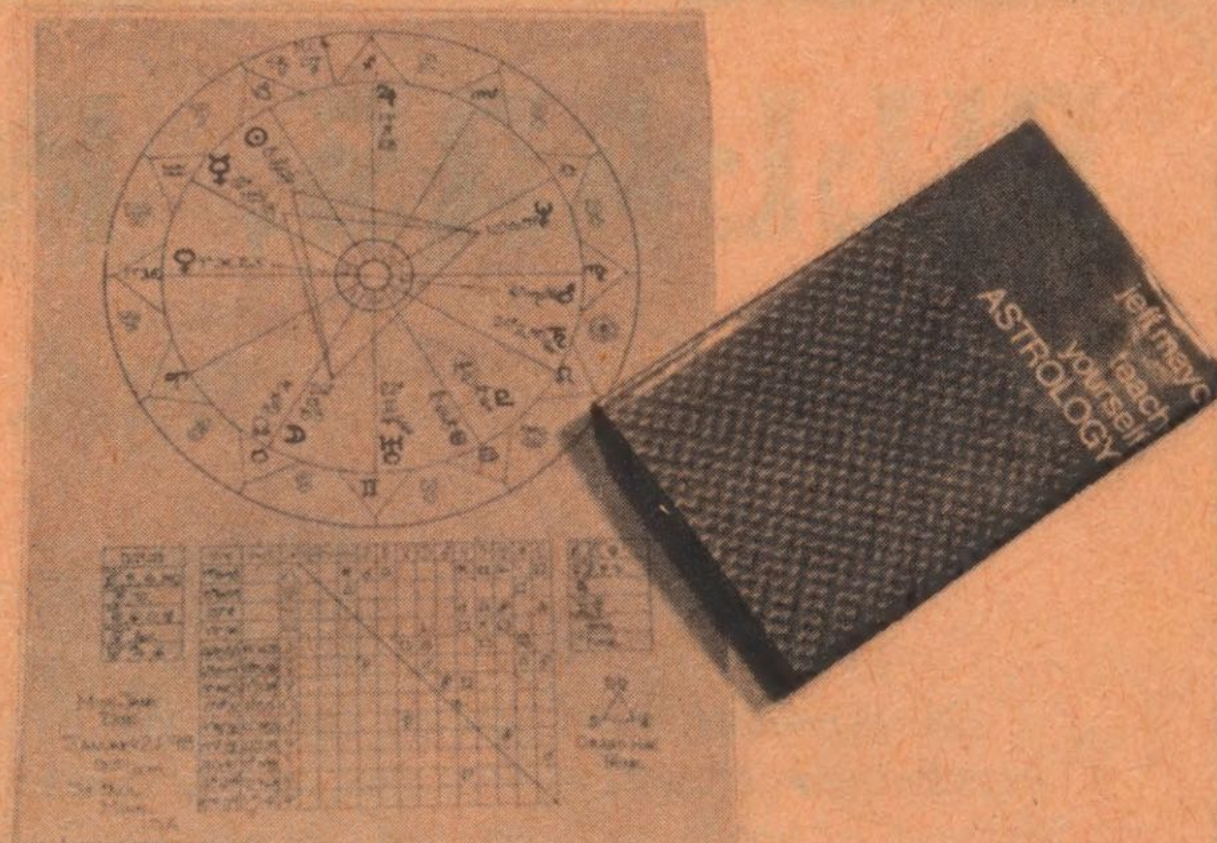
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