

THE BOOK OF SHADOWS
OF THE OUTER COURT

To Know, to Dare, to Will, to Keep Silent
Are the four words of the Magus.
In order to Dare, we must Know,
In order to Will, we must Dare,
We must Will to possess Empire
To reign we must be Silent.

THE CRAFT OF THE ANCIENTS

Witchcraft is the most ancient religion known to the human race. Its origins are incredibly archaic; members of the Craft can pick out portions of recognizable Rites, as performed today, on cave paintings twenty-five millenia old, and it is said that a few... a very few...covens have written records that go back nearly that distance in time. Yet traces and portions of magical tools and Witches' amulets have been found in deposits a hundred thousand years old.

There are legends within the Craft that our very distant forbears worshipped the Goddess and the Horned God in jewelled and spired cities whose names have been forgotten for tens of thousands of years, and rich lands of mighty green mountains and golden plains...all swallowed beneath the seas long ages ago. Yet in these cities and these forests men and women loved and worked, danced, laughed, and cried; some of their blood still flows in our veins.

The Craft of the Wise Ones is probably as old as mankind itself, and so deeply ingrained in human nature that it is a part of all which we call "human". Even those who in this life know nothing of what is called Witchcraft will still in their own way repeat the legends behind the Rites of love, birth, and death...they will still partake of magic in a warm, sunlit forest, sense the more-than-physical life power of a raging thunderstorm, and on still, moonlit nights will cause strange things to happen which they themselves will not believe in days to follow.

No one now living can plot out a complete, or even very general history of the Craft...it vanishes into the mists of distant prehistory, at one time reigning supreme over all of mankind, at time sharing men's hearts with its various daughter religions, and on occasion persecuted by the ignorant and hidden underground. But Witchcraft has the deepest roots, and inevitably rises again to be as it was in times past. We are now in such an era of renascent growth and strength, as many do seek the spiritual and emotional richness of the Wicca, and the ancient lore of wisdom and Rites are drawn together once more for the benefit of all.

This Outer Court Book of Shadows is such a collection of Witch-lore. The traditions and rituals are those which have been reconstructed from fragments, portions, and shards which have survived the harsh centuries, carefully restored by scholars and initiates of the Inner Court to be as they once were in ages past. A vast amount of material still remains, and will be added as it is made ready.

According to the most ancient traditions, the lore of the Inner Court must remain a close secret, being entrusted only to those who have been carefully examined and cross-checked, and who have served a long probationary period. This lore has truly not been published, nor is it likely that such will ever be available save for initiates. Much of the Outer Court, on the other hand, has long been available in small and usually unconnected fragments through many literary and historical sources. Hence a lesser degree of secrecy may be maintained, and those who do seriously desire to be accepted into the Craft of the Witches may more readily be initiated into the Outer Court, and thus also be on the path to the secrets, ultimately, of the Inner court. BLESSED BE!

ORDER OF RANK WITHIN THE OUTER COURT OF THE CRAFT

The spiritual head of each coven shall be the priestess. She shall be pleasing of face, spirit, and soul, bearing always in mind that she is the representative of the Goddess, and that in the working of ritual and magic the Lady sees through her eyes and speaks with her tongue. She must be gracious, fair, and merciful, yet with a fire and a confidence before which nothing can stand. Magic to her should be a way of life, and she should constantly be studying all things dealing with magic and the Craft. She may choose whomsoever she pleases as her priest, though he too should be skilled in magic.

The priest is responsible for the administration of the coven, and for all the mundane but necessary matters of organization required for the group. He takes his orders from the priestess, and accomplishes anything she deems necessary, from a small task to the greatest quest. He must be fair, impartial, strong in will and body, with a wide knowledge of magic and of the world. He is the representative of the God, and while in the working of ritual and magic the Horned One sees through his eyes and speaks with his tongue. Magic and science should be a way of life with him, and he should study all things related to the Craft. Power and confidence are his hallmarks.

If the numbers of a coven grow to exceed thirteen, or if the distance to the coven's meeting place is too long for convenience, or if there be some difference of opinion to warrant it, any coven may divide to form another coven. The priestess of the new coven shall be chosen by the members thereof. If she does not already have the "Book" and "Grimoire of the Shadows" it shall be the responsibility of the priestess of the mother coven to see that she receives a copy of each. The priestess of the mother coven will see that the new group has properly consecrated magical tools; her advice, magical help, and other good offices will always be available to them. The new coven, in return, will pledge fealty to her.

When a priestess thus has three to five daughter covens pledging fealty to her she may legally claim the title of Witch Baroness. Her right to this title may at any time be subject to review by a High Priestess of the Inner Court, but once thus verified it is her title for life, unless withdrawn by a Council of Elders.

When the mother coven continues to expand and produce new covens, and when those covens in turn do grow and divide as above, the priestess who has three baronesses or a total of thirteen covens

or any proportionate mixture thereof swearing fealty to her shall legally claim the title of Witch Countess. Her right to this title shall at any time be subject to review by a Queen of the Inner Court, but once thus verified it is her title for life, unless withdrawn by a Council of Elders and Five Baronesses.

There shall be no queens within the Outer Court. Each Baroness and Countess shall, however, swear fealty to the Inner Court Queen, this being the Lady Rowen and her successors. Her advice, leadership, magical help, and other good offices will always be available to them.

The priest who works with a Baroness or Countess may claim the title of Baron or Count, but only for so long as he is actively engaged in ceremonial and magical work in the coven. When he leaves his office he must relinquish his title. In the unusual case of exemplary, rare, and heroic service to the cause of Witchcraft a Countess or Queen may grant for life the title of Baron or Count. Only a Countess or Queen, with a Council of Elders, could revoke such a title.

These titles cannot be carried into the Inner Court of Witchcraft when one is initiated therein; however, they remain valid in the Outer Court. Outer Court titles and offices within outer-court covens may be retained, however, if the initiated individual desires to continue. Of course such an initiate must keep quite separate the rituals, magic, and secrets of the Inner and Outer Courts, respectively.

THE FESTIVALS OF WITCHCRAFT

The Rites of the festivals are contained in the Book of Shadows.
The festivals shall be held as close as possible to the times shown:

The Great Festivals, or Sabbats

Hallowe'en	(Samhain)	October 31
February Eve	(Candlemas)	February 2
May Eve	(Beltane)	May 1
August Eve	(Lammas)	August 1

The Lesser Festivals or Sabbats

The Rite for Spring	First day of spring.
Midsummer's Day	First day of summer.
The Rite for Fall	First day of fall.
Yule	First day of winter, or December 24-5

Esbats

At each full moon.

MUSIC FOR RITUAL DANCES

A very wide variety of music may be adapted for use in Craft dancing, the only requirement being that it feel proper and appropriate to the coven members. In the past traditional music has been used to good effect, but more modern types of music may be utilized.

The following are frequently used, but many others could be chosen: "Rite of Spring", portions of "The Planets", much of "Carmina Burana", final movements of "Symphonie Fantastique", Ravel's "Bolero", de Fallia's "Ritual Dance of Fire", etc. Also, folk melodies can be very useful.

Much of this music is long in duration, though some pieces of particular value are fairly short. Thus it is useful, for any given ceremony, to place on tape half an hour or more of the same music, so that the concentration of those in the circle may remain unbroken as long as necessary.

It is preferable, of course, to have one or more Craft members at the outside of the circle actually playing musical instruments, for the making of music is a form of magic in itself.

Communication with the Witch Queen

The priestess and priest of each coven shall have on record the address of the Lady, Queen Rowen or her successor and shall send a report to her at least once every six months, giving names, the numbers in the coven, a short assessment of each Witch (to be used later when each is considered for initiation into the Inner Court), outstanding problems, and suggestions for improvement of the Outer Court. If newly composed but apparently valid rituals have been performed a copy will be attached for consideration and possible distribution to other covens.

Communication with the Queen is encouraged when pressing problems are at hand or when advice is necessary. Visits are recommended.

If a priestess owes fealty to a Baroness and possibly a Countess they also will be sent copies of the report.

Forms of Address

It is preferred that the priestess of the coven be referred to as "Lady _____", especially if her Craft name is used. This title signifies implicitly her connection with the Goddess.

No special form of address is used for the priest.

Forest Magic

When Rites are regularly performed in a wooded place, especially one which is remote, it will "come alive" in both obvious and subtle ways. Growing things will prosper, and wild animals will find the area pleasing and appear in greater numbers. Witches and even those who are even slightly sensitive psychically will soon observe that there is a definite "charge" or aura about the vicinity, and often wood-sprites and other elementals will be seen...first at night and later even by day. This is the type of "enchanted woodland" mentioned in many ancient legends.

The Craft as a Religion of Life

From the most ancient times Witchcraft was a religion of birth, fertility, and rebirth. In those days much of our time with the Gods was spent in assuring that the crops would grow high, the beasts of the field would prosper, and that strong, wise children would be born to those of the coven. Though they may come again those times are past... for the world has changed.

But the mystery and the joy and the magic of our Craft shall ever be with us: though there is no great need for fertility there is now especially a very deep need to truly live! The truth of Witchcraft remains always the same...in the old days a material fruitfulness was needed for life, but now the craving is for fruitfulness within the soul itself.

So while it is said that the ancient Craft was a fertility religion and the modern Craft a vitality religion, the truth is that it is both... yet ever unchanged.

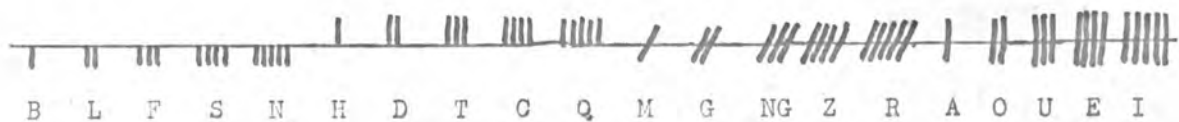
The Tree Alphabet

Every Witch will encounter times when an inscription will be needed for a spell or on a magical implement. There may be times when some quiet or secret way of communication will be required which should go unnoticed by those not initiated.

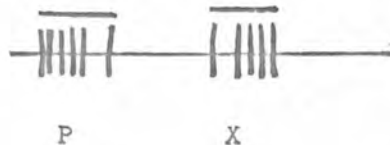
There are a number of useful cipher alphabets which can be used, such as runes, hieroglyphics, the "angelic" script, Sanscrit script, and others. Any of these may be studied and used according to the Witch's own desire.

In the Craft, however, ancient tradition has always recommended use of the Ogham, or Tree Alphabet. There are great truths which have been hid for ages in the meanings behind the various letters and their ordering; for some hint of this the Witch should search in books which the Priestess shall know. Used merely as a cipher alphabet the Ogham has many traditional uses.

The Tree Alphabet is as shown below:



and the letters added later:



This ancient Celtic alphabet lacks the letters J, K, V, and Y. In their place one should use I, C, U, and I, respectively.

Obviously it would not be practical to write long messages using this alphabet in place of the usual Roman letters, but to place one's Craft name on a talisman, to scribe an inscription on a Pentacle, or to leave a few words (possibly disguised as a decoration on a card) for oneself or a friend this cipher alphabet is ideal. Every Witch should read to discover the deeper meanings of the Tree Alphabet.

Concerning Silence and Discretion

Although the Craft is a religion of joy, mystery, and beauty, in this time we are still few, and there are many to whom, in their ignorance, we cannot truly speak. Though a Witch may have the wisdom of millenia there is often a vast gulf to cross even in speaking to those of one's own family...and far greater yet is the difficulty of touching the mind and heart of an acquaintance or a stranger. One of the Craft, no matter how deeply she or he may feel, should press esoteric matters on one who will not receive them, for in doing so you chance to not only fail to convince, but do yourself lose psychically and magically by their ignorant unbelief.

Wait instead for them to be prepared within themselves...to feel the Lady's call, and to ask knowledge of you. Time is always on the side of the Witch, and small bits of wisdom from time to time are far more valuable than a long and involved speech at one sitting.

Be always on guard for imposters, for there are many who, for their own advantage, will claim to be Witches. To avoid deception take no one at their first word...show them hospitality and friendly conversation, but test them in many subtle ways concerning their knowledge, their attitudes, their ways of thinking. Do not take them into your confidence until you are sure that they are true and worthy servants of the Lady.

In the present age we have strength in secrecy, and wisdom grows strong in silence.

Study of the Magical Combative Arts

All should be encouraged to take some training in Karate, Judo, Aikido, Dai Chi, Kung Fu, or other such martial arts which have a strong (if subtle) magical philosophy behind them. In addition to keeping the body strong and healthy (which is necessary for magical training and practice), as well as pleasing to the sight, these activities also quickly build the self-confidence which is so necessary in magic, and provide intensive basic training in bringing forth the power of the elements.

Semi-magical combative sports of this sort were common in Europe as late as the early Iron Age, but were lost during the Barbarian invasions and the reign of the Christians.

SEASONAL AND MAGICAL RITES

In most cases magic shall not normally be performed at the Sabbats, as these festivals are primarily devotional in nature and have lengthy Rites. Ceremonies dedicated to working magic may be held during the Esbat of each full moon or more frequently if so needed.

USEFUL HERBS

Every Witch should learn as much as possible about the household, healing, and medicinal properties of herbs, and use them often. Source-books such as the "Herbalist" and "Culpeper's Herbal" are recommended for study and use. The following are a few useful herbs which can be obtained at any herbal supply house or frequently near one's own home, and are good for starting your study.

- Catnip: A mild stimulant much like Chinese tea - serve same way.
- Calendula: A teaspoon freshly boiled in a cup of water is a good antiseptic and healing balm.
- Camomile flowers: A mild sedative - serve as a tea. Brewed quite strong camomile is traditionally a "psychic condensing fluid" used for treating wends, magic mirrors, etc.
- Damiana leaves: Aphrodesiac. Serve as a tea.
- Eyebright: Filtered decoction of medium strength is an excellent eyewash. Used with camomile it can be used for psychic sensitizing of the eyes.
- Garlic & parsley: Mild stimulants - serve with other foods.
- Horehound herb: Stimulant. Can be served as a tea; as a tonic it should be taken cold and three times the strength of the tea. For sore throat gargle with double-strength tonic, take mixed with honey, or boil with sugar to make "cough drops".
- Mugwort: Psychic sensitizer. Serve as a tea before scrying or Rites.
- Nutmeg: For very loose bowels, take one-half teaspoon stirred into a cup of hot water, and steeped.
- Peppermint leaves: Stimulant - serve as a tea or use to flavor other foods.
- Plantain leaves: Antiseptic, stops bleeding very readily. Crush fresh young leaves and blot onto cuts.

Consecration of Tools

Instruments for use within the Great or Small Circles, as well as amulets, athames, etc., shall be consecrated by performing the Simple Rite of Magic with consecration before the Goddess as the goal. The length of time of the loading...for a year, three years, thirteen years, a lifetime, or longer...must be set before the Rite. Tools to be consecrated are athames, wands, swords, cups, pentacles, incense braziers, Goddess images, God images, bracelets, necklaces, etc.

Athame

Each Witch shall have an athame, or sacred black-handled knife. This is the basic, traditional, and most powerful of tools. It should be consecrated at the time a Witch is initiated and should be used by no other person. The athame should never be used for cutting and should never draw blood. The athame is a strong protection at any time and gains strength as it is used...no force of Darkness can stand before it. The athame is double-edged; in the Outer Court a Witch shall inscribe on the handle only a pentacle and her Craft name...the latter in one of the magical scripts.

Sword

The sword has the powers of the athame but is normally used in rituals only. In the Outer Court any double-bladed sword may be consecrated and used; preferably it should be old. A simple exorcism or psychic cleansing should be performed before consecration, and a pentacle inscribed on the pommel and each side of the blade near the hilt. Traditionally the sword governs the air element.

Wand

The wand should be 12 to 18 inches long and as much as an inch thick. It should be cut from a living willow tree, and soaked or left with leaves and allowed to live for three days in Simple Condenser (strong camomile tea), then skinned, dried, and polished black. If desired it may be tipped with silver. According to tradition it governs the fire-element.

Cup

Any large and preferably silver cup or goblet may be consecrated. According to tradition it governs the water-element.

Pentacle

The pentacle should be seven or nine inches in diameter, circular, and made either of metal or wood. One side should be painted flat white and the other painted dull black. According to tradition the pentacle governs the earth-element.

Goddess and God Images

The Goddess and God images are to be symbolic of the two Deities of Witchcraft. The Goddess shall always be represented as a beautiful woman, skyclad. The God is to be represented as a powerfully built, horned man; he also is skyclad. According to very ancient tradition the Horned God can also be represented by a bull's head or a set of bull's horns, either full-size or in miniature.

Incense Brazier

The incense brazier should be metal, of rugged construction, and provided with a handle or chain for use when hot. A lid is useful for keeping sparks confined. It is best to use glowing charcoal blocks in the brazier, and to sprinkle in powdered incense one or two teaspoons-full at a time.

Aspergillis

Whenever the Rites specify that either water or wine is to be ritually sprinkled the aspergillis is to be used. A useful aspergillis may be made by cutting a circle, ball, or star about one inch across from a piece of sponge and tacking it to the end of a wooden handle five inches long and about one-half inch in diameter. The handle may be carved as desired, sanded, and painted black. Alternately, an aspergillis may be made of sprigs of mint, marjory and rosemary, bound together with a red silken thread.

Salt and Water Containers

The salt and water may be put into small open containers of unique design, whether metal or ceramic.

Care of Magical Implements

All items used ritually should be used for no mundane purposes. They should instead be cleaned after use and wrapped in silk or silk-like material and stored away until the next Rite. Sword, cup, wand, and pentacle may be displayed if so desired, but in such a location that they cannot be casually touched. One's own athame is a very personal implement and should be handled only by oneself, so that the magical charge on it will not be weakened.

PLANETARY CORRELATIONS

<u>Planet</u>	<u>Metal</u>	<u>Tree</u>	<u>Incense</u>	<u>Music</u>	<u>Nerve Center</u>	<u>Tarot Card</u>
Saturn	lead	alder F III	myrrh	"Saturn"	sacral plexus	The Universe
Jupiter	tin	oak D II	cedar	"Jupiter"	solar plexus	Wheel of Fortune
Mars	iron	holly T III	ammonia	"Mars"	prostatic ganglion	The Tower
Sun	gold	birch B T	frankincense	"Hymn to the Sun"	cardiac plexus	The Sun
Venus	copper or brass	apple Q IIII	rose	"Venus"	pharyngeal plexus	Empress
Mercury	quicksilver	hazel C IIII or ash N IIII	storax	"Mercury"	pineal gland	Magician
Moon	silver	willow S IIII	jasimine	"Moonlight Sonata"	pituitary body	High Priestess
Earth			dittany			

"Hymn to the Sun" is by Handel, "Moonlight Sonata" by Beethoven; the rest are from "The Planets" suite by Holst.

ASTROLOGICAL COLORS, TAROT

<u>Sign</u>	<u>Color</u>	<u>Tarot Card</u>
Ares	red	Emperor
Taurus	red-orange	Microphant
Gemini	orange	The Lovers
Cancer	yellow-orange	Chariot
Leo	yellow	Strength
Virgo	yellow-green	Hermit
Libra	green	Justice
Scorpio	blue-green	Death
Sagittarius	blue	Temperance
Capricorn	blue-violet	The Devil
Aquarius	violet	The Star
Pisces	red-violet	The Moon

The Tarot suit of Wands is assigned to the fire-element, Cups to the water-element, Swords to the air-element, and Pentacles to the earth.

The Great and Small Circles

The Great Circle is the gathering-place of Witches to celebrate the festivals and to work magic as a coven. The Rites are as listed in the various Books of Shadows and usually do not vary much. The Great Circle is by tradition nine feet across, although for certain rites it is prescribed to be fifteen feet across.

A man and woman, or two or three who do not include a Priestess among their number, may set up a Small Circle for practice of magic. The Small Circles and the magic performed therein may vary very greatly, depending on the desires and goals of the individual Witch. If two Witches desire to "travel between the worlds" to meditate or to contact spirits or elemental beings, or to weave a spell, a Small Circle may be cast with such ceremony as seems appropriate. Some of the magical training in the "Grimoire of the Shadows" may require the use of a Small Circle.

Magic and Ceremonies Outdoors

Witchcraft is by its very nature a religion of the open air, of forests and mountains, of clear, starry skies and firelight. The magic of the Craft will always work better in places such as these. But in the present world these things are seldom attainable for the performance of our Rites, and we must usually be content to work magic and commune with the Old Ones in a curtained room or within the cellar of a house.

Still, each coven should try, whenever possible, to have Rites in some wild and remote area; possibly this would be only once a year, but it would be rewarding.

Small Circles, being often far less formal, may frequently be held by two or more individuals in a grove of trees, along a beach, or any place where there is some privacy.

The work of training in the "Grimoire of the Shadows" is often a very individual sort of magic, and very often can be done while walking across fields or through wooded areas. It is strongly recommended that as much of this training as possible be accomplished in the open air for stronger magic and faster development.

Conducting the Rites

The best and most powerful method of conducting the rituals of the Craft is for the Priestess and Priest to have thoroughly memorized each ceremony and ~~all its~~ words. The words and thoughts in each Rite are of great strength ~~when they are~~ intoned with all appropriate force, power, and dignity. Voice quality and bearing of the Priestess and Priest are strongly magical.

Even if some of the lines must be read, it should always be remembered that the Priestess is to identify herself entirely with the Goddess, and the Priest to become one with the God.

Training

The Priestess shall be responsible for the training of all coven members, to see that they receive proper guidance in their practice of the magical arts, and that new approaches such as divination, herbs, and the like are pointed out to them. A personal interest should be taken in each of the coven. (She may delegate most or all of this work to the Priest.)

Control Within the Circle

During the Rites the Priestess shall be the supreme authority at all times, since ~~She is the direct representative of the Goddess. If any do~~ break the circle even briefly, use the wrong (mundane) name of a Witch, or any similar transgression, the priestess shall prescribe an appropriate punishment...though usually with a humorous overtone.

Pairing of Men and Women

If it is at all possible, each Witch shall work in the Rites with one of the opposite sex, for magic worked by a man and a woman is the most powerful type possible. The male-female relationship is one of immense depth, complexity, and subtleness and should be studied carefully by all. The Great Circle must always have at least one man if the rest be women, or at least one woman if the rest be men. The Small Circles may be conducted by women alone or by men alone.

The Sign of the Pentacle

As a sign of salutation to the Great Ones during the Rites, or as a personal sign of devotion to the Goddess (or God) when one is alone, it is proper to make the Sign of the Pentacle. The fingers of fire and wisdom of the right hand shall be touched lightly to the center of the forehead, right breast, left shoulder, right shoulder, left breast, and forehead in turn. You may draw a pentacle in the air before you as a sign of blessing.

A related and extremely ancient tradition of the Craft is to kiss the right hand at the moon when first you see it at night. This is, of course, a salute and a devotion to the Lady.

Magic Circles

The Triple Circle is the most important device used in the practice of magic. According to tradition, when a circle is cast those within will "travel between the worlds". The circle does to a Witch seem to be at the very edge of several dimensions at once during a Rite; odd and unusual things will happen within and about the ritual circle during a ceremony. Indeed; psychically sensitive persons will often sense almost continuous "happenings" in the area.

Those who are in a circle are at a "zero point" of time, of space, and of events...hence the tradition of three circles.

The circle is to be used not only for magic but as a safeguard for the mind, to keep magical and psychic phenomena...and the mind itself...firmly under control. Thus when a triple circle is used the images of the subconscious and of the psychic will manifest themselves only within and about the circle, and will not intrude on a Witch's everyday life on their own accord.

When a Witch performs even her daily psychic exercises she should draw a triple circle about her...if only in her imagination. This not only protects the mind but serves to put one apart from the world. In evocation of elementals, whether natural or created, the magical circle should always be employed even if such an evocation is "merely" done as an exercise of the imagination.

The Magic Triangle

The triangle is only rarely used by Witches, being more a device of ceremonial magic; still, it is at times used for visualization and materialization exercises.

The Magic Triangle shall be used at times when a Witch desires the manifestation of an elemental or artificial being within certain bounds, but not necessarily in the same circle as the Witch herself. The triangle should be about five feet on a side, although it can be larger if desired, and should have one angle pointing directly at the Witch's ritual circle a few feet away.

The triangle may be sketched, painted, or merely consecrated in the imagination. Materialization will be aided in a Rite if a candle is placed at each vertex of the triangle and a magic mirror is set within, facing towards the Triple Circle.

It must be said again that the triangle is seldom used by Witches.

Charging of the Magical Tools

The magical tools, particularly the athame, sword, and wand can be used to store up and to project (at the Witch's command) power that can be very great. In the Great Circle they are used for holding of power and some very subtle applications. In the Small Circle of one or two Witches they may be charged, by imagination and words, with any of the following: the Witch's willpower, specially derived qualities to accomplish her goals, "animal magnetism", the elements (earth, air, fire, water, or akasha), or an intense white universal light. These are directed and projected at the Witch's mental command.

This charging and direction can be performed as shown in Outer Court rituals or individually...though individual use usually requires training according to the "Grimoire of the Shadows".

Incense

The use of incense makes the vicinity of the Circle a place even more congenial to the Great Ones, and aids the power of the rituals in transporting the Circle and those in it to be "between the worlds". Sandalwood is frequently used in Witch rites, although this is by no means a fixed item. Powdered incense is the most useful form; it is sprinkled on glowing charcoal blocks. In ritual magic a different category of incense is used when dealing with each of the planetary influences, but such detail is unnecessary in the Craft.

On Developing Additional Knowledge

The Priestess and Priest shall encourage all coven members and friends of the Craft to expand their knowledge and capabilities and interests into fields related and useful to the Craft. Every Witch should know at least one form of divination: tarot, crystal, magic mirror, palmistry, runestones, etc. Herbs should be studied and used as medicines as well as food supplements. Books on folk medicine and folk remedies should be studied for useful applications. Astrology should be studied. Some will be interested in history as it pertains to the Craft, and others to literature, legends, and folklore: sources to begin these studies are shown in the "Grimoire of the Shadows". Some may be interested in learning a little of ancient languages such as Celtic, Anglo-Saxon, or Norse. Ritual (ceremonial) and folk magic, ancient alphabets, etc. are all to be encouraged. These can aid greatly to a coven and excellent books on all of the above are usually available.

Adding to the Books

The 'Book of Shadows' and the "Grimoire of the Shadows" are living books to which suitable Rites, spells, and exercises should be added as they are deemed worthy and useful. Each coven will have its own needs and interests, and the Books should be augmented to completely fill the needs of the Witches. The Priestess and Priest shall be responsible for approval and addition of suitable training exercises, historical-type ritual, etc.

Substitutions in Magical Equipment

The "Outer Court Book of Shadows" makes many specifications concerning altar design, design and treating of wand, pentacle, sword, amulets, lamps, robes, etc. Not all Witches, it is realized, will have the necessary skills or resources to prepare everything as specified...thus many substitutions may be made: any low table could be used instead of a black-and-white altar, if calendula herb is not available the wand and the magical condensing powder may be made without it, if no sword is in the Witches' possession an athame may be used in the Rites, and so on.

In the Craft there is one overall rule which applies as law, in ritual, and in equipage...it is not the form which is important, that which ultimately counts the most is the intent behind it.

AMULETS AND CHARMS

An amulet or talisman is an object which has been especially consecrated to be either a storing-place of power or a nexus-point through which natural powers are drawn to accomplish some goal.

There are many ways whereby a Witch can have protection or aid. The athame is a powerful tool, and if carried, always exerts a good influence about the owner...either for safety or for overcoming personal obstacles.

The Rite of Knots may be performed for any purpose desired, and the knotted cord either carried or worked into some part of one's clothing.

To cure a cold or other minor illness a Witch may "buy" it from the subject for some very small sum of money and immediately knot a string to "tie in the sickness". The string should then be hung on a bush or buried in some remote place where weather, earth, and the elements will eventually moulder it away.

It is frequently most useful to create talismans which can be carried or worn. These can be made of any natural material, and should always be fashioned-by hand. Oval or circular amulets are best in shape. Hardwood, copper, brass, or silver are materials of particular value in absorbing and holding the spells chanted over them. (If silver from a coin is used, an exorcism should first be performed...for money frequently has gained the wrong sort of psychic loading.) Silver is of all metals the best to use for magical purposes.

It is very important when making a charm or talisman to always bear in mind the purpose for which it will be used. If your emotions concerning the matter are strong, then so much the better.

Although traditional designs are usually utilized, the Witch may desire to use some individual form of "compressed consciousness". To do this, the entire intent of the amulet to be fashioned, and all the goals associated with it, should be fully written out. The Witch should then rewrite it to half its length, condensed and yet sacrificing little or no meaning. This being done, the written intent should be again rewritten and further condensed to yet half of this length. The process should be repeated again and again until only one single word, or perhaps only a symbol, will remain; yet to the Witch this one cipher will tell the entire story and all its meanings. This final word or symbol should then be carefully scribed on a disc of silver or copper and consecrated in one of the basic or elaborate Rites of the Craft.

Any writing on a charm or talisman should always be in one of the magical alphabets. The "Tree Alphabet" is one of particular value.

In making talismans for oneself or for others it is important to search out for certain just what the true needs are which must be fulfilled: does one want money, or is it really a need for security? Is a new job needed, or does a person need to adjust to his present work? Is a talisman for love desired, or sexual attraction? If the Witch can get near the true meanings, or the intent behind the meanings, results will come much more rapidly.

Very ancient designs from Goddess-worshipping civilizations seem always to have a particular strength when used for talismans. Designs from ancient Crete are very useful, as are those from Celtic Gaul, prehistoric Northern Europe, and bronze-age Briton and Irish and Welsh motifs. Patterns and pictures from Egypt, Mesopotamia, and Greece should be chosen with care, for in these civilizations there was after a while some tampering with the Old Religion and substituting of a god or gods for the Goddess.

The following are some of the designs and uses to which they have been put since long before the dawn of our present history:

An equal-armed cross within a disc is to be used for matters requiring forces from all the elements, or for a spiritual sun-power drawn through the Horned God.

Spirals are used for spells dealing with life-forces.

Linked spirals are used for matters which are karmic in origin, or which at least recur from life to life.

A stylized willow or vine motif, possibly bound about by a circle, is to be used when natural forces or serenity of mind is involved.

In working with the Lady, pentacles, crescents, water, and the triple-circle are useful. Groupings of three or five have special significance.

Talismans and amulets can be charged for varying lengths of time, depending on the desired use. For simplicity and effectiveness, short-term amulets, as for safety or to obtain some goal, may be fashioned such that they are to be renewed and reconsecrated by the individual twice a month. This would involve cleaning, censuring (if possible), a lustral dipping, and a brief prayer to the Lady. The Priestess or Priest should set up proper methods and carefully inform the ones receiving charms and amulets of the proper care and recharging that will be necessary.

For complex tasks the creation of elemental beings is recommended.

WYVERN COVENS

In troubled times it may be that the members of the Craft, and their friends, may be put in peril by flood, by fire, by storm, by riots, by those to whom life means little...who strike by darkness. In times when such danger threatens, one or several covens may work together to form a Wyvern Coven.

The young, and especially those who are just coming of age, are especially strong at magic...with a natural talent that frequently surpasses that which usually comes after years of training. Young Witches between the ages of twelve and twenty can thus be formed into a Wyvern, or dragon, coven to meet emergencies with a vastly powerful magic.

When a common danger threatens, the elders, priests, and priestesses shall determine by vote to establish a Wyvern Coven. Such a coven would consist of no more than twelve young Witches...half male and half female...who would work as a team and in pairs. The most beautiful and most magnetic young woman would be chosen to be priestess and the most comely, intelligent, and dynamic young man chosen as priest. All would be intensely trained in magic by their seniors, with the priest and priestess receiving the strongest and most comprehensive training of all. If any in the group showed notable talent, beyond the others, then these especially talented Witches would accede to the priest- or priestesship by the end of the training.

When as much tutoring, reading, and training as time permits has been accomplished and its members deemed ready by the Spokesman of the Elders, the Wyvern Coven shall be provided with its magical tools and charged formally with its task. No further advice or direction or training will be given any member of the Wyvern Coven unless requested by the Wyvern priest or priestess. If magical or physical aid or backup are requested, the mother covens will grant it immediately.

When the tasks of the Wyvern Coven have at last been completed, the young members may elect to keep their coven together. This is their prerogative.

ACCEPTING NEW MEMBERS INTO THE CRAFT

It is a basic precept of the Craft that we never go out and solicit members. On the contrary, a Witch always waits for the seekers to come; those who feel the call will find their own way. Some will be referred to you and will visit in person, others will be brought by friends who know of you, and others yet will write; pay personal attention to all, answer their questions as far as your oaths will permit (or less, as you see fit).

Be genial and relaxed, if speaking to them in person, but question and test them in many subtle ways under the guise of casual conversation and philosophical discussions. Search out not only what they know, but especially what their feelings and attitudes are: what is the reason that this person is interested in Witchcraft? Those who come looking for an easy way to money are especially to be avoided.

AS THE OUTSIDE WORLD SEES YOU

Those who become interested in occultism in general and Witchcraft in particular usually wonder at first just what they should say about it to their friends, relatives, and neighbors.

The best rule is silence.

The world today is still ignorant of things psychic, and has no understanding of the Craft. Rather than fight the cynicism of unbelief let your powers grow in quiet, for they will thus become all the stronger.

Of course, one who lives in the spiritual company of the Lady will change as a person, and in time this will be noticed more and more by those nearby. So you should plan some standard approaches in conversation, either profound or witty, for the time when you must make some answer, and either fend off a question or (if you feel that the questioner may have a serious interest) to very carefully lead him on to explore his attitudes further.

The following may suggest some good conversational approaches and "outs":

"ESP? Yes...Dr. Rhine at Duke University has made a rather interesting case for it...statistically, at any rate. Have you read any of his works?"

"Those pictures and statuettes? I'm interested in anthropology, and these are said to be related to some ancient religion..."

"Witchcraft? I did some reading in that at one time. The few good books on the subject by Gardner, Murray, and such. Anthropologists now think it was really a religion, and not really a bad one at all..."

"I know a bit about occultism. I had a spell a few years back when I was quite interested in that sort of thing. Did a lot of reading..."

"A crystal ball may be fine, but I usually prefer a shot glass full of whiskey. You can look deep inside it, and when you're finished looking..."

On Dealing With the Bad Seed

Any who profanes the traditions and writings of the Craft must know that full retribution is inevitable. The Priestess and Priest of each coven are responsible for all those whom they initiate, and if one goes wrong it is they who must render him harmless, although those of other covens may give of their aid. Damage to the Craft, or turning to the Left-Hand Path, are wrong.

If one joins the craft to later place Craft secrets before the uninitiated, or publically to offer Witch services or initiations for money, then by magical means this must be stopped, and by magical means the guilty one must do penance.

Physical means will not be used, and the extreme penalty of death is never to be used.

In this case the justice is to be done by a well-trained volunteer who shall be ordained by the officers of the coven with the title of Red Priest. The one who would be Red Priest must fully realize that his work is harsh and grim, and that, because he will be doing his duty magically, the result may be hard on him as well.

When the water stinks
I must break the dam.
In love I break it...

MAGICAL AIDS, AND WEAR WITHIN THE CIRCLE

Every female Witch shall wear a beaded necklace when within the ritual circle or when involved in magical work. This necklace symbolizes the many lives through which we pass to achieve perfection.

Other jewelry may be worn by both men and women and is, in fact, recommended, since rings, earrings, pendants, bracelets, etc. will absorb considerable power during magical operations and soon will be magical tools which can serve well in a Witch's everyday life.

The Magical Garment

The Inner Court of Witchcraft normally performs its rites with the initiates being "sky-clad". In the Outer Court there is a lesser amount of magical experience, and to maintain proper control the members must therefore wear robes. Only in the rare cases when High Magic is needed will the priestess authorize sky-clad ritual.

Long robes of suitable design shall be worn by all Witches. The robes may have hoods and long sleeves, but this is by no means mandatory. Silk or a silk-like material is recommended but not required. The color may be as chosen by the individual Witch. The individual must, however, have done some sewing, some repair, or made some personal addition to his or her robe: it must reflect the individual. Each Witch must also wash and iron his or her own robe...the mark of the person must be everywhere upon it.

Except in the coldest weather neither shoes nor underclothes will be worn.

If one wishes to choose colors which are in consonance with astrological principles, the following can be used in selecting robes:

Saturn	-	dark violet
Jupiter	-	blue
Mars	-	purple
Sun	-	yellow, gold, or orange
Venus	-	green
Mercury	-	opalescent
Moon	-	silver or white

The Magical Belt

The magical belt, cord, or girdle is put round the waist to hold the robe together and in place, and on occasions when a baldric is worn it also is held in place by having the belt or sash fastened over it. Yet its symbolism is deep, for the cord or girdle when fastened or tied about the waist forms a circle about the body, signifying that the Witch is the cosmos in miniature and masters the elements by living and working in consonance with nature.

If a cord is worn the loose ends when tied should hang down to the knees or below. The magical belt or girdle may be as wide as a cummerbund, or it may be a narrower belt of leather...but except for certain Rites it must be red. For red is the ancient color of life, and the sacred life-blood. It now symbolizes the blood of the millions of martyrs who died for the Craft during the Time of the Burnings.

The Circlet, Magus-Band, or Horned Helmet

When carrying out magical operations the badge of the Priestess and Priest shall be a circlet, headband, or helmet. This, like the belt, is a symbol of perfection of intellect and emotion, of power over things great and small...the crowning expression of magical power.

The headgear should only be put on the Witch's head when she or he is fully absorbed with the thought of being one with the Goddess or God. When the circlet, magus-band, or helmet is fitted to the head the atmosphere must immediately become that of a temple or ritual circle.

The headgear may, like the belt, be decorated with symbols showing the Witch's oneness with, and mastery of, the elements.

Bracelets and Rings, Anklets and Foot-Jewelry

It is well to wear jewelry within the circle, for such items will soon become psychically charged and useful as talismans for such purposes as the Witch does desire. The Priestess and Priest especially should wear bracelets of silver engraved with their respective Craft names and pentacle or crescent. Any lettering should of course be done in the Tree alphabet or one of the other magical scripts.

Rings of sentimental importance, preferably of silver and a mounted jewel, should be worn as a magical link with the Old Ones.

The wearing of foot-jewelry and anklets, of traditional or modern design, aids subtly in the performance of magical rituals. Men may wear leathern straps or athlete's style webbed bands, and women may choose whatever type or style they so desire.



epoxy glue
on joints

CIRCLET or MAGUS-BAND: Cloth, cord or a metal band (copper, bronze, or silver) may be worn. If stylized horns are desired they may be attached using epoxy cement or riveted. The headgear should be filed smooth and polished before being consecrated.

ROBING FOR THE RITES

Much can be gained by making a simple ritual of assuming Witch's robes before a Rite. Such a process increases one's sensitivity and capability for magic by placing the mind in a serene, dedicated aspect, and by opening up "psychic contacts" through invocation of the Great Ones. Thus when time does permit, each Witch should perform the following, or a personal ritual quite similar, before a Rite.

The first step prior to robing is to take the "lustral bath", or bath of purification. While one is in the bath the mind should always dwell on the thought and knowledge that the water is washing away all impurities of the heart, the mind, and the soul.

After the lustral bath, lay the robe and other items out carefully. Sit for a few moments and regard your ceremonial regalia...note that what you will be wearing has powerful symbolism behind it: the robes are a strong link with hundreds of generations of Witches, and with the most powerful magic mankind has handled. Try to link the deepest parts of your mind with this symbolism...realize that when you put on the robes you become larger and more powerful than life: a new and nearly superhuman personality is assumed...one better and nobler.

Stand and say:

As I do assume these robes
I shall change myself
To be finer, nobler, stronger,
To journey between the worlds
And to be with the Mighty Ones. ☆

If foot jewelry, anklets, or ankle straps are worn, fasten first at the left foot, knowing that you have started on a journey to high places "between the worlds", then at the right foot, knowing that you are now comitted to the Path. Say:

Firmly I have set my feet upon the Path
Of strange Mysteries and vast Powers,
Through realms wild and unknown.
I shall not falter,
And shall return far stronger and wiser. ☆

You should feel that now you are able to travel anywhere...to walk unerringly across the universe in search of truth. The jewels, the metal, the leather, the ornaments in a magical operation are nodes of psychic power...and in this way they open all ways to the Witch's feet. Yet always, as one's feet do feel the ground beneath at each step, so also does the Witch stay in contact with the world and with reality...the better to change it magically! (There is a very ancient tradition that the repository of one's magical power lies in the feet...and particularly in a heel. The methods of using this knowledge have been lost, however.)

Next comes the robe or gown, the "Garment of Light", symbolizing the power of the Goddess wrapped about Her servant. This robe places the Witch apart from the mundane outer world, and is the symbol of the more-than-mortal being the Witch becomes within the circle. When one can finally attain the reality behind this symbol, she or he will truly be among the Great Ones.

Just before donning the robe, close your eyes and breathe in deeply five times, imagining as you do so that you are drawing in pure, brilliant white light...and that it radiates outwards from within as though you were a miniature sun. As you put on the robe or gown, say:

As I do assume this garment
I do assume a strength and a nobility
Far beyond mortal bounds.
The light of the Ancient Ones does shine through me
I am a new being of magic and power.
I shall be known and recognized
Among the many strange and beautiful worlds beyond
As one in the service of the Goddess. ★

With the robe or gown about you it should seem that your aura is now intense and far-reaching. In all actions to follow the Goddess and the God will be working through you very strongly, yet you will gain power thereby.

The cord or girdle comes next; it should be tied in a square knot or reef knot, and tight enough that you can feel its grip. The scarlet cord has always been the symbol of Witchcraft, and of the Witch's unique magical potency. Red is the color of the blood of life, and bound about the waist and tied it becomes a living magical circle with the Witch within. It is the Cord of Control, and at the same time it is the umbilical cord which binds one to the Great Mother. As the cord is tied, say:

Thus about me is girded
The circle of strength and protection and support.
Bound herein I am one with the universe outside.
With this cord may I be safely guided
Through all far realms,
Through all strange magics,
By the Lady and by the God.

Afterwards should follow the necklace for a woman and the medal, talisman, or pectoral for a man. (If she so desires, a female Witch can wear a talisman, pendant, or other jewelry in addition to her necklace.) The beaded necklace symbolizes the many lives through which we pass, one after another, in this world. Worn by a woman it shows that all of our many lives are ultimately in the control of the Goddess-power, and to Her glory. The medallion, which should always be an amulet or symbolic of the Craft, indicates our goals, our ideals, or the Power which guides us.

When putting the necklace about her neck, the woman should say:

These are the many lives
Of all who do live.
As I do have power over these symbols
So also does the Goddess reign
Over the many lives of all.
And I am one with Her...
As sister, as Friend, as Self,
Sharing of Her empire. ☆

And the man should say:

This is what I am, within myself;
It is my principle, and what I shall be.
I do ask the gracious Lady
And my sturdy, horned comrade
That I may attain the reality
Behind the symbol...
The better to accomplish the vast tasks
Which await. ☆

If an additional ring is worn it should be one of sentimental value, or one used for magical purposes. (Several may be worn, if the individual desires.) For ritual purposes a ring signifies one's own spiritual "marriage"...woman to God, man to Goddess, and to the deep symbolism and power behind them. In assuming the ring, hold it before you and say, as you slowly put it on:

As this ring fits onto my hand
So also, in the Rite,
Am I wedded to the Blessed One.
To be led and guided
By the One from whom I draw strength. ☆

The Priestess and Priest shall wear as sign of their office, silver circlets, headbands, or possibly crowns or horned helmet, depending on their branch of the Craft. The pressure felt evenly about the head reminds one that the Ancient Intelligences do work through the mind of a Witch. As one puts on the headgear she or he opens the deepest part of the mind to the guidance of the Gods. Hold the headdress in place just above the head and say:

As I do place upon my head this crest of office,
I do open my mind to the wills
Of the Lady and the God.
May they see through my eyes,
Speak with my tongue,
And grant me as much of their wisdom
As my mind can know.

Lower onto the head and fit into place. Then ☆ .

When finally you have finished the robing, pause and look at yourself in a mirror: see yourself as you should be, and as you shall be as your evolution progresses. For whether you are wearing elaborate, floor-length robe or gown, or wearing the very minimal regalia of a dancing Rite, you have now become someone far stronger, far deeper, far wiser than an ordinary person. You have become, for the Rite, more than mortal.

It is best to view yourself in a full-length mirror (if possible) with the light of a single candle behind you. Say:

I have now stepped beyond myself
And become one far nobler, far greater...
Filled of magic and power
Fit to journey to all places
Between the worlds,
Fit to share in the Empire of the Goddess.
To be ever led and guided
By Her. ☆

* * * * *

After the Rite, if time does permit, it is well to disrobe in reverse order, making a quiet acknowledgement to the Powers as you do remove each item.

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To be ever led and guided
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* * * * *

After the Rite, if time does permit, it is well to disrobe in reverse order, making a quiet acknowledgement to the Powers as you do remove each item.

Preparation of a Magic Mirror

In the Outer Court of the Craft the magic mirror plays a very major role as a window to other worlds, a means for communicating with even the most exalted entities, a means for ordinary divination, a storage for psychic energy, etc. Such a mirror can be of any size or shape, although larger ones are easier to use. In all cases the mirror must be not silvered but black.

The ideal magical mirror should be concave, as the odd optical effects tend to heighten the user's sensitivity. The best mirror would be made from an old-fashioned oval picture frame and curved glass, treated as below. However, the curved glass from a wall-clock, the curved reflecting glass from the front of an old video set, or the slightly concave glass sold to be the rear window for certain types of automobile are satisfactory so long as some sort of wooden frame can be fitted to the finished mirror.

To begin, the glass and the wooden frame must be thoroughly cleaned. If the frame is scarred it should be sanded and repainted. The glass should be rinsed for three minutes (carefully) in running water which is cold or at least cool. While rinsing, fix firmly in your mind that the water is carrying away all base influences which have ever been near the glass... that psychically as well as physically the glass is perfectly clean. Set the glass on a clean, freshly washed white cloth, and let it dry in the air.

When dry the glass may be moved to sheets of clean paper for painting. Black paint from a freshly-opened can should be used. The back of the mirror (i.e., the convex side) should of course be the one painted. Use as many coats as necessary to completely blacken the mirror such that no light at all can come through it.

When the last coat has dried, the mirror may again be placed on the clean cloth for final consecration. Prepare some magical condensing fluid...a very strong camemile tea is appropriate...and place your hands over the fluid in an attitude of blessing, saying the following and picturing it in your mind:

Now I do breathe in the pure white light
Which pervades the universe.
And as I breathe out the light goes forth
From my hands into the potion before me,
Where it shall always remain,
Into this shall all Forces be drawn
In the Name of our gracious Goddess. ☆

With a clean new brush, paint the condensing fluid directly onto the painted surface or onto a clean new blotter to be fitted against the glass. Place your hands over it in an attitude of blessing, saying and meaning:

In the Name of the Lady
May only good and high influences
Come through this mirror. So be it. ☆

After drying, seal the back of the mirror permanently against dust. Begin using the mirror ritually as soon as possible.

THE CASTING OF THE GREAT CIRCLE

The circle shall be prepared as described previously. (NOTE: Anyone who moves about in the circle, for whatever reason, must move sunwards only.) When all are within the circle and all is in readiness the Priestess shall take up the sword (or athame) and, starting at the eastern point, walk sunwards three times about the circle to scribe a triple circle, saying:

Closed may this circle be
Under the protection of the Goddess.
Protect and guide us, O Gracious one,
For all who are within
Shall be between the worlds
Until it be broken.

The priestess then replaces the sword (or athame) upon the altar, takes up the censer and censes the lines she has scribed by walking once about the circle sunwards. She then replaces the censer upon the altar.

The priestess then picks up the magic mirror and unwraps it. Standing at the north she holds it before her so that all of the coven may see it. She bids all to point their first two fingers of the right hand at the mirror and to gaze within. She instructs:

Now do we breathe in, and out, deeply.
But it is not merely air that we take in
It is the white, clear light which pervades the universe.
We breathe in with our entire bodies, not just our lungs
And we breathe out pure light and life force into this mirror.
From whence its good powers will light up our circle
So that no evil may enter.

When the priestess judges that all have breathed five or more times to imbue the mirror with light she says

So be it.

...and hangs the mirror at the north of the circle. The priestess then takes up her athame and walks to the eastern point, where she faces outwards. All in the circle face with her. She points outwards with the athame and says:

Thou spirits of the air
We do bid thee come
To be about us in this circle
That we may know thee better
Blessed Be!

She salutes, and all within the circle salute and respond:

Blessed Be!

The above is repeated for Fire at the south, Water at the west, Earth at the north. Then she does a final quiet salute at east.

Next follows the consecration of salt and water by the priestess; she lays down her athame and points first and second fingers of her right hand at the salt. Where ★ is indicated she makes the sign of the Pentacle:

(Pointing the first and second fingers at the salt.)
I exorcise thee, creature of earth
By the gracious, lovely, and powerful Goddess ★
That thou mayest be purified of all evil influences
In Her name.

(Extending hand over salt.)
Creature of earth, adore thy Creatrix.
In the Name of our gracious Lady I consecrate thee ★
To the service of the Lady, and Her Craft.
So be it!

(Pointing the first and second fingers at the water.)
I exorcise thee, creature of water
By the gracious, lovely, and powerful Goddess ★
That thou mayest be purified of all evil influences
In Her name.

(Extending hand over water.)
Creature of water, adore thy Creatrix.
In the Name of our gracious Lady I consecrate thee ★
To the service of the Lady, and Her Craft.
So be it!

(Casting some of the salt into the water.)
We pray Thee, O our Goddess of things wild and free
That Thou mayest stretch forth the right hand of Thy power
Upon these creatures of the elements and hallow them
In Thy holy Name.
Grant that this salt may make for health of body
And this water for health of soul,
And that there may be banished from the place
where they are used
Every power of adversity and every illusion and
artifice of evil
In Thy holy Name....So be it! (x) ★

The mixture of salt and water is now highly charged. If so desired, that which is not used may be kept for healing, exorcism, to be added to the cleansing bath prior to performing High Magic, etc.

The priestess then takes water and sprinkles each man, calling him by name, and stating that he is consecrated before the Goddess. As she does so he will make the sign of the Pentacle.

The priest then takes water and sprinkles each woman, calling her by name, and stating that she is consecrated before the God. As he does so she will make the sign of the Pentacle.

(All ritual sprinkling should be done with the aspergillis.)

The circle is now cast.

THE CONJURATION OF MEAL, OR CAKES

(To be used in consecrating the cakes which are ritually eaten within the Great Circle.). The cakes should be shaped as crescents or pentacles.

The Priestess cups both hands over the cakes as they lie on the Pentacle held by the Priest. She says:

I conjure thee, O Meal!
Who art indeed our body, since without thee
We could not live, thou who - at first as seed -
Before becoming flower went in the earth
Where all deep secrets hide, and then when flour ground
Didst dance like dust in the wind, and yet meanwhile
Didst bear with thee in flitting, secrets strange!

I conjure thee, O meal!
That as we take part of thee
We take part of the wisdom of the Goddess,
We learn more of the fields and the forest,
We see the ancient Way
And know the ancient lore.

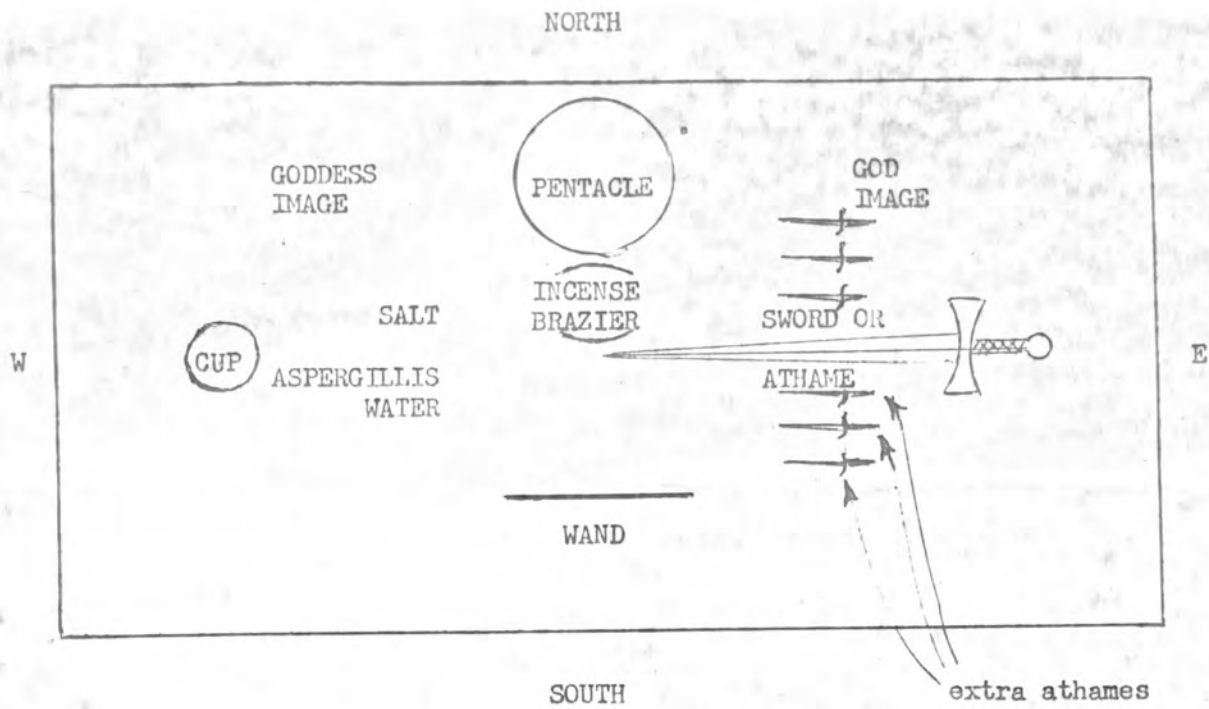
THE CONJURATION OF WINE

(To be used in consecrating the wine which is ritually quaffed within the Great Circle.). The cup is poured full of wine.

The Priest holds the cup so that it is over the wine bottle, so that all the wine may be consecrated. The Priestess cups both hands over the cup and says:

I conjure thee, O wine!
Thou who didst grow from nothing
By light of sun and light of moon
The swelling, ripened grape
The blood of the earth pressed soon.

I conjure thee, O wine!
That as we drink of thee
We drink of the power of the Goddess
Of fire, and lightning, and rain,
Of things that are wild and free!



ALTAR ARRANGEMENT

LEAVING THE CIRCLE

If for some reason it is necessary that someone leave the circle a man and a woman will place their athame blades together and insert them together into and across the triple circle. The blades will then be spread apart so that he who desires may leave, and when he is passed the blades be drawn back together again. They will be left crossed and lying across the triple circle until he returns, when the circle will again be opened thus, then closed and the blades withdrawn from the circle.

In no other way may the circle be broken without danger.

DISSOLVING THE CIRCLE

When the work for the night has been completed the Priestess will take up her athame and walk to the eastern point of the circle, where she faces outwards. All in the circle face with her. She points outwards with the athame and says:

Oh spirits of the air
We do thank thee for being near,
And bid you a cordial farewell.

Blessed Be!

She salutes, and all within the circle salute and respond:

Blessed Be!

The above is repeated for Fire at the south, Water at the west, Earth at the north. She does a final quiet salute at east.

She lays down her athame, walks sunwards to the mirror and takes it down, holding it before her so that all of the coven may see it.

Witches all, our night is ended.
The spirits are departing to their strange lands...
The powers about the circle are being drawn
Into the mirror even as we watch.
To remain there until next we meet again.
So be it!

The priestess drapes the mirror in its black cloth and leans it against the altar. She takes the sword and cuts the circle at East, at South, at West, at North. She then proclaims:

The circle is broken!

THE RITE OF CALLING DOWN THE MOON

Additional incense is put into the brazier.

The Priestess stands beside the mirror so that all in the Circle may see therein. She holds her athame; pointing it at the mirror she directs all within the Circle to do likewise. She says:

We now point herein with the blades
Of our sacred athames
As we do deeply breathe in and out.
But it is not just air which we take in...
It is the soft silver light of the moon,
Symbol of our Lady.

Each with all his body, not just his breast
Does breathe in and out.
And we breathe out where our blades point,
The silver, clear light into this mirror
That the light from this mirror,
Seen by the inner eye
Shall glow softly within this circle
To make this a most friendly place
For our Lady's presence.

The Priest, standing to the south of the altar and across from her, picks up the sword and hands it to her, saying:

We are the children of the moon
We are born of shining light
When the moon shoots forth a ray
We see within it the Goddess...and ourselves.

The Priestess addresses all in the Circle:

What we call in our hearts
Goes forth everywhere...echoing
Beyond the stars themselves.
And we need have no doubt
That we are heard.

All face to the east, holding forth their athames in salute, the Priestess saluting with the sword. The Priest says:

Lovely Goddess of the bow!
Lovely Goddess of the arrows!
Of all magic and all hunting
Thou who wakest in starry heaven
When the sun is sunk in slumber
Thou with moon upon thy forehead,
Who the chase by night preferrest
Unto hunting in the daylight.

With thy maids unto the music
Of the horn...thyself the huntress,
Queen of magic and elfin realms
And most powerful: I pray thee
Come among us from afar, into
The Priestess who acts as thee.

The salute is dropped, and the Priestess puts down the sword.
The Priest motions for all to kneel, facing her. The Priestess should
feel herself as one with the Goddess as she holds out her arms like
the limbs of the moon and says:

Listen to the words of the Great Mother
Who of old was called among men
Artemis, astarte, Diana, Aphrodite, Cerridwen,
And many other names.
At mine altars the youth of most distant ages
Gave love and made due sacrifice.
Once in the month, and better it be when the moon is full,
Meet in some secret place and adore me,
Who am Queen of all the magics.

For I am a gracious goddess
I give joy on earth...certainty, not faith while in life.
And upon death, peace unutterable, rest,
And the ecstasy of the Goddess.
Nor do I demand aught in sacrifice..

The Priestess pauses. She should feel that she is a vessel for the Lady,
and that the Goddess speaks and acts through her. At this point she may
speak further, if the Goddess within her desires so. When she is done,
she will lower her arms, and the Priest shall say:

O lovely Goddess of the moon
Fairer than any star
Gracious Lady, our thanks to thee
For coming to us from afar.

We do thank thee
For thy warm presence
And thy words.
Farewell. (all ☆)

He motions for the rest of the coven to sit, and says to the Priestess:

Wouldst my lady deign to join us?

He then stands, and walks sunwards around the altar to escort her
to where she will sit.

Wine shall be passed about, and cakes also, if there be any.

THE SIMPLE RITE OF MAGIC

(For this rite it is necessary to have music which is fast and rhythmic to quicken the blood. If any of the magical catalyst used in the General Rite of Magic is available it can be used, but this is not mandatory.)

The Witch for whom the magic is to be worked, or the Priestess or Priest if it is a matter of common interest, will carefully explain to all present within the Great Circle what precise result or effect is sought.

When all understand, additional incense will be put into the brazier; if the brazier has a top it will be left open. Music shall begin and, led by the Priestess or Priest, all within the Circle shall begin dancing sunwards about the Circle. The dancing may be traditional, it may be modern, it may be improvised...it is only necessary that it be fast and that males and females alternate in the line. All must bear in the back of their minds the purpose of the dance.

The dancing must continue for some time, so that all will be caught up in the speed and rhythm.

As the music ends the Priestess or Priest, whoever is leading the ceremony, will command(in these or similar words):

All within
The circle...
Down!!

All drop to positions of rest within the Circle. The Priestess or Priest kneels; if the magical catalyst is available a small handful of it may be thrown into the incense brazier at this point. The Priestess or Priest stretches out both arms and calls(in these or similar words):

Thou of the elements
Who know our wish...
Grant it now!

All relax, the men with the women. Wine is poured and the Priestess or Priest toasts:

Our many thanks
Thou of the elements
For thy aid.

For the rest of the night no mention will be made of the subject of this magic.

GENERAL RITE OF MAGIC

(For this rite is necessary to have a "magical catalyst" composed of one part saltpetre and one part sugar, mixed well. If possible, some finely pulverized camomile flowers should be added. No more than $\frac{1}{4}$ cup will be needed. This catalyst should be in a closed, and preferably ornate, glass or metal container used only for magical purposes. Also a round card with a symbol of the item or affair which will be the magical subject. If appropriate a picture may be used.) This ritual may be performed by the Priest.

The witch for whom the magic is to be worked, or the Priestess if it is a matter of common interest, will carefully explain to all present within the Great Circle what precise result or effect is sought. When all understand, the Priestess shall place the card symbolizing the subject before the incense brazier, and the container of magical catalyst atop the card.

The Priestess then holds the sword, or her athame, so that all of the coven may see it. She bids all to point their athames at this instrument and says:

Now do we breathe in, and out, deeply.
But it is not merely air that we take in,
It is the light, fine, magical air which pervades the universe.
We breathe in with our entire bodies, not just our breast
And we breathe out where we point, the light air into this tool.
In our minds' eye it fills with air...light enough to drift.
The air shall remain herein
Until we release it.

When the Priestess judges that all have breathed five or more times to imbue the sword (or athame) with air-element she shall replace it so that it touches the incense brazier. She then holds the wand so that all of the coven may see it. She bids all to point their athames at this instrument and says:

Now do we breathe in, and out, deeply.
But it is not merely air that we take in,
It is the bright, hot, red fire which pervades the universe.
We breathe in with our entire bodies, not just our breast
And we breathe out where we point, the hot fire into this tool.
In our minds' eyes we see it glowing, and feel the heat.
The fire shall remain unabated
Until we release it.

When the Priestess judges that all have breathed five or more times to imbue the wand with fire-element she shall replace it so that it touches the incense brazier. She then holds the cup so that all of the coven may see it. She bids all to point their athames at this instrument and says:

Now do we breathe in, and out, deeply.
But it is not merely air that we take in,
It is the cold, wet, magical water which pervades the
universe.

We breathe in with our entire bodies, not just our breast
And we breathe out where we point, the cold water into
this tool.

In our minds' eyes we see the swirling green, and feel
the cold wetness.

The water shall remain herein
Until we release it.

When the Priestess judges that all have breathed five or more times
to imbue the cup with the water-element she shall replace it so that
it touches the incense brazier. She then holds the pentacle so that
all of the coven may see it. She bids all to point their athames at
this instrument and says:

Now do we breathe in, and out, deeply.
But it is not merely air that we take in,
It is the solid, heavy earth which pervades the universe.
We breathe in with our entire bodies, not just our breast
And we breathe out where we point, the heavy earth into
this tool.

In our minds' eyes we see the heaviness, the solidness.
The earth shall remain herein
Until we release it.

When the Priestess judges that all have breathed five or more times
to imbue the pentacle with the earth-element she shall replace it
so that it touches the incense brazier. She then stands at the north
of the altar, removes the cover of the magical catalyst, then holds
forth the card bearing the symbol of the subject of the magic, saying:

The tools are charged,
And lie glowing on the altar before us.
Think once more
Upon that which must be done.

The Priestess then shreds the card, dropping the pieces into the
container of magical catalyst. She says:

As flame and smoke do suddenly go forth
So also, in a flash, go earth, air, fire, and water
Which we have gathered here,
Charged to accomplish our desire.

She then quickly empties all of the magical catalyst into the incense
brazier and quickly steps back to avoid the sparks. She orders wine
poured for all the coven. When all are prepared she toasts:

Our many thanks,
O creatures of the elements
For thy aid.

For the rest of the night no mention will be made of the subject of
this magic.

BASIC RITE OF WORSHIP

The following is taken from various traditional sources and is fully in consonance with Witchcraft practices. This version is set up especially for those who are not yet initiated but who are being coached and who may be considered to be "advanced students". Many variations and additions to this Rite may be made. This ritual is for very limited distribution only!

The place of meeting should be secluded and away from the eyes of strangers. It should if possible be conducted on the night of the full moon.

If there is singing, music, and rhyme before the rite it should concern love, magic, and the joy of living. ("Greensleeves" is recommended.) If there is dancing it should be in a whirling and spiralling motion by all.

A woman shall be chosen to act as priestess. She should know as much as possible about Witchcraft and occultism and, if possible, should be most pleasing to look at. She shall choose whomsoever she desires to be her priest.

A triple circle shall be marked on the floor and an altar set up in the center (approximately 2" x 2" x 2"). An image of the Goddess shall be set in the center, and an incense burner before it. A symbol of air shall be placed to the east, a symbol of fire to the south, a symbol of water to the west, a symbol of earth to the north. Candles should be set upon the altar and a 13-inch wand of black-painted willow stick (it may traditionally be trimmed with silver), or other consecrated wand, placed upon the altar. A broom should be to the south of the altar and a double-headed axe, if available (or picture or replica), should be hung upright to the north outside the circle. A burning candle should be placed at each of the circle's cardinal points by the priestess when the rite begins.

Before the rite all should bathe, "to cleanse body and soul" and dress in clean garments...robes if possible.

When all are prepared they shall assemble within the circle. The priestess shall direct that candles and incense be lit. Then she will have all sit, and will place a light to each of four candles (to be placed at the cardinal points), saying:

The presence of the noble Goddess
Doth extend everywhere...
Throughout the many strange, magical,
And beautiful worlds
To all places of wilderness, enchantment, and freedom.

She places the candle at the the north and pauses to look outwards, saying (with all repeating after her):

The Lady is awesome.
The powers of death
Do bow before Her.

She places a candle at the east and pauses to look outwards, saying
(with all repeating after her):

Our Goddess is a Lady of joy.
The winds are Her servants.

The same, to the south:

Our Lady is a Goddess of love.
At her blessing and desire
Does the sun bring forth life anew.

The same to the west:

The seas are the domains
Of our serene Lady.
The mysteries of the depths
Are Hers alone.

She sits. The priest takes the wand and, starting at the north, draws it
along the entire circle clockwise back to the north point, saying:

The circle is sealed
And all herein are totally and completely
Apart from the outside world,
That we may glorify the Lady
Whom we adore. Blessed Be!

All: Blessed Be!

He stands for a moment with the wand held out in salute towards the
Labrys-symbol. He then gives the wand to the priestess. She motions for
all to stand and repeat after her while she holds the wand out in salute
and says:

As above, so also below.
As the universe, so also the soul.
As without, so also within.

Blessed and gracious one,
On this day do we consecrate to thee
Our bodies, our minds, and our spirits.
Blessed Be!

The men bow, and the women bow or curtsy.

(At this point poetry, songs, and dance...together or as individuals,
yet all to the praise of the Goddess...are appropriate. Ancient ritual may
be adopted for the occasion from books on literature or history. The
priestess must approve any such suggestions.

To close the ritual the priestess stands and says:

Our rite draws to its end.
O lovely and gracious Goddess of the Moon
Be thou with each of us as we depart.

She taps each candle with the wand before extinguishing it, starting from the north. She then calls:

The circle is broken!
Merry meet and merry part!
All: Merry meet, merry part!

Wine shall be poured and all will drink a toast to the Goddess.

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Merry meet and merry part!
All: Merry meet, merry part!

Wine shall be poured and all will drink a toast to the Goddess.

MAGIC IN KNOTS

Any simple emotion, objective, or elemental force can be tied and controlled by the simple means of binding it in a knot. Love, magical power, winds, clouds and rain, the curing of an illness...all can be tied into a scarlet cord (preferably one which has been previously consecrated within a Great or Small Circle), then wrapped in silk or put into a box and placed in some secure location. In tradition and ancient legend, knotted cords and nets have been powerful reservoirs of magical power.

In dealing with elemental powers such as rain or wind three knots (or possibly three series of nine knots each) should be made in every case; for example, to untie one knot for a light breeze, two knots for a moderate wind, and all three knots for a gale.

Any small ritual may be composed and used in tying the knots, though the following from traditional Craft sources is often used:

The Spell of the Nine Knots

At night when alone in some quiet place light two candles and place them three feet apart in a north-south line. If you desire to use incense place the brazier between the candles and about a foot to the east. Coil the scarlet cord (13 inches long) and place it directly between the candles at the mid-point.

With an athame or wand draw a circle sunwise starting at the north, going three times around, and ending at the north. The Small Circle thus drawn should be about five feet across with the coiled cord at the center. When you finish drawing the circle, salute towards the north with the wand or athame.

Sit before the coiled cord, to the west of the candles. Hold the wand or athame vertically with both hands, the point touching the cord. Slowly, and deeply, breathe in and out nine times, picturing as you do so that you are inhaling pure white light with all your body, and that as you breathe out this pure life force flows down through the athame or wand and into the cord, where it will stay. (For one who is beginning in magic this will be an exercise within the imagination. One who is sensitive or trained in magic will see and feel the light according to his or her degree of psychic development.)

With the athame or wand make the Sign of the Pentacle to the east, saying:

O gracious Lady
In thy Name
Do I work this rite.

Take up the cord, and lay down the wand or athame in its place, with the point to the east.

Bear strongly in mind the goal to be attained while you chant the following and slowly tie nine knots in the cord:

This is number one, and the spell has been begun
This is number two: thus may the spell be true.
This is number three, may _____ no more be free
This is number four: may the spell be strengthened more.
This is number five, may the spell now come alive
This is number six: thus may the spell be fixed.
This is number seven, may the power through me be given
This is number eight: may the power within be great.
This is number nine, may the spell wax strong with time.

In the Name of our Lady
So may it be! ☆

Put down the cord and contemplate it and the spell for a time.
Then take up the athame or wand, put out the candles, stand and cut the circle at north, east, south, and west. Say:

The circle is broken,
And the spell
Is cast.

Put the cord away in some safe place. Say nothing about the rite, and put it out of your mind for the rest of the night.

A NOTE TO THOSE OF THE "INNER COURT"

The "Book of Shadows of the Outer Court" and the "Grimoire of the Shadows" are companion volumes to be used in setting up Outer Court (or training) covens. Insofar as was possible, all Rites and practices have been drawn from traditions, folklore, and historical sources and have reasonably good accuracy. The method of magic employed, however, is basically the ceremonial type.

Two prime reasons dictated the use of a relatively complex ceremonial method over the elegantly simple Witch magic. First, many of the ancient rituals, if entirely reconstructed according to Craft practice, end up by being uncomfortably close to some existing Rites. This, as any Wicca knows, is no accident.

The second reason is that most who are interested in Witchcraft will go through an "eye of newt & hair of toad" stage in which magic is expected to be mysterious, exotic, and something of a theatrical production. Indeed, to many inquirers the practice of magic is considered to comprise nearly all of what they think is Witchcraft. The ceremonial/historical methods set forth herein are designed to provide showy and spectacular Rites, which though a bit slow and clumsy, can give fairly good results. Additionally, the exercises give a good training in magical thinking that will serve very well when the individual is initiated and given the traditional secrets of the Craft (or the "Inner Court"). One who is in the Outer Court will thus be able to get the "magical tinkering" out of his or her system before entering the true Craft. And a magic-oriented inquirer would be led by Outer Court devotional rites to a new and greater reverence for the Lady.

The Outer Court is intended as a nearly self-sufficient "front organization" to screen and train prospective initiates for the Craft. Risks may be taken and new ground broken by an Outer Court organization, and initiates of proven high caliber obtained at will from Outer Court covens.

It is preferred that each group receiving this Outer Court material add, alter, and/or subtract from it depending on their respective branch of the Craft, their interests and desires, and local needs. The material, although parallel to so-called Gardnerian Witchcraft, can be reconfigured to Celtic, Traditional, Latin, or Middle European types. Conceivably it would even be possible to modify the Outer Court material to such extremes as Mexican-Aztec, Ancient Egyptian, Mesopotamian, Grecian, a form of Norse, or even Polynesian. The only requirement, of course, would be that the basic traditions of the Craft not be altered.

Variety of ritual and traditions from many sources will give strength to an Outer Court movement. Hence modifications and additions to this material are encouraged.

In some cases a very simple Outer Court may be desired: if so, it is only necessary to omit the "Grimoire" and to change the three or four key rituals in the "Book of Shadows". If on the other hand it is desired that candidates be kept busy with ceremonial-type psychic training the "Book of Shadows" may be dispensed with, and only the "Grimoire" used. An almost infinite number of useful variations can be made.

Or the Outer Court may be made entirely self-sufficient in several versions and allowed to spread of its own accord. Perhaps much that is good could be accomplished for our rather sick modern civilization if a movement such as this were started.

But the choices and applications, fellow Witches, are all yours.

RITE OF CALLING

The time of this rite should be midnight and at the time of the new moon. The place of ritual should be illumined only by candles. An altar, preferably about two feet square, should be set in the middle of the ritual area: at the center of the altar should be placed a figure of the Goddess, and about the image placed the symbols of the four elements. At North should be a copper disc engraved with the sigil of "earth", at East a similar representation for "air", a similar one at South for "fire", and a similar one at West for "water". (Other representations than these may be made if you feel that they are appropriate.). A wand should be placed behind the image of the Lady, and five candles arranged about the altar...pink or pale blue should be used. At the feet of the Lady's image should be placed an incense brazier, and the scents of rose, apple blossom, or jasimine burned therein for the duration of the rite.

Near the incense brazier should be placed a token (or tokens) of the one to be affected...a picture, a lock of hair, a garment or object worn or carried by the person. Also on the altar should be placed a crystal or silver cup half filled with wine. The entire altar should be arranged pleasingly and symmetrically.

You should dress in robes which are used only for your magical rites, or suitably "witchy" clothing, and in a manner which would most attract or affect the subject, were she or he present.

Mix less than an ounce of saltpeter with an equal amount of camomile and powdered incense. Mix well and place this "magical catalyst" at the base of the altar.)

To begin, you should light (moving clockwise) four candles placed at the north, east, south, and west sides of the room, then light the candles on the altar. Taking the wand in your right hand and kneeling before the altar, hold the wand aloft in salute, calling:

O gracious and lovely Lady
Of warmth, of love, of sweet desire
I do beg that thou wilt be with me
Here in this place now made sacred
To thy magical presence.
Guide me in all things, I do ask,
And grant me, for a time, control of thy creatures
To serve thee better.

Take up the Symbol of Earth, holding it out to the north; tap it thrice with the wand, saying:

O gnomes of the earth,
Hearken to your sign, and listen
I have a task
For your clever hands.

Take up the Symbol of Air, holding it out to the east; tap it thrice with the wand, saying:

O sylphs of the air
Hearken to your sign, and listen.
I have a task
For your bright and high spirits.

Take up the Symbol of Fire, holding it out to the south; tap it thrice with the wand, saying:

O salamanders of the fire
Hearken to your sign, and listen.
I have a task
For your burning eagerness.

Take up the Symbol of Water, holding it out to the west; tap it thrice with the wand, saying:

O undines of the water
Hearken to your sign, and listen.
I have a task
For your passion and beauty.

Replace the wand and take up the cup of wine, holding it aloft with both hands, and saying:

Creatures of the elements,
I do ask that thou wilt cast thy powers
On the wine within this goblet.
That it may become a potion of soft magic,
Drawing ever my loved one, my beloved, to me
More and more as time doth pass.

Hold it aloft for the space of seven heartbeats, imagining as you do so that the lights and the vast powers of "the other far worlds" are flowing into the cup, and staying within the wine. Then lower the cup and say:

My gracious and lovely Goddess,
In thy great honour, and for the dear one whom I desire,
This...do I drink.

Drink part of the wine and keep the rest. (If possible have the loved one partake of some of this wine during the next three days, or put some in his or her food or drink. Sprinkle some of it where she or he will pass, and on the door of the beloved.). Sprinkle a drop or three of wine on the token(s) placed on the altar and with the wand draw a ninefold circle clockwise about them, saying:

My spell is upon you, O _____ (name) _____.
As my desire for you is great,
May your need grow even greater.
My spell is upon you, O _____.
May love blossom and sweeten
Ever yet stronger.
My spell is upon you, O _____.
I have set the sprites of earth, air, fire, and water
To coax you into my arms...there to stay.

(Throw a large pinch of the magical catalyst into the incense brazier.
Stand before the altar with arms outstretched, and call:

O spirits of earth, air, fire, and water,
Thou hast heard my charge!
Bring _____, my loved one, to me.
For I am a servant of the Great Goddess!

Stand thus for the space of five heartbeats, for there may be a quiet
answer within your own mind.

Then sit and contemplate the tokens of your beloved for a while, concentrating strongly on your feelings of love, and this strength of love going forth and drawing the dear one to you. When you feel that enough has been done, take the wand and raise it in salute to each of the four quarters (clockwise), saying:

Thou strange and wonderful beings,
I thank you for being with me.
Now do I send thee forth
To thine own realms.
I bid you to remember and to complete
The task which I have set before you.
Go!

(Throw a pinch of the magical catalyst into the brazier. Replace the wand and...with feeling...blow a kiss towards the image of the Goddess. Say:

Blessed and lovely Lady,
Grant me thy aid, I do ask.
Thou knowest my heart, and my love.
Aid me...I do beg.

Put out the candles on the altar, and the others about the place of the rite.

You may move the altar to another place if you wish, but at each evening for at least three hours, burn a candle before the image of the Lady. Talk to Her often, and see your loved one frequently, if you can. Continue until the full moon. When it becomes obvious that the ritual has begun to work call in the elementals, as in the first part of this rite, and reward them with libations of fresh wine to each quarter. You may also put out a bit of milk for them on three successive nights, pouring whatever remains onto a living bush at dawn.

MAGIC NAMES

Shortly after being initiated into the First Level a Witch should choose and take a magical name or "Craft name". Such a name is usually drawn from Celtic or British legend or history, although Norse, ancient Germanic, or Gaulish are sometimes used. These names are almost always the only ones used in ritual or magic, especially within the Great Circle.

The name chosen should most importantly be one which "feels most comfortable" to the individual. It is this name which will appear on talismans for a Witch's use, and the one by which he or she will be best known to fellow Craft members.

The Naming Ritual

(When a Witch has decided upon a Craft name he or she will notify the priestess and priest and arrange to be Named at the next Great Circle.) (Consecrated water must be available.)

The Naming Ritual shall take place after the Great Circle has been cast. If the Witch be a man he shall be Named by the Priestess, if the Witch be a woman she shall be Named by the Priest.

The Priestess/Priest shall call on the one to be named to kneel before the altar, facing north. The Priestess/Priest shall walk to the north of the altar and, taking the sword (or athame) in hand, ask:

O thou of the ancient Craft -
By what magical name
Dost thou desire to be known
Before our gracious Lady
And her powerful Consort?

The kneeling Witch shall say the new name, and the Priestess/Priest shall with the sword (or athame) touch the kneeling one on the left shoulder, right shoulder, and top of head, saying:

With this name shalt thou be known in the Circle,
With this name shalt thou work the magic of the forests,
With this name shalt thou be sanctified.
I do name thee _____.

The Priestess/Priest shall then replace the sword (or athame) and walk sunwards about the altar to the kneeling Witch and, raising him/her to a standing position, face the east and walk to the eastern point of the circle. The Priestess/Priest, standing just behind the one to be named, shall spread both arms outwards and proclaim:

O thou beings of the air
See and know the Witch _____.
Hearken unto his/her chants,
As thou wouldst serve the Goddess.

They both make the sign of the Pentacle. This proclamation is repeated for Fire at the south, Water at the west, Earth at the north, making the sign of the Pentacle each time. Then they perform a final quiet Pentacle at the east.

The Priestess/Priest then stands before the altar with the Witch being named and takes in hand the vessel of consecrated water. The first two fingers of the right hand are dipped into the water and touched to the left breast, dipped in water and touched to forehead, dipped into water and touched to the right breast, and so on to make the sign of the Pentacle. The Priestess/Priest says:

By the name of _____
Shalt thou have power and knowledge
Of earth, of air, of fire, of water,
Of the force of life itself
In the service of the Goddess.

As they face to the north the Priestess/Priest replaces the vessel of consecrated water and picks up the sword (or athame) and, holding it out to the north, says:

O thou gracious and lovely Goddess of the wilds,
O thou God who art protector and bringer of joy,
See before thee the Witch _____, thy friend and servant.
Help him/her along the Way, to know the richness of life.
So be it!

The Priestess/Priest salutes, and the Witch who has been named makes the sign of the Pentacle, and is embraced by the Priestess/Priest.

They sit and wine is poured for all the coven. A toast is made:

To our good friend
The Witch _____.
And to the Old Ones!

INITIATION OF A CHILD

An infant may be dedicated to the Goddess, the God, and the Old Ones shortly after birth. A child may be initiated at the age of five years with a parent taking the vows for the young one.... who must, however, understand the meaning of the questions and of the Rite.

The First-Degree Initiation Rite shall be used, but with the following additional provisos. Insofar as possible the entire ritual should be slanted towards the child, and carried along at a leisurely pace...even stopping if necessary to explain things if the young one has questions. The atmosphere must be gentle and friendly, and the child must feel completely at home.

Especially fancy robes should be made up for the young one... robes which are definitely "something special". Before the Rite the parent or parents will have explained a bit of basic lore of what magic is and how it works. (This may not always be necessary, for children usually have an excellent intuitive grasp of magic.). A small, ornate athame will be made up which will be presented to the small one during the initiation. The parents should explain beforehand the uses of the athame and that it is something special which will be used only for Witch Rites, and wrapped in black cloth and put away at other times.

After the formal initiation ceremony the Priestess or Priest shall informally explain a little of the meaning of the magical tools on the altar.

The child is thus authorized to attend meetings as his or her parents do permit. However, it must always be stressed that the young one must always keep the secrets of the Craft, and should speak little of it to others.

Children are particularly sacred beings, as their minds and emotions are especially attuned to things natural and open to new ideas. Hence Witches who are parents should strive to be the best parents possible: giving discipline when needed, but also giving love and understanding aplenty.

A child should be given a small bit of magical training as his or her parents see fit, and as constantly as they do deem necessary.

The use of nursery rhymes and traditional children's games are encouraged, as many of these are portions of ancient Witch rituals. This may be pointed out to the child.

At the age of thirteen the individual may ask to be re-initiated as an adult and will henceforth be considered as such.

The Priestess shall say:

Small and sacred one,
I do give to thee the greetings
Of the elemental kingdoms,
Of worlds beyond worlds
Magic and wonderful.

She shall briefly bow or drop to one knee and present her gift,
which shall be taken by the father or the mother.

Next shall come the Priest, who shall say:

Small and sacred one,
I do give to thee the greetings
Of all wild creatures,
Of forests, winds, and rains.
May they always be thy friends.

He shall briefly bow or drop to one knee and present his gift,
which shall be taken by the father or the mother.

The others of the coven shall give their own individual greetings
and congratulations, and shall present their gifts as have the
Priestess and Priest. They shall join the others who are sitting as
the Priestess pours wine for all. When all of the coven, and the
mother and father, have a cup she shall call:

I propose a toast:
To the new Witchlet

Blessed Be!

All: Blessed Be!

All do drink, to celebrate the arrival and consecration of the
small one.

RITE FOR DEDICATION OF AN INFANT

An infant may be dedicated shortly after birth, if the parents do so desire. In preparation for the Rite a rush-basket cradle, or a small boat-shaped wooden one, should be set up just to the south of the altar. Gifts for the child and the parents should be brought by the others of the coven. A cup of water should be consecrated.

The parents do bring the infant to the edge of the circle, the mother carrying the small one. The Priestess asks:

Who is it that desires
To enter the circle?

A parent shall answer:

The small and holy one, ____.

The Priestess shall direct that two of the coven to open the circle, saying:

Enter friends,
And place the sacred Infant
In the position of honor:

The child is placed in the basket or cradle, the mother sits on the left, and the father on the right. They may be ushered to these places by the Priestess and Priest, who will stand before them. The Priest shall say:

We have here before us
One who is new to this life.
A small and holy being whom now
We would dedicate to the Lady and to the God,
That life may be rich and full,
And destiny be great.

The Priestess shall take the cup of consecrated water and dip the middle finger of her right hand into it. This she shall touch to the center of the infant's forehead, then hold her hand above in an attitude of blessing and say:

In the name of the warm and loving Mother Goddess
I do give blessings, O ____.
May you grow strong and wise
Under Her protection. ★

The Priest shall take the cup of consecrated water and dip the middle finger of his right hand into it. This he shall touch to the center of the infant's forehead, then hold his hand above in an attitude of blessing and say:

In the name of the sturdy and good God of the Forest
I do give blessings, O _____.
May you wax happy, skilled, and potent in magic
With his guidance and example. ★

At this time the "Gift of Fertility" is prepared for presentation to the infant. The Gift shall for a boy be a badge, image, ring, or such built around or containing an acorn-motif. For a girl the Gift shall be a brooch, image, ring, bracelet or such built around or containing a pearl. (Consecration may be done before this Rite if desired.)

The Priestess places the Gift of Fertility on the Pentacle and moves the Pentacle to the front of the altar. She and the Priest touch the points of their athames to the Gift, and direct the rest of the coven to likewise point their athames at it. The Priestess says:

As we here do point
The blades of our sacred athames
The powers of mind and soul
Do flow forth,
From our blades
Into this Gift of the Gods.

Thou good and protecting Mother of the World,
We do ask that thou wilt take the power
Which we here do will into this gift,
And make it thine henceforth.
Work through this, that thy magic and wisdom and love
May ever guide the small one here before us.
So be it.

(all★)

If the child is a boy the Gift shall be presented by the Priestess; if the child is a girl the presentation shall be by the Priest. As the Gift is presented the following shall be said:

This Gift of Fertility,
Small and dear one,
Do the Goddess and God give to thee,
That thy body and thy mind and thy soul
May strengthen and grow, enriching the world
In all ways.

(the Sign of the Pentacle shall be made)

Led by the Priestess and the Priest, those of the coven shall form a line to go sunwise past the cradle of the infant. Each, standing, shall salute the small one with the athame, then kneel and present some small and useful gift to the child.

RITE FOR CONSECRATION AND BAPTISM OF AN INFANT

Although no youth may be initiated into the Outer Court until the age of thirteen, according to the most ancient traditions an infant may be consecrated, by its mother, before the Goddess, the God, and the Old Ones.

On the first day after the mother is up and about after childbirth she should take her infant to some wild and private place, preferably at the edge of a forest or near rowan or willow trees. When none can see her, she should kneel and gently touch the baby's brow to the earth, saying:

O Mother of all
With thy kiss
Wilt thou bless my child _____.
Grant him/her thy wisdom
And thy protection. ☆

If she is near a fresh stream, or the sea, she should sprinkle a few drops of water on the child and repeat the above, except that she shall say "baptism" instead of "kiss".

DEDICATION

When an inquirer is found to be suitable for the Craft, but not yet ready for admission to a coven, a ceremony called "Dedication" may be performed. The purpose of this Rite is to call the attention of the Lady and the Horned God to the individual, and specifically to his desire to enter the Craft.

Dedication is not a formal or rigorous Rite. It may be performed at any time a Priestess or Priest desires, and when the candidate feels ready to receive it. Initially the occasion for the ceremony is solemn, as the candidate should feel that in being dedicated he is undertaking an obligation to do all that is in his power to make his way into the Craft and full participation in it. After the ritual ends the occasion is joyous, as the candidate has now started upon the road which will lead him to the Craft, and has acknowledged his beginning steps toward full participation.

All that is needed to perform the Dedication is a candle, although incense may also be used if desired. The symbolism of the light is in this instance rather obvious. Light, or knowledge, is at the end of the road on which the candidate is embarking. In being dedicated the candidate acknowledges that he is making a start on that road.

The candidate must either ask for dedication, or he may be told that he may be dedicated if he wishes. He must of course agree to the dedication for it to be effective, and the Rite must be done by a member of the priesthood of opposite sex to the candidate, although an intermediary can serve if necessary.

Once the candle is lit it must be left to burn out, symbolizing that once the candidate is dedicated she or he will live out this lifetime in the dedicated state.

The lunar phase is not important, but waxing is somewhat better than waning.

Dedication has the result of impressing on the newcomer the seriousness of his undertaking the study of the Craft. Dedication of a candidate on his first inquiry into the Craft is unusual, and should not be undertaken foolishly. Usually it is better to see a candidate for a few times before the Rite of Dedication is performed. The conditions for Dedication are not restrictive.

The candidate should read through the Dedication completely before the ritual begins.

Candle and candle-holder are at hand. They are placed on a low table at which the candidate may kneel. Copies of the Rite are also placed on the table so that the candidate may read from them.

Priestess/Priest: Do you wish to be dedicated
To the Gods and to the Craft,
That you may learn of them
And that you may join the Craft of the Wise
When you are ready?

Candidate: I do.
Blessed be my eyes
That have seen this day.

Priestess/Priest: Blessed be thine eyes.

Candidate: Blessed be my ears
That hear thy voice.

Priestess/Priest: Blessed be thine ears.

Candidate: Blessed be my mouth
That it may speak of thy blessings.

Priestess/Priest: Blessed be thy mouth.

Candidate: Blessed be my feet
That have led me in these ways.

Priestess/Priest: Blessed be thy feet.

The candidate kneels in front of the table, and lights the candle.

Candidate: O Mother of All,
Creatress of all living,
O Father of the woodlands,
Master of Death,
Will you teach (name)
That I may learn of thee
And become wise in the love of the Gods,
Strong in the aid of man,
Learned in thy arts,
And skillful in thy ways.

Priestess/Priest: Beloved,
Do you pledge yourself to the Goddess
To love her
And to the Horned God
To honor him?

Candidate: Gladly do I pledge myself
To the Goddess, to love her
And to the Horned God, to honor him.

Priestess/Priest: Beloved,
Do you pledge yourself to keep silent
Of what you shall learn
And to respect that which is taught you?

Candidate: Gladly do I so pledge myself
To the Goddess, to love her
And to the Horned God, to honor him,
To keep silent of what I shall learn
And to respect that which is taught me.

Priestess/Priest: Then hear the charge of the Great Mother,
Called by all names of power among men,
Before whose altars all the world
Has approached in reverence:

I am the Eternal Goddess
Yet I demand no sacrifice...
Rather I give to those who honor me.
Yet I charge you, that if you would be mine
And follow in my ways.
You shall gather yourselves
Once at each full moon
And give worship to me...to your Queen.
Each of you must recognize me
And look at me,
Lest you forget from whom you come
And to whom you are called.
If you would be mine you must honor my charge,
For those things which I have made law
May be dissolved by no man.

Shall you obey this charge?

Candidate: Gladly shall I obey
The charge of the Goddess.
I pledge myself to the Goddess, to love her
And to the Horned God, to honor him,
To keep silent of what I shall learn
And to respect that which is taught me.

Priestess/Priest: Then you shall be taught to be wise,
That in the fullness of time
You shall count yourself
Among those who serve the Gods,
Among those who belong to the Craft,
Among those who are called The Mighty Dead.

Let thy life, and the life to come
Be in the service
Of our Noble Lady.

Candidate: Blessed be this time that marks my life,
That I shall ever after be a child of the Gods,
That I shall learn of them
And embrace them as my own.

Priestess/Priest: (making the Sign of the Pentacle in blessing
the candidate)

May the blessings of our Gracious Lady
And of Her hearty Consort
Go ever with thee.

The candidate arises and is usually kissed and congratulated by
the priest and then by the other initiates in attendance.

FIRST LEVEL INITIATION

Instructions - A priestess or priest, or one of the Inner Court, can, of his and the Lady's account, initiate a postulant to the first level. A man shall be initiated by a priestess, and a woman by a priest. After deciding that the person to be initiated is worthy of this first giant step and after that person has expressed a desire to join his or her fate with us and with the Goddess and the Horned One, the initiation shall take place.

The priestess or priest performing the initiation shall prepare the Great Circle and all Witches prepared for ritual in the usual way.

The postulant shall be brought into the circle and placed standing at the west side of the circle, facing east. The priestess or priest stands at the north point with sword or athame. A black cloth to blindfold the postulant is loosely tied about the blade and hilt of the magical weapon. The priestess/priest says:

A seeker is among us, _____,
Who doth desire to become one
With our ancient Craft.
I must remind you, though it has been said before,
That this is not a matter to be taken lightly.
For your immortal soul
Shall thus be comitted
To the paths of the Goddess.
Do you desire to join
Your destiny with ours?

When the postulant has answered affirmatively the priestess or priest shall point the sword or athame at the heart of the postulant and say:

Know well that love and trust
Must be freely given,
That they may be freely received.
Know well the import
Of thine own words,
For even thy blood and thy life
May ultimately be required.
Do you desire to join
Your destiny with ours?

When the postulant has answered affirmatively the priestess or priest shall ask the following:

Do you seek the Way?
Will you serve the Goddess and reverence the God?
Will you guard that which is shown you from the unworthy?

After the postulant has answered affirmatively the priestess or priest shall order the new one to be bound and hoodwinked. The postulant is then made to kneel, facing the altar. The priestess or priest then moves before the new one and says;

In an initiation such as this
You must, symbolically, die...
Pass through tests and purifications of the soul,
And be born once more.

The priestess or priest shall then take the pentacle and press the flat, black side of it against the postulant's forehead, saying:

By earth is thy still and silent body covered.
By earth shall thy soul be tested.

The priestess or priest shall then take the athame and firmly press its edge to the center of the postulant's forehead, saying:

By air does thy spirit go forth
Into realms strange and distant.
By air shall thy soul be tested.

The priestess or priest shall then cense the postulant, and with the wand gently touch the new one between the eyes, saying:

By fire, red and flaming,
And not of this world
Shall all dross be burned from thee.
By fire shall thy soul be tested.

The priestess or priest shall then pour some of the consecrated water into the cup, and with the aspergillis sprinkle the face and breast of the postulant, saying;

By water shall all which is old and useless
Be dissolved and washed forever away.
With water, pure and magical,
Does new life arise once more.
By water shall thy soul be tested.

The priestess or priest shall then pause for the space of thirteen heartbeats, then continue:

Now, in thy mind's eye
A vision does come forth.
Thy soul hath passed the tests
And waits in the cold darkness
Of a great, ancient, and echoing hall.

For a time all is silence.
Then before thee, on a great throne
Grows a nimbus of colored light, glowing ever brighter.
And thereupon, in brilliance and warmth,
Appears the High Queen.

She is clad in soft robes
Of deepest blue and glowing red.
Her hair is a stream of the brightest gold.
The eyes of the Lady
Are blue and shining as the sea.

She looks upon you, and through you...
Seeing all that you have been in the past
Or shall be in the future.
She sees your hopes and your dreams,
Then smiles and gives you Her blessing.

The vision vanishes
As you are whirled away
In growing warmth and light,
For life has begun again.

The cords shall be untied and the priestess or priest shall then
remove the blindfold, then aid the new Witch to his/her feet, saying:

So be it.
Blessed Be and welcome, dear friend.

A kiss is appropriate at this time. Wine is poured for all and, after
a small libation by each present, a toast shall be made to the new Witch.

After a short pause for relaxation the significance and uses of the
tools on the altar shall be explained to the new one,

SECOND LEVEL INITIATION

Instructions - A priestess or priest, or one of the Inner Court, can, of his and the Lady's account, initiate a first level postulant into the second level. A man shall be initiated by a priestess, and a woman by a priest. The candidate must have proven, to the satisfaction of the priestess or priest, that he/she is a serious and earnest seeker of the Way...devoted to the Goddess and the God, studying and practicing of magic to the benefit of himself/herself and others. When the priestess or priest has determined that the candidate is worthy of initiation, it shall take place.

Except in unusual cases at least three full moons must have passed between first level initiation and second level initiation. Except in unusual cases the candidate must have passed through the first three steps of training in the Grimoire. Except in unusual cases at least three Witches of the second level must have privately and to the coven have vouched for the candidate.

The Priestess or priest performing the initiation shall prepare the Great Circle in as secluded a place as possible, with surroundings worthy of the magic to be performed. The Great Circle shall be cast and all Witches prepared for ritual in the usual way.

At the start of the initiation the priestess/priest calls on the candidate:

Thou art summoned, oh _____. Walk with the sun to the east of the circle...and face us.

The candidate walks deosil about the circle to the eastern side, then stops and faces west. The priestess/priest then directs another of the coven to hang a magic mirror behind the candidate, and when this is done points with sword or athame at the candidate and says:

Thy time hast come.
The sun hast set,
And night is upon thee.

The priestess/priest then orders that the candidate be bound. This will be done by the women, if a man is being initiated, or by the men, if a woman is being initiated. Using a rope of silver (or virgin white) the hands are tied behind and the rope passed three times about the body deosil and knotted. The priestess/priest says:

Thy limbs are useless
Thy sight dims
As thou dost pass beyond.

In like manner as above the candidate is thoroughly blindfolded.

The priestess/ priest then lays aside the sword and takes the wand. With the end of the wand a pentacle is drawn on the candidate's forehead, as the following is recited:

So soon as ever your mazed spirit descends
From daylight into darkness, remember
What you have suffered here in the circle,
What you have suffered.

With the incense brazier the candidate is censured once before each of his seven psychic centers. The instruction continues:

After your passage between the worlds
While the mists of time blow past you,
The Halls of Judgement shall loom mightily before thee.
To the left hand there bubbles a black spring
Overshadowed with a great white cypress.
Avoid this spring, for the waters of the Left-Hand Path
Can only lead thee lower.

The priestess/priest shall then sprinkle consecrated wine three times upon the face of the candidate and continue:

To the right hand there lies a secret pool
Alive with speckled trout and fish of gold;
A hazel-tree overshadows it. The primeval
Serpent of wisdom struggles in the branches.
Darting out his tongue. This holy pool is fed
By dripping water; Guardians stand before it.
Thou goest to the right; to the pool of wisdom...and Memory.

The priestess/priest shall then gently touch the candidate three times upon the throat and continue:

Then the guardians will scrutinize you, saying,
'Who are you, who? What have you to remember?
Do you not fear the flickering tongue of the serpent?
Go rather to the spring beneath the cypress,
Flee from this pool.'

The candidate shall then say (repeating after the priestess/priest):

I am parched with thirst.
Give me to drink. I am a child of Earth,
But of Sky also, and of the Craft.
I am also of your thrice-blessed kin.
A child of the three-fold Queen of Witches;
You remember me, for I have been here before.
Give me to drink!

The priestess/ priest then lays aside the sword and takes the wand. With the end of the wand a pentacle is drawn on the candidate's forehead, as the following is recited:

So soon as ever your mazed spirit descends
From daylight into darkness, remember
What you have suffered here in the circle,
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Serpent of Wisdom struggles in the branches,
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By dripping water; Guardians stand before it.
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Give me to drink. I am a child of Earth,
But of Sky also, and of the Craft.
I am also of your thrice-blessed kin.
A child of the three-fold Queen of Witches;
You remember me, for I have been here before.
Give me to drink!

The priestess/priest shall then step back and continue:

Then they will welcome you with fruit and flowers,
And lead you toward the ancient dripping hazel-tree,
Crying: 'Thou of our immortal blood,
Drink and remember the glorious Craft of the Goddess!'
Then you shall drink.

The priestess/priest shall then place a goblet of consecrated wine to the lips of the candidate, and bid him to drink. Then the candidate will be turned about to face the magic mirror, and the priestess/priest shall remove the blindfold and say:

Stand before the mirror
Look far back into the past...
Look far into the depths of your soul.

For the space of thirteen heartbeats the circle must be still as the candidate looks within the mirror. The priestess/priest then unbinds the candidate and turns him to face back to the west, and proclaims:

(For the female Witch)
It is the Goddess! Lo!
She rises crescented.
Great is her silver glory!

(For the male Witch)
It is the God! Lo!
He strides forth grim and horned,
Yet a servant of Our Lady.

The priestess/priest then pours a second goblet of consecrated wine and gives it to the initiate, with the toast:

We drink to the Old Ones.

The initiate is then invited to join the priestess/priest and the rest of the coven for wine and cakes.

RITE OF ORDINATION

The following Rite shall be performed at the first time that a Witch assumes the Priestesship or Priesthood of a coven. It is not necessary thereafter. The ritual shall be conducted by a Priestess or Priest of the Craft, by members of the Inner Court, or preferably by the highest ranking Priestess or Priest in attendance. A Priestess should always be ordained by a man and a Priest by a woman.

Prior to the Rite the ordaining Priestess or Priest shall place the coven's circlet, headband, or helmet on the Pentacle, and move it to the front of the altar. The ordaining Priestess or Priest shall stand at the front of the altar facing south, and shall call:

I do call to stand before me
One who soon shall guide
This coven of our ancient Craft

The one being ordained shall stand before the Priestess or Priest, who shall say:

The high rank for which you are chosen
Does require many duties and responsibilities of you.
Their fulfillment is a sacred responsibility.
The secrets of the Craft
Shall be under your control
And under your safekeeping.
In the name of Our Lady,
See that they are used only for good.

Do you desire
The position of Priestess/Priest?

After the one being ordained has answered in the affirmative, the Priestess or Priest shall continue with the Oath of Ordination:

As I do hold forth my athame
Place yours beneath mine, touching.
And repeat after me.

I, _____, in the Name of the Queen of the Universe
Do solemnly swear that I will,
To the utmost of my power,
Fulfill the high office for which I have been chosen,
And by me accepted freely, for the good of the Craft.
I shall perform the Rites and observe my duties
With diligence and with the care of love.
This I do affirm in the Names of the Lady
And of the Horned God.

So be it!

(★ with athames)

The Priestess or Priest shall then say:

Kneel, I do bid you
And receive the symbol
Of your Priestesship/Priesthood.

One of the coven shall lift the pentacle and crown and hold it before the Priestess or Priest, and beside the one being ordained. The Priestess or Priest shall dip the aspergillis in wine or water and sprinkle the headpiece, saying:

I do ask of the Old Ones
That the one who this wears,
Be led always in the paths
Of the Lady, and of Her Craft.

Then shall the Priestess or Priest sprinkle the one being ordained at the left shoulder, right shoulder, and head, saying:

I do ask of the Old Ones
That this Witch before me
Be led always in the paths
Of the Lady, and of Her Craft.

The headpiece shall then be put in place by the Priestess or Priest, who shall say:

Thy first responsibility is to the Goddess.
The second is to those of thy coven.
The third is to thy soul and heart.

Blessed be.

A kiss or salute is appropriate here, for the Rite is finished.

All will share wine and toast to the new Priestess or Priest. The newly ordained one shall perform the rest of the evening's rituals.

THE RITE OF HAND-FASTING

It may be that a man and a woman within the Craft will desire marriage, to state their vows of love before the Goddess and to become One in Her sight. This may be done irregardless of what the uninitiated outside world and its rules has said concerning either of them. If their love is honest and deep, and the Priestess and Priest know that it is acceptable before the Goddess, they may take the rite of Hand-Fasting.

The ritual of Hand-Fasting is best performed at the time of the new moon, that their love may grow as the moon waxes.

The Traditional Clothing

As many details of this ancient ceremony have been lost over the centuries, full details concerning the clothing are no longer available (this ceremony is performed sky-clad in the Inner Court). Those who would perform the ceremony should approach as closely as possible to the features given, and add such details as seem appropriate and proper for the clothing and for the rite which follows.

The bride should be dressed in a white, spangled gown that comes to her toes. It may be of Cretan design from ancient times, a khiton, or medieval, with bodice or wrapped about with scarlet or blue cord, or with ribbons or silver chain. The bosom must be clasped with a single red jewel such that when the jewel (or ornament) is removed the cloth will fall and her breasts will be bare. The bridal veil or net should, if possible, be as long as the gown. The bride should wear a garland of flowers, and other flowers as well in her hair, her net or veil, and her gown. The old tradition of "something old, something new, something borrowed, something blue" still applies. A small, jewelled scabbard should be fashioned for her athame.

The groom should wear a dark, simple robe much like that of a monk, but slightly open at the neck with a white ruffle or scarf. A heavy leather belt, studded with metal, should be fitted with a scabbard so that the coven's ceremonial sword may be worn on his left side. A smaller leather scabbard should be fashioned so that he may wear his athame on his right side. Gauntlets of metal-studded leather should be fashioned for his wrists. During the ceremony he should wear a metal-studded headband of leather. (In ancient times a horned helmet was worn.).

This Rite, more than any, is concerned with love and with the attraction that man and woman have for one another. Thus if the bride does so desire, she and the other women may wear the sheerest and thinnest of gowns for the performance of this ritual.

Preparation for the Rite

On the day and the evening before the rite the bride and the groom shall not be allowed to see each other, yet each shall talk and think much of the other. The men shall remain with men, and women shall remain with women.

The bride shall be with her friends, to finish the making of her gown and veil, and to gather flowers to decorate the house, the room in which the Rite and the Great Circle will be held, flowers for the altar, and flowers for her hair, veil, and gown. The bride shall be accompanied everywhere by her friends, The Maids of the Goddess. The old traditions will be maintained and enjoyed by all.

The groom shall be with his friends, to finish the fashioning of his wedding equipage, to purchase food and supplies for the Rite and that which follows. In the evening the Merry Men will provide the groom with appropriate strong drink and suitable counsel for his last unmarried day. The old traditions do apply.

Just before the Rite the Maids of the Goddess and the Merry Men will see that all is in order...that the banquet is prepared, that decorations and gifts are ready, and even that the marriage bed is scattered with flowers.

Flowers shall be placed on the altar, and a cauldron of flowers placed before it. The aspergillis, used for sprinkling, may be perfumed.

The Rite

The Great Circle shall be cast in the usual manner, except that the bride shall remain out of sight with the foremost of her Maidens of the Goddess, and the groom shall remain elsewhere with the chief of his Merry Men. The rest shall be in the Circle.

The Priest and Priestess stand before the altar, and the Priest commands:

I say to thee, O Maiden of the Goddess
And Merry Man of the Forest
Open the circle
For two are coming
Who would be one.

The two he indicates shall open wide the circle. If there is music it should be played at this time. The bride and groom, escorted by the Maid and the Man, approach the Circle, and with a bow the men allow the ladies to enter first. The bride stands in front of the Priestess, and the groom in front of the Priest. The Priest orders the Circle to be closed.

The Priestess and Priest move to the other side of the altar, and face the magic mirror. The Priestess says, saluting with her athame:

There is magic to be done here,
The magic of love.
This place is calling you, O Goddess
Come to us here from thine own land of beauty
To this holy circle, place of thine own most pleasing.

Here then gracious Lady bring your
Lovable person; into golden goblets stir your nectar
And bless the two who here have come.

The Priest salutes with his athame and says:

There is magic to be done here,
The magic of love.
This place is calling you, O Horned One
Come to us from thy wild land of sunshine and forest
To this holy circle, a place of thine own most pleasing.

Here then, O bringer of joy and cheer
Draw thy rough magic
And bless the two who here have come.

The Priestess and Priest return to their former positions.
The Priest sprinkles the bride with consecrated water and says:

Thou art consecrated before the God.

The Priestess sprinkles the groom with consecrated water and says:

Thou art consecrated before the Goddess.

The Priest then commands to both:

Kneel and receive thy charge.

The Priestess takes the wand and holds it over the top of the bride's head, saying:

Thou shalt be the star that rises from the sea
The twilight sea.
Thou shalt bring a man dreams to rule his destiny.
Thou shalt bring the moon-tides to the soul of a man,
The tides that flow and ebb, and flow again;
The magic that moves in the moon and the sea;
These are thy secret, and they belong to thee.

Thou art the Eternal Woman, thou art she...
The tides of all men's souls belong unto thee.
Isis in heaven, on earth, Persephone,
Diana of the moon and Hecate
Veiled Isis, Aphrodite from the sea,
All these thou art, and they are seen in thee.

The Priest then takes the wand and holds it over the top of the groom's head, saying:

In thee may the Horned One return to the earth again;
Hear the ancient call, and show thyself to men.
Shepherd of wild things, upon the wild hill's way
Lead thy lost flock from darkness unto day
Forgotten are the ways of sleep and night;
Men seek for them whose eyes have lost the light.
Open the door, the door that hath no key...
The door of dreams whereby men come unto thee.
Shepherd of wild things, may you one with him be!

The Priestess then tells both to rise. She says:

It has been said that thou both
Do wish hand-fasting before the Goddess.
Is this so?

When they both answer in the affirmative she says:

Draw forth your sacred athames
And place the points within the rings
That lie upon the altar.

The bride and groom do so. (Their rings lie atop one another.)
The Priestess and Priest also put the points of their athames into
the center of the two rings, and the Priest says:

Oh God of the forests
Place thy blessing
On the two Witches
Who stand before thee
Grant unto them joy
For as long as they do desire.

The Priestess says:

Oh Lady of the moon
Place thy blessing
On the two Witches
Who stand before thee
Grant unto them magic
For as long as they do desire.

All put away their athames, Priestess and Priest upon the altar,
bride and groom in their sheaths. The Priest says to the groom:

If thou dost truly desire, O _____,
To marry this woman
Give her thy weapon
That it may only be used
In her service.

The groom draws his sword and, kneeling, offers it to the bride, saying:

Gracious and lovely one
Accept all that I have...
The finest
At thy service.

The bride takes the sword and hands it to the Priestess. The Priestess
then says to the bride:

If thou dost truly desire, O _____,
To marry this man
Give to him thy jewel, thy crimson jewel,
For his possession as long as love shall be between you.

The bride curtseys to the groom, indicating the jewel at her bosom.

She looks into his eyes and says:

Thou who art handsome and strong
Accept my jewel,
My treasure,
For thine own.

The groom unpins the jewel and hands it to the Priest. The bride rises, and while they look upon each other the Priest gives each a ring, saying

Place this
Upon the hand
Of thy bethrothed.

Each puts the ring on the other. They embrace and kiss as the Priestess says:

Under the blessing of the Goddess
Thy hands are fasted
And thou art one.

The Priest then calls loudly:

Goddess' Maid and Merry Man
Break the Circle
That he may take her
In the name of the Goddess!!

As the circle is broken the Priestess says to the bride and groom:

Go now, and consecrate
Thy hand-fasting
Alone, before the Goddess.

If it is practical the groom will carry the bride out of the circle and to their bed, while those in the circle call their congratulations and their blessings. After they have departed the circle is closed, and all make merry with wine and cakes and other refreshments. Singing and music should be the order of the day, and dancing as well.

In due time, after leisure, the circle shall be dissolved.

After three hours the Merry Men and the Maids of the Goddess will call and sing for the bride and groom, so that the wedding feast may begin. The cauldron of flowers should be the centerpiece on the banquet table.

If the banquet is held amongst those who may not be initiated, the members of the coven may desire to dress in ordinary clothes. The groom may desire to wear shirt and trousers, but can wear belt, sword, athame, headband, ruffle, and gauntlets. The bride may desire to wear her wedding gown and veil and athame. (A mundane use of the consecrated sword is permitted here; it may be used to cut the cake!)

RITE FOR THE DEAD

If one of the coven has lost a member of the family and desires a Craft ceremony at the internment, this Rite may be performed.

If this Rite is to be performed in a public burying-ground those of the coven may wear Witch robes over ordinary clothes if so desired. If the robes are not provided with hoods, then hooded capes shall be worn, for during a part of the ceremony the hoods must be raised. However, it is permissible for women to wear veil-nets if they do so desire. Those who are not of the Craft may dress as custom dictates.

If the body lies in state before the burial the Priestess shall see that it is properly laid out by those who are so responsible. She shall place four candles about the departed, marking the north, east, south, and west of a triple circle which shall be drawn but not cast until later, when all have paid their respects. Only the body shall be within.

When the ceremony is to begin the Priestess shall raise her hood, then carefully cover the body from head to toe with a net. Taking the sword she shall mark sunwise about the circle once, saying:

Closed and sealed may this circle be,
For the one therein must travel far...
Alone, for now.
May the blessings of Our Lady speed and guide thee.

She shall give the sword to the Priest, who shall likewise raise his hood and mark sunwise once about the circle with the point of the sword, saying:

Closed and sealed may this circle be,
For the one herein must travel far...
Alone, for now.
May the blessings of the God speed and guide thee.

He shall give the sword to the Witch who is the closest kin or nearest friend. With hood raised, the one who is nearest and closest to the departed shall mark sunwise once about the circle with the point of the sword, saying:

Closed and sealed may this circle be,
For the one herein must travel far...
Alone, for now.
May the blessings of those who love you
Speed you on your journey.

The sword shall be given to the Priest, who shall motion for all of the Craft who are present to assume their hoods or nets. He shall rest the point of the sword on the floor. The bereaved shall stand at his left, and the Priestess next to the left.

The Priestess shall say:

Good friend, you have for a while
Parted ways with one you know well.
Though the winds of the seas
Shall make your paths different,
Ye shall both meet again.

The Priest shall say:

All things in the universe
Do go and then return again.
Wheels of great stars
Do turn upon themselves,
The worlds return from whence they came
And travel on again.

The moon changes and ever repeats her phases,
The tides do ebb and flow,
And life departs in one season
To return in the next.

So also it is with the one you have lost.
The vessel now lies before us empty
While the true one you have known
Has journeyed to a happy and joyous place,
To return again after a while.

This empty shell, this empty house,
Has served its owner well.
Let us return it to the earth from whence it came
Our friend is free of his bonds
And will return in one far better once again.

The Priest then cuts and breaks the circle. Wine should be served
before the graveside ceremony begins.

* * * * *

When they arrive at the burying-ground all of the coven shall be
robed and hooded. Four torches shall be lit...one carried before the
pallbearers, one behind, and one on either side. The Priestess and
Priest shall walk at the head of the procession, the Priest on the
right carrying the sword and the Priestess at the left carrying
boughs of evergreen, and flowers. Others in the party should be
encouraged to carry flowers also. A net shall cover the coffin.

As the coffin is placed in the grave the Priest shall place one
torch-bearer at the foot of the grave, one at either side, and one
behind the Priest, Priestess, and family who all stand at the head.

When all is in readiness the Priest shall salute with the sword to the four cardinal points. If it is so desired by friends and family the Priestess and/or Priest may at this time give a brief eulogy of the departed. If singing is desired it too shall be done at this time.

The Priest shall say:

Dying is only a mode of forgetting.
We shall see this more easily
If we consider forgetting
To be but a mode of dying.

There is a reason for being here
And a reason for travelling beyond.
Beyond the portals of the Summerland
Are warmth and joy, and youth anew.

The Priestess shall place three boughs of evergreen atop the coffin, saying:

As the evergreen doth grow and prosper
Both in summer and in winter, year after year,
So also doth the soul continue
From life to life to life
Growing stronger, wiser, and richer. ✱

The Priest shall call:

The eye is closed: it is the Smoothing of the Hand!
Blessed Be, dear friend. And Peace be with thee.
In the name of Our Lady
So be it!

He shall salute with the sword, and all of the Craft shall make the sign of the Pentacle. Hoods shall be thrown back and veils lifted. Flowers should be strewn on and about the coffin.

All shall retire to relax, dine, and drink. Singing and merrymaking are to be the order of the day, for among Witches death, like life, should be joyous.

The four torches should be stuck in the ground about the grave and left there to burn out.

RITE FOR THE DEAD - IV: THE CIRCLE

If one of the coven has lost a friend or relative, this Rite shall be conducted at the next sabbat or esbat near the end of the evening's ceremonies.

At the appropriate time the Priestess and Priest shall stand at the west and east sides of the altar, respectively, facing south towards the one who is nearest kin or closest friend of the one who has died. If the kin or friend is a man he shall be called forth by the Priestess, if a woman she shall be called by the Priest:

O _____, we do call thee
To stand here before us.
That we all may honor
One dear to thee
Who has passed beyond.

When the one is before the Priestess and Priest (others of the coven may stand nearby as well) the Priestess shall say:

Good friend, you have for a while
Lost one who is dear to you,
But only for a time.
We bid you have no sorrow...
There is a reason for being here
And a reason for going.

The Summerland is a warm and pleasing place
With all ills gone, and youth anew.
So let us all be truly happy
For the one you love now knows true joy!

Priest: Dying is only a mode of forgetting.
We shall see this more easily
If we consider forgetting
To be but a mode of dying.

The Priestess may add incense to the brazier at this time. She says:

We of the Craft know when a person dies
The soul returns again to earth.

Priest: Arrayed in some new flesh disguise
Another mother gives birth...

Priestess: With sturdier limbs and brighter brain
The old soul takes the road again.

The Priest has wine poured out for all present. All do face to the north. He calls:

O gracious Lady, and God of the Forest
We do thank thee for guiding our friend
To the golden portals of the Summerland.
Convey, we do ask, the love and good wishes of _____,
And of the good friends who yet remain behind.

The Priest turns to those in the circle and says:

I propose a toast...
To the Gracious and Lovely Lady.

All: Hear, Hear!

All do drink. The Priest then says:

I propose a toast...
To the laughing and hearty God of the Forest.

All: Hear, Hear!

All do drink. The Priest then concludes:

And also do I propose a toast...
To _____, who now revels
In the glory and beauty
Of the Summerland!

All: Hear, Hear!

All do drink, and then sit and relax, for the Rite is over.
Those in the circle shall sing, joke, and generally make merry.

THE CHANT OF THE YEAR

The following is of archaic Celtic origin. On the surface it is a triple recital of the thirteen months of the ancient lunar year. Each word, however, is the name of one of the sacred trees... which in turn each have deep philosophical and magical implications. Additionally, the thirteen, taken in sequence, tell in rich detail the life of the Sacred King and the archaic Legend of the Goddess. All Witches should be strongly encouraged to study and research the meanings behind this, working from the material provided by the poet Robert Graves.

Prior to commencing the chant all shall gather in a circle, with the implications of the chant explained by the Priestess or Priest. There shall then be a pause of 13 heartbeats while all do meditate on what has been said, then the Priestess or Priest shall intone loudly and in a rich voice each of the following. The chant shall be recited, with all in the circle responding, three or nine times, as deemed appropriate. It shall then be closed by the final invocation. If available, incense or magical condenser may be thrown into the incense brazier. Then all shall remain silent for a while afterwards.

Chant by Priestess
or Priest, with repeat
by all in the circle:

BETH
LUIS
NION
FEARN
SAILLE
UATH
DUIR
TINNE
COLL
MIN
GORT
PETH
RUIS

(Repeat three or nine times, as desired.)

Then the Priestess or Priest alone shall call:

Benignissime,
Solo Tibi Cordis
Devotionem
Quotidianam Facio.

Blessed Be!

RITE FOR CANDLEMAS EVE

(The place of meeting should be decorated with berries and boughs of rowan, or mountain ash, if this is possible. If there be singing, music, and rhyme before the Rite it should concern the quickening, the return of life, of new life. If there is dancing the Priestess and Priest shall see that it is slow and sensuous. The meal before the ceremony should feature red-colored foods.)

A small ship-model of archaic design should be placed on the altar for this ceremony, symbolizing the return of the Goddess after many cold months, after many cold years, and after many cold centuries. The ship should be placed between the God- and Goddess-figures.

The Great Circle shall be cast in the usual manner.

To begin the Rite the Priest stands before the mirror to the north of the altar, holding the ship up before him. He looks within the mirror for the space of five heartbeats and calls:

Three ladies came out of the east
With rhyme and herbs
And iron wrought fair.
Return again O thou White Swan,
Bride of the Golden Hair.

The Priestess, from where she sits in the eastern part of the circle, responds in a low voice:

The times are ill, and thou of my Craft
Shall someday make them right.
Sad the town yonder,
Sad those that are in it;
I am the White Swan
Who shall again
Someday be Queen of them all.

The Priest, still facing the mirror, says:

I will voyage in the Lady's name
In likeness of deer, in likeness of horse,
In likeness of serpent, in likeness of king,
To bring back The High One once again.
More powerful will it be with me
Than with all the others,
O thou gracious Goddess
So may it be in thy Name. (all ☆)

The Rite of Calling Down the Moon shall follow. Then the rest of the night shall be spent by all in divination with the mirror, with cards, with crystal, or with other means. Blackberry wine shall be drunk.

Finally, the Great Circle shall be closed.

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RITE FOR THE SPRING EQUINOX

(The place of meeting should be decorated with boughs of alder or dogwood, if possible. If there be singing, music, and rhyme before the Rite it should concern life, death, and the summerland. If there is dancing the Priestess and Priest shall lead it such that the dancers whirl and spiral about the dancing-place.)

The candles on the altar shall be replaced by either clusters of 13 candles each, or by a large torch in each place. Broomsticks, or stick horses, or phallus-headed sticks, shall be leaned against the altar; one shall be provided for each within the Circle.

The Great Circle shall be cast in the usual manner, except that a 15-foot circle shall be drawn.

To begin the Rite the Priestess stands to the north of the altar with the mirror behind her. She directs all within the Circle to stand at the outer part of the Circle, men and women next to each other. She spreads outwards her arms and says:

Witches all, we gather now
As we rise above the floods of winter
To celebrate the Rite of death and life,
To journey in symbol nearer the sun
And out towards the darkness,
Again and again,
As we ourselves travel
From the summerland to this world
Many times...with many happenings
Ere we reach perfection,
And finally travel beyond.

She signals for the music to start. The music should start in a slow and dignified manner, increasing in spirit and tempo. The Priestess rejoins the line just behind the Priest, who leads the coven in a line, starting a spiraling inwards at a slow, ceremonial pace, yet with all in step or rhythm if possible. All shall chant:

Yan, Tan
Tethera, Pethera.

Continuing the chant and lead by the Priest they shall spiral inwards and outwards. Each may make his own variations in the dance, and also may follow suit with others in the circle as they turn, shuffle, stamp, in a growing and diminishing rhythm. As the music grows faster the Priest may decide to seize a broomstick, and the others will follow suit as he rides, waves, and raps the stick.

When the music is the fastest they may leap and shout. The Priest shall lead in these usually, as all follow him spiraling in and out. Any who would rest must crouch by the altar.

The music shall last for a long while. If there are musicians the music will end suddenly at a sign from the Priest. If the music is recorded it will, of course, end of its own accord.

All shall drop to positions of rest. The Priestess shall stand before the altar facing north with her arms outstretched and call:

Beltiste
Soi tēn cardiān
Didōmi cathēmeriōs
Phylaxomenēn.

All shall make the sign of the Pentacle. If any of the magical condenser is available she shall throw a small handful of it into the incense brazier.

Next should follow the Rite of Cakes and Wine.

Finally, the Great Circle shall be closed.

RITE FOR MIDSUMMER'S DAY

(The place of meeting shall be decorated with boughs and leaves of oak, and with acorns. If there be music, singing, and rhyme before the Rite it should concern sacrifice that others may live, traditions which never die, magic, "life continuing in spite of all", and the high spirits of one close to the elements. If there is dancing the Priestess and Priest shall lead it such that the dancers whirl about together and wheel about the dancing-floor. The dances of this ritual may be performed out of the circle in practice for the Rite; they should, in fact, be learned by all. Games should be played utilizing a wheel, preferably one of wood and iron, with candles or incense mounted upon it: men and ladies, for example, might play a mildly erotic game of "spin the wheel". During the Rite this wheel should be leaned against the south side of the altar. A container of the magical catalyst should be placed on the altar. If a labrys or double-headed axe can be fashioned or obtained it should be hung upright in a dominant location both before and during the Rite.)

(Because of the large amount of lively dancing in this Rite, short and light ceremonial garb of ancient Greek or Cretan style, or other very minimal but appropriate clothing, may be fashioned and worn.)

(According to legends and traditions of the Craft, actual shape-changing of dancers sometimes occurred during this Rite, especially among Witches who were well-practiced in magic and experiencing the ecstasy of the Goddess in their magical dancing. Only fragments of the Rite survived the terrible Time of the Burnings, but this reconstruction of it is mostly complete and may again in the future be made whole through the study and practice of the modern Wicca.)

The Great Circle shall be cast in the usual manner except that a 15-foot circle shall be used.

To begin the Rite the Priestess stands to the north of the mirror with the altar behind her and says:

"Witches all, in ages far past it was the custom on this day for the king who had ruled to be sacrificed in a magical ceremony, that famine, storm, and war should not afflict the people, and that the crops would grow tall and free from blight or drought. Darkness would be removed from men's souls by the courage and pride and magic of one who, very willingly, walked steadily to his doom. The material Rite was deeply emotional and rendingly impressive; yet the magical portion, unseen and unseeable by human eyes, was awesomely stronger and more far-reaching. Such magic as this was cruelly powerful... but it worked magnificently!"

The Priestess sits, while the Priest stands in her place and, with his arms out in invocation, proclaims:

The Priest stands back with the men near the edge of the circle. The Priestess stands, puts down the sword, and motions for the music to begin. The men stand fast while the women follow the Priestess five or more times sunwise about the circle in a slow, gracious, and stately dance. Then led by her they suddenly turn widdershins and dance and whirl and shout wildly back five times or more. Each woman returns to her man and stands, arms akimbo, while the Priestess throws a small handful of the magical catalyst into the incense brazier. When the sparks have ceased she seats herself upon the altar once again, saying:

The life of a year
Is thirteen moons,
With every season round.
The life of the king
Shall pass likewise
From birth unto the ground.

The Priestess signals for the music to begin again. The women laughingly watch watch the men dance sunwise about the circle, following the Priest. In the dance the Priest chants each line (he may be prompted by the Priestess) and the men repeat, shuffling and stepping in time with the music, imitating in every manner...physical, mental, and astral...all creatures mentioned in the King's Chant. They make one circle for each "change", the mood being light and cheerful.

I am a stag...of seven tines...for strength.
I am a flood...across a plain...for extent.
I am a wind...on a deep lake...for depth.
I am a ray...of the sun.....for purity.
I am a hawk...above the cliff...for cunning.
I am a bloom...among flowers....for excellence.
I am a wizard...who but I...brings forth the hilltop's magic fire?
I am a spear...that roars for blood...in vengeance.
I am a salmon...in a pool...for swiftness.
I am a hill....where poets walk...for wisdom.
I am a bear....strong and red....for power and valor.
I am a breaker...threatening doom...for terror.
I am a sea-tide...that drags to death...for might.

All do sit as the Priest invokes:

Who but I
Knows the secret
Of the unhewn dolmen?

He throws a small handful of the magical catalyst into the incense brazier and sits. If it is so desired, all may drink wine and rest at this time.

This dance shall be accompanied entirely by drums, starting with a strong rhythm and becoming yet faster. In addition to the drums, the Priest or one chosen by him should read and chant the following, over and again, in time to the dancing.

O Witches come
O come.
Sing ye Horned One,
Sing to the timbrel,
The deep-voiced timbrel
Joyfully praise him
Him who brings joy.
Holy, all holy
Music is calling.
To the hills, to the hills
Fly, O Witches
Swift of foot
On, O joyful, be fleet.

The music shall last for a long while. If there are drummers the rhythm will end suddenly at a sign from the Priest. If it is recorded, of course, the finish will come of its own accord.

All shall drop to positions of rest. The Priestess shall stand before the altar facing north, her arms outstretched, and call:

Metre us out joy
And strength, and magic
O Knightliest One!

If any of the magical catalyst is available she should throw a small handful of it into the incense brazier.

Next should follow the Rite of Cakes and Wine.

Finally, the Great Circle shall be closed.

RITE FOR BELTANE

(The place of meeting should be decorated with willow-boughs. A besom, or Witch's broom of willow switches, should be part of the decorations. If there be singing, music, and rhyme before the Rite it should concern magic, things new and fresh, and summer. Any dancing should be bright, energetic, and cheerful. Fencing and swordplay are traditional, the winner being crowned "King of Summer" by his lady. A May-pole should be set up and used for mildly erotic games by the ladies and men. A "Beltane cake" containing milk, eggs, and honey should be baked; the eggshells may be saved for practical jokes, which are also traditional at this time. The atmosphere of this festival should be light, energetic, and cheerful.)

Of all the festivals this one should if possible be outdoors. If so, a magical need-fire (actually two fires near the altar) should be struck with flint and stone. The dancing around and between the fires would take place where shown in the Rite.

A willow besom should be laid before the altar. A horned helmet or symbolic horned headdress should be set upon the altar. If the Rite is held indoors, set up two cauldrons north of the altar, far enough apart to dance between; scented oil or spirits should be added.

The Great Circle shall be cast in the usual manner, except that a 15-foot circle shall be drawn.

To begin the Rite the Priestess stands to the north of the altar with the mirror behind her. She spreads outwards her arms and says:

Witches all, we meet on this
The night of Walpurgis...holy, joyous, and magic
To celebrate the return of summer
Of life, of things new and fresh.

I call before me
He who personates the God.

The Priest has the helmet placed on his head by a maiden within the circle, and the sword placed in his hands. If they are available he should be wearing gauntlets and sword-belt. He says:

My lady, as the power of the God
Is in this season supplanted
By the warmth of the Goddess
So also must I give honor to thee.

The Priestess gives the seasonal challenges:

Thou hast had thy time of dominion.
Canst thou yet stand before
The Lady whom I represent?

The Priest replies:

It is ordained...I cannot.
For cold must yield to warmth,
And death once more to life.
I yield to thee my power. (exults)

He bows and presents the sword to her. She sits on the south edge of the altar, and he ceremoniously places the helmet on her head, while she holds the sword upright as a sceptre. He says:

To thee, with love,
Do I yield my reign.

She motions for him to light the two fires, and proclaims:

Thou of the joyous craft,
I do decree that thou dance!
That we, and those we love
Be free in the coming seasons
Of the storms of human-kind
And the raging of the elements.
That joy of life and joy of magic
Be ours. As I dance
So shalt thou follow.

The Priestess puts the sword and helmet down on the altar and signals for the music to start. She and the Priest lead the circular dancing, which may be formal or free-style, as they determine. In this Rite there is no fixed ending to the dances; it may be as determined by the Priestess and Priest.

Next should follow the Rite of Cakes and Wine.

Dancing may follow next, if so desired.

Finally, the Great Circle shall be closed.

RITE FOR LAMMAS-EVE

(The place of meeting should be decorated by branches of holly and, if possible, with a sheaf or two of grain. If there be singing, music, and rhyme before the Rite it should concern love cut short by death, love and sacrifice, and the "eternal triangle". If there is dancing the Priestess and Priest shall see that it is slow and intimate. Fencing and races are traditional, with a lady consenting to be the prize for the winner, to be carried off by him...for a kiss. She may want to put on a tongue-in-cheek show of grieving for the fallen or losing one.)

The following may be recited by the Priestess and Priest, or it may be read aloud by various ones of the coven. In ancient times a version of this Rite, or one of the legends mentioned below, were mimed ceremoniously by initiates.

The Great Circle shall be cast in the usual manner.

To begin the Rite the Priestess stands before the mirror, her arms outstretched like the limbs of the moon, and invokes:

O Goddess...friend and sister to women,
Wife and lover to men,
Thou who art all women,
Be thou among us as we know again
This ancient wisdom,
Sacred to thee. (u) (*)

She lowers her arms and rejoins the Priest, who reads:

Throughout this world, and others
And the many strange and beautiful
Worlds of the water-sprites, the wood-sprites,
The creatures of the earth and of fire,
In our many lives, in the lives of all others,
In the great power of knowledge and magic,
Of countless centuries of time...
All things are cyclic.

Kingdoms rise and fall
And others rise from them.
Land comes from the sea, and after aeons
The mountains sink beneath great waves
To rise yet again aeons later.

The story remains the same,
Holding within it the greatest of truth
And the greatest of magic.

On this night we gather here
To perform again in symbol and magical dance
The Rite of the Oak King's sacrifice,
As it was done in ages past.

In this day Our Lady no longer
Requires sacrifice of any among us,
For the life she bestows is sweet
And in this season the moon must wax.

The Priest turns to the mirror, holding forth his athame in salute, calling:

O laughing, naked Queen
Beautiful and yet terrible,
Thou who like all women
Canst make and then destroy thy men
And yet are beyond all blame...
For thou art the Goddess...
Be with us here.

As thy holy Labrys doth have two edges,
So also, Lady, do we know that two faces dost thou have:
One as serene, lovely, and clear as thy silver moon,
The other dark and awesome.
For thou art as all women...

The Priest salutes with his athame. If one is present who can play a reed-pipe or recorder he shall at this point play a very brief, minor-key tune as the Priestess sits on the south edge of the altar, her arms out like the limbs of the moon, and the Priest comes to kneel before her, saying:

Thou who above all art adored,
Know that thy worshippers
Do give thee obeisance:
The wise, the strong, the powerful,
And the very princes of the world
Do give honour unto thee. ★

The Priest gives her the sword, which she holds before her like a sceptre. He kneels once more and continues:

The Goddess is kind
When it pleases her.

Thou who art the day
Art also the night,
And at times thou dost require
Blood, and darkness, and strife
Among men, for thy purposes. ★

The Priestess stands with arms outstretched and calls:

When the Queen calls, there is none
Who would not willingly come.
For her libation must be made with love
And with pain.
And in the magical chase
There is no transformation
Which can stay her brassarids.

The Priestess signals for the music to begin again. Women join in a circle at the center around the altar, facing outwards. The men join in a circle near the outer edge, facing inwards. The men and women, led by the Priestess and Priest, will chant and imitate in every manner... physical, mental, and astral...the creatures of the chant as they dance sunwards. As the women dance the men will stop and watch them, and vice versa

All: Cunning and art he did not lack
But aye her whistle would fetch him back.

Men: O, I shall go into a hare
With sorrow and sighing and mickle care,
And I shall go in the Horned God's name
Aye, till I be fetched hame.

Women: - Hare, take heed of a bitch greyhound
Will harry thee all these fells around,
For here come I in Our Lady's name
All but for to fetch thee hame.

All: Cunning and art he did not lack
But aye her whistle would fetch him back.

Men: Yet, I shall go into a trout
With sorrow and sighing and mickle doubt,
And show thee many a crooked game
ere that I be fetched hame.

Women: - Trout, take heed of an otter lank
Will harry thee close from bank to bank,
For here come I in Our Lady's name
All but for to fetch thee hame.

All: Cunning and art he did not lack
But aye her whistle would fetch him back.

Men: Yet I shall go into a bee
With mickle horror and dread of thee
And flit to hive in the Horned God's name
Ere that I be fetched hame.

Women: - Bee, take heed of a swallow hen
Will harry thee close, both butt and ben
For here come I in Our Lady's name
All but for to fetch thee hame.

All: Cunning and art he did not lack
But aye her whistle would fetch him back.

Men: Yet I shall go into a mouse
And haste me unto the miller's house
There in his corn to have good game
Ere that I be fetched hame.

Women: - Mouse, take heed of a white tib-cat
That never was baulked of mouse or rat,
For I'll crack thy bones in Our Lady's name;
Thus shalt thou be fetched hame.

All: Cunning and art he did not lack
But aye her whistle would fetch him back.

At the conclusion all drop to a position of rest while the Priest says:

As one generation doth pass
And the next appear thereafter,
So have thy people always continued.
Thou hast returned to us, O Lady.
Return, we do ask, to the world outside
To bring back again the ancient ecstasy
Of joy and terror
And beauty most sublime.

He salutes with his athame as the Priestess calls:

Achaifa
Ossa
Ourania
Hesuchia
Iachema.

She throws a small handful of the magical catalyst into the incense brazier and salutes with her athame. The Rite is ended.

Finally, the Great Circle shall be closed.

RITE FOR THE FALL EQUINOX

(The place of meeting should be decorated by wreaths and wrappings of grape or blackberry vines, as well as mushrooms and possibly a barley sheaf and some quince, if they are available. If there be singing, music, and rhyme before the Rite it should concern drinking, celebrations, and good times. If there is dancing the Priestess and Priest should see that it is fast, bright, and cheerful. Pork, mushrooms, roast apples, and wine aplenty are traditional.)

The Great Circle shall be cast in the usual manner.

To begin the Rite the Priestess stands before the mirror, facing it with her athame held out in salute, and invokes;

Alphito-Baitule Lusia Nonacris
Anna Fearina Salmaonā
Strabloe Athaneatidas Ura druei
Tanaous kolabreusomerā
Kirkotokous athroize te Mani
Grogōpa gnathōi rusēis iotā.

Lady of the Willows,
Mother of the Sacred Child,
Grant to the Witches of thy Craft
An understanding of thy mysteries.

She drops her arms after the salute. The Priest comes beside her and also looks into the mirror, saluting with his athame and saying:

Thou Son of the Goddess,
Half-divine and yet half human
Whose shape did ever change
Into any manner of beast,
Whose body is as barley and wine
And whose soul is as the bright sun
Grant unto these Witches
Thy strength, thy passion, thy joy,
And the visions and prophecy which are thine.

They turn about and the Priest begins preparation for the dance as the Priestess proclaims with cheer:

O sweet upon the mountain
The dancing and the singing,
The madding, rushing flight.
O'sweet to sink to earth outworn
To be one with the Godling
To know of all his powers,
To know of all his ecstasy.
It is for this we dance:
To know the freedom and the magic
Of the Horned Son of the Lady.

At this point there will be a pause to add more incense. The incense brazier will be left open if any of the magical condenser is available on the altar.

Priest: The legends of this festival are clear:
Isis, Osiris, Set; Iduna, Heimdall, Loki; Blodeuwedd,
Llew Llaw, Gronw; and others
It is now with the year's seasons as it is with all things.

Priestess: Now does the Goddess turn away her face
From the lotus-born King of the Golden Cup.
Bright, handsome, and laughing though he be,
And smiles instead on his dark and somber brother
The silent, hard, and clever King of the Night.

Priest: As season follows season, as snow follows summer,
The change is made.
For darkness must inevitably follow light.

Priestess: As Lady Ishtar did seal the doom
Of high Gilgamish
So also does She of the Flowers
Require the life of the Smiling King.

Where falls his blood
Red flowers grow
As his immortal soul
Journeys beyond.

Priest: In time, in the midst of winter, he will return,
Incarnate once again
To know the deep love of the Lady,
And to decree fate upon his brother.

As day follows night
This must come to pass,
For all things must rise and fall
And only the Goddess remains the same. (all ★)

If any of the magical condenser is available the Priestess throws
a small handful of it into the incense brazier.

Next shall follow the Rite of Cakes and Wine.

Next shall follow the Rite of Calling Down the Moon.

Finally, the Great Circle shall be closed.

RITE FOR ALL-HALLOW'S EVE

(The place of meeting should be decorated with wreaths and vines of ivy. If there be singing, music, and rhyme before the Rite it should concern death, ghosts, and magic, yet ever return to being comforting and cheerful. The Priestess and Priest shall lead the dancing so that the dancers spiral slowly inwards and outwards about the dancing-floor in a cheerful manner. Traditional Hallo'een games and practices apply. A cauldron shall be featured in the decoration.)

A henge of stones should be set up about the ritual circle. Brooms, willow-besoms, or riding-sticks should lie next to the altar; one shall be provided for each within the Circle. A horned helmet or symbolic horned headdress should be set upon the altar.

The Great Circle shall be cast in the usual manner, except that a 15-foot circle shall be drawn. The cauldron shall be placed near the altar

To begin the Rite the Priestess stands to the north of the altar facing the mirror, and invokes:

O Goddess of things living and growing
Our time of warmth and fair winds
Is ended for now.
As the day has passed
So must the night also come,
And for seven full moons
Must the dark Horned One
Have dominion. ★

She turns about and calls:

I call thee North
O thou who personates the God.

The Priest stands at the south; he should be wearing gauntlets and sword-belt, if they are available. He answers:

I hear and come, my lady.
For as snow must fall and winter's darkness return,
So must I again resume my power.

The Priestess motions for him to be seated on the southern edge of the altar. She then ceremoniously places the helmet on his head, saying:

On this, the holy eve of Samhain
Do I cede dominion to thee,
O Horned One of the Dark Realms.

She walks sunwards to the front of the Priest and briefly drops to one knee, presenting him the sword and saying:

And, for thy season,
Do I cede thee power
O thou of the underworld.

The Priest holds the sword upright as a sceptre. He says:

I do thank thee, gracious lady,
And in my duties
I shall ever owe loyalty to thee.

The Priestess retires, and the Priest stands, saying:

O thou of the ancient Craft,
This night in ages past was the year's ending.
On Samhain's Eve were the Sylphs, Undines, Salamanders,
And Gnomes and sprites of the wood
Free everywhere...as they are now.
On All Hallow's Eve did the mighty dead return from their graves
Remembering warmth and comfort and joy of friends.
As they do now.

The Priest removes the helmet and sheathes or puts down the sword.
He says:

For all do love joy and cheer.
So therefore, Witches all, give honor and love to those
Who before us have passed into the Summerland.
Let us dance and make merry
For our comrades who have gone Beyond...
And for our other friends from their strange
And beautiful realms. As I dance
So shalt thou follow.

The Priest signals for the music to start; it should be fast and bright. He and the Priestess should lead the coven in a line, spiraling inwards and outwards. Each may make his own variations on the dance, and also may follow suit with others as they turn, shuffle, stamp, in a growing and diminishing rhythm. After a while the Priest may seize a broomstick, and the others will follow suit to ride and shout and leap as the dance grows faster. In this Rite there is no fixed ending to the dance: it may be as determined by the Priestess and Priest.

Next should follow the Rite of Cakes and Wine.

The rest of the night shall be spent by all in divination with the mirror, with cards, with crystal, or by other means.

Finally, the Great Circle shall be closed.

THE RITE OF YULE

(The place of meeting should be adorned with the traditional decorations of this season, with the addition of birch bark and branches. Songs, music, and rhymes may be seasonal but should all be slanted towards Witchcraft. The song "Greensleeves" is traditional and sacred to the Craft. If there be dancing before the Rite it should be bright and gay. The traditional foods are to be eaten, with the addition of pork in some form. A piece of oak-log with 13 red candles in it should be in a central location before the Rite and placed north of the altar for the ceremony. A Yule tree, fully decorated, should be placed at the north outside the circle.)

The Great Circle shall be cast in the usual manner.

To begin the Rite the Priestess stands to the north of the altar with the tree behind her. All in the circle may light the candles of those near them, and the Priestess shall light the candles on the log. She spreads outwards her arms as the limbs of the moon and invokes:

The ghost of the old year
Is with us yet.
Let us call him forth with rite and dance
Let him feast with us
And bid him farewell.

For in this season
The sacred child is born
Of the Goddess.
He of the sun, who shall reign in joy
With bounteous seasons of life,
Ever rich, for all.

With song and dance
Shall we worship both...
The Mother ever gracious,
The Child of promise most glorious.

Blessed be the Goddess most noble,
The same through the ages of time
Everlasting through eternity.
I.O EVO. HE Blessed Be.

All do salute. The Priestess calls for fast music and all follow her and the Priest about the circle in a fast and cheerful dance which becomes even faster. All shall chant:

I.O. EVO. HE.
Blessed Be, I.O. EVO. HE Blessed Be.

If the coven is carrying candles, the last one whose candle goes out as the dance proceeds shall be called "Nick", and must light candles, pour wine, and replenish the incense for the rest of the night.

At the end of the dance the Priestess or Priest will call for all within the circle to drop to a sitting position. The Priestess shall stand before the altar facing north and say:

All blessings
To the Lady,
And to Her sacred child.
Blessed Be! ✱

All: Blessed Be! ✱

She throws a small handful of the magical condenser into the incense brazier.

Next should follow the Rite of Cakes and Wine.

Before closing the Great Circle the Priest shall give the Salutation to the Year. He shall say to those of the coven:

O friends of our coven,
I do bid you to charge your cups
And join the Salute to the Year.

When all are holding forth their cups in salute the priest shall call:

Thirteen moons are waxed and waned,
Dancing in the starry vault.
Ancient year is running low...
Days of days draw to a halt.

Greet the Hag and bid her go...
Farewell to the ancient Crone,
For tonight the old guard changeth,
Bid the Maid to take the throne.

Rejoice, rejoice, it is reborn,
The olden curse is washed away...
Shining bright the thirteen moons
Shall rise to greet the newborn day.

A joyous New Year! Blessed Be!

All: Blessed Be!

All shall drink deeply.

Finally the Great Circle shall be closed.

FIRST LEVEL INITIATION

Instructions - A priestess or priest, or one of the Inner Court, can, of his and the Lady's account, initiate a postulant to the first level. A man shall be initiated by a priestess, and a woman by a priest. After deciding that the person to be initiated is worthy of this first giant step and after that person has expressed a desire to join his or her fate with us and with the Goddess and the Horned One, the initiation shall take place.

The priestess or priest performing the initiation shall prepare the Great Circle and all Witches prepared for ritual in the usual way.

The postulant shall be brought into the circle and placed standing at the west side of the circle, facing east. The priestess or priest stands at the north point with sword or athame. A black cloth to blindfold the postulant is loosely tied about the blade and hilt of the magical weapon. The priestess/priest says:

A seeker is among us, _____,
Who doth desire to become one
With our ancient Craft.
I must remind you, though it has been said before,
That this is not a matter to be taken lightly.
For your immortal soul
Shall thus be comitted
To the paths of the Goddess.
Do you desire to join
Your destiny with ours?

When the postulant has answered affirmatively the priestess or priest shall point the sword or athame at the heart of the postulant and say:

Know well that love and trust
Must be freely given,
That they may be freely received.
Know well the import
Of thine own words,
For even thy blood and thy life
May ultimately be required.
Do you desire to join
Your destiny with ours?

When the postulant has answered affirmatively the priestess or priest shall ask the following:

Do you seek the Way?
Will you serve the Goddess and reverence the God?
Will you guard that which is shown you from the unworthy?

After the postulant has answered affirmatively the priestess or priest shall order the new one to be bound and hoodwinked. The postulant is then made to kneel, facing the altar. The priestess or priest then moves before the new one and says;

In an initiation such as this
You must, symbolically, die...
Pass through tests and purifications of the soul,
And be born once more.

The priestess or priest shall then take the pentacle and press the flat, black side of it against the postulant's forehead, saying:

By earth is thy still and silent body covered.
By earth shall thy soul be tested.

The priestess or priest shall then take the athame and firmly press its edge to the center of the postulant's forehead, saying:

By air does thy spirit go forth
Into realms strange and distant.
By air shall thy soul be tested.

The priestess or priest shall then cense the postulant, and with the wand gently touch the new one between the eyes, saying:

By fire, red and flaming,
And not of this world
Shall all dross be burned from thee.
By fire shall thy soul be tested.

The priestess or priest shall then pour some of the consecrated water into the cup, and with the aspergillis sprinkle the face and breast of the postulant, saying;

By water shall all which is old and useless
Be dissolved and washed forever away.
With water, pure and magical,
Does new life arise once more.
By water shall thy soul be tested.

The priestess or priest shall then pause for the space of thirteen heartbeats, then continue:

Now, in thy mind's eye
A vision does come forth.
Thy soul hath passed the tests
And waits in the cold darkness
Of a great, ancient, and echoing hall.

For a time all is silence.
Then before thee, on a great throne
Grows a nimbus of colored light, glowing ever brighter.
And thereupon, in brilliance and warmth,
Appears the High Queen.

She is clad in soft robes
Of deepest blue and glowing red.
Her hair is a stream of the brightest gold,
The eyes of the Lady
Are blue and shining as the sea.

She looks upon you, and through you...
Seeing all that you have been in the past
Or shall be in the future.
She sees your hopes and your dreams,
Then smiles and gives you Her blessing.

The vision vanishes
As you are whirled away
In growing warmth and light,
For life has begun again.

The cords shall be untied and the priestess or priest shall then
remove the blindfold, then aid the new Witch to his/her feet, saying:

So be it.
Blessed Be and welcome, dear friend.

A kiss is appropriate at this time. Wine is poured for all and, after
a small libation by each present, a toast shall be made to the new Witch.

After a short pause for relaxation the significance and uses of the
tools on the altar shall be explained to the new one.

SECOND LEVEL INITIATION

Instructions - A priestess or priest, or one of the Inner Court, can, of his and the Lady's account, initiate a first level postulant into the second level. A man shall be initiated by a priestess, and a woman by a priest. The candidate must have proven, to the satisfaction of the priestess or priest, that he/she is a serious and earnest seeker of the Way...devoted to the Goddess and the God, studying and practicing of magic to the benefit of himself/herself and others. When the priestess or priest has determined that the candidate is worthy of initiation, it shall take place.

Except in unusual cases at least three full moons must have passed between first level initiation and second level initiation. Except in unusual cases the candidate must have passed through the first three steps of training in the Grimoire. Except in unusual cases at least three Witches of the second level must have privately and to the coven have vouched for the candidate.

The Priestess or priest performing the initiation shall prepare the Great Circle in as secluded a place as possible, with surroundings worthy of the magic to be performed. The Great Circle shall be cast and all Witches prepared for ritual in the usual way.

At the start of the initiation the priestess/priest calls on the candidate:

Thou art summoned, oh _____. Walk with the sun to the east of the circle...and face us.

The candidate walks deasil about the circle to the eastern side, then stops and faces west. The priestess/priest then directs another of the coven to hang a magic mirror behind the candidate, and when this is done points with sword or athame at the candidate and says:

Thy time hast come.
The sun hast set,
And night is upon thee.

The priestess/priest then orders that the candidate be bound. This will be done by the women, if a man is being initiated, or by the men, if a woman is being initiated. Using a rope of silver (or virgin white) the hands are tied behind and the rope passed three times about the body deasil and knotted. The priestess/priest says:

Thy limbs are useless
Thy sight dims
As thou dost pass beyond.

In like manner as above the candidate is thoroughly blindfolded.

The priestess/ priest then lays aside the sword and takes the wand. With the end of the wand a pentacle is drawn on the candidate's forehead, as the following is recited:

So soon as ever your mazed spirit descends
From daylight into darkness, remember
What you have suffered here in the circle,
What you have suffered.

With the incense brazier the candidate is censured once before each of his seven psychic centers. The instruction continues:

After your passage between the worlds
While the mists of time blow past you,
The Halls of Judgement shall loom mightily before thee.
To the left hand there bubbles a black spring
Overshadowed with a great white cypress.
Avoid this spring, for the waters of the Left-Hand Path
Can only lead thee lower.

The priestess/priest shall then sprinkle consecrated wine three times upon the face of the candidate and continue:

To the right hand there lies a secret pool
Alive with speckled trout and fish of gold;
A hazel-tree overshadows it. The primeval
Serpent of Wisdom straggles in the branches.
Darting out his tongue. This holy pool is fed
By dripping water; Guardians stand before it.
Thou goest to the right; to the pool of wisdom...and Memory.

The priestess/priest shall then gently touch the candidate three times upon the throat and continue:

Then the guardians will scrutinize you, saying,
'Who are you, who? What have you to remember?
Do you not fear the flickering tongue of the serpent?
Go rather to the spring beneath the cypress,
Flee from this pool.'

The candidate shall then say (repeating after the priestess/priest):

I am parched with thirst.
Give me to drink. I am a child of Earth,
But of Sky also, and of the Craft.
I am also of your thrice-blessed kin.
A child of the three-fold Queen of Witches;
You remember me, for I have been here before.
Give me to drink!

The priestess/priest shall then step back and continue:

Then they will welcome you with fruit and flowers,
And lead you toward the ancient dripping hazel-tree,
Crying: 'Thou of our immortal blood,
Drink and remember the glorious Craft of the Goddess!'
Then you shall drink.

The priestess/priest shall then place a goblet of consecrated wine to the lips of the candidate, and bid him to drink. Then the candidate will be turned about to face the magic mirror, and the priestess/priest shall remove the blindfold and say:

Stand before the mirror
Look far back into the past...
Look far into the depths of your soul.

For the space of thirteen heartbeats the circle must be still as the candidate looks within the mirror. The priestess/priest then unbinds the candidate and turns him to face back to the west, and proclaims:

(For the female Witch)
It is the Goddess! Lo!
She rises crescented.
Great is her silver glory!

(For the male Witch)
It is the God! Lo!
He strides forth grim and horned,
Yet a servant of Our Lady.

The priestess/priest then pours a second goblet of consecrated wine and gives it to the initiate, with the toast:

We drink to the Old Ones.

The initiate is then invited to join the priestess/priest and the rest of the coven for wine and cakes.

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