

Gran-cestors: Neopagan Progenitors

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Teaching Session for Werfriends

The Elders

What can we really know about them—the old ones, of song and story? What our heart knows, what our head knows, what the delvings of modern-day scientific historians (bows to Dr. Beagle) show us: these may be all the same, or not the same. Do you know the dream? Have you had it yourself? Sun falling on old stonework—a cottage, and you know it is yours, at the edge of a sleepy village in Old England, circa perhaps 1520...you are sitting on the rim of the well in your herb garden, watching those peculiar new additions, the “love apples”, grow ripe in the sun. You know that they are good herbs because they have yellow flowers. But you are a little leery of the magical powers of these recent imports from the sunny land of Italia, for they are said to inflame passions! The scent of rosemary, sage, roses, mingles in a heady draught with the smell of the turned earth and your vegetable patch, the “kitchen garden”. Your pet nuzzles at your hand for attention, enjoying the warmth of late summer. Lugnassadh is past, soon it will be time for the grape harvest, the autumnal equinox, and the sun will lose its full warmth and potency...

All American witchcraft necessarily begins elsewhere, and it is no surprise that the most contributory “grand-cestors” to modern neopagans have been English. Even the first collector of the ways of Italian stregheria was Charles Leland, from good ol’ Mom. Raven Grimassi, a latter-day hereditary streggha, has enlarged and elaborated on the traditions of his native land.

Legends

History abounds with witch legends. Grandmother is going to tell some of the more fantastic ones tonight in the circle, but what you really need to read thoroughly and know is what follows: verifiable facts about the historical personages who shaped the neo-Pagan movement as you have encountered it, in the year 2001, in America. Some of them are every bit as colorful as the legends of characters in the distant past, too!

Historical Characters

There is no question that the following people existed. Whether they actually were and did what they claimed to be and do is a conclusion best left to each reader. However true their claims, they were undoubtedly contributors to the body of custom and practice we now have and, therefore, significant to us.

We will begin with the “first known” in our day and time, “Old George” Pickingill. You will notice that in many of the stories you heard tonight from Grandmother, the men were called “cunning” and the women were called “dame”. Our terms for them today might be “sage and crone” or “wizard and witch”, respectively. One thing our religion is large on is the veneration of “spiritual ancestors”...because although our roots are lost in the misty vastness of ancient times, our current progenitors don’t go back very far! How much of what Gardner claimed is true? No one knows for sure; but what we do know is that Doreen Valiente, who became his high-priestess, was a remarkable witch with a deep understanding of how to pursue the Art Magical. We know that Alex Saunders, the “bad boy” of modern witchcraft revival, was trained by Gardner. We know that Gardner was seriously influenced not only by the natural “wort-cunning” or “wort-kenning” (plant-knowing) witches like Pickingill, but also by ceremonial magicians (ritualists who may have derived about half of their method from Masonic Lodge principles and half from ancient texts by mystics of the past, which are linked to the Judaic book of mysticism, the Quabbalah (also spelled Caballa and Kaballa, and pronounced KAH-bah-lah).

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“Old George” Pickingill (1816-1909)

Like Cunning Murrell, George Pickingill was a legend in his own time, and local residents feared his abilities. He was the oldest of the 9 children of Charles and Susannah Pickingill of Hockley, a small village in Essex (East Anglia). Later, he moved to the nearby village of Canewdon, and lived there to the end of his life.

He was a hereditary witch, claiming he could trace his ancestry back for centuries to the time of “Julia, The Witch of Brandon”, who had lived in a village north of Thetford in Norfolk. According to legend, Julia was hired to make magical chants for the troops of “Harewood the Wake”, inspiring them into battle against the Normans. In retaliation, Norman troops set fire to her village and burned her at the stake in 1071. Since that time, George claimed, each generation of the Pickingill family has served as priests in the Old Religion.

Like his father, George’s labor was that of humble farm worker, yet all who knew him held him in awe. Many of the local village folk were afraid of him and his mysterious magical abilities. In occult circles he was highly regarded, being consulted by people from all over the country, Europe and the United States. During his lifetime, George established a total of nine hereditary covens in Norfolk, Essex, Hertfordshire, Sussex, and Hampshire. When he started a new coven, he insisted that its leaders produce evidence indicating he or she came from hereditary witch lineage. Each coven he formed worshiped the “Horned God” and used a basic set of rites, though George was constantly changing, embellishing and introducing new concepts as they developed. All rituals were conducted by women and involved ritual nudity and sexual inductions.

Reportedly, Aleister Crowley was a member of one of his covens around 1899. He is thought to have obtained his Second Degree before being dismissed due to his contemptuous attitude toward women and his deplorable behavior. Other pupils of note were two Master Masons by the names of “Hargrave Jennings” and “W.J. Hughan”. Both would later become founder members of the “Societas Rosicruciana in Anglia”—the Rosicrucians—from which the “Order of the Golden Dawn” would emerge. In her book, *Witchcraft for Tomorrow*, Doreen Valiente alleges that Jennings consulted with Old George and conspired with him to concoct a cipher manuscript (Cipher MS), which led to the founding of the Golden Dawn. However, other sources say that is untrue.

There is no question that the Old One was a Zealot! He became notorious for his intense dislike for both Christianity and local authority, campaigning openly for the overthrow of christianity and the establishment in general. It was rumored that he also conspired with “satanic” cults to expedite these plans. This brought him into conflict with other Craft Elders who objected to his activities, with good cause for objecting, to what “Old George” preferring secrecy and discretion to the unwanted attention he was arousing.

After George Pickingill’s death in 1909, Gerald Gardner was initiated into one of the descendant covens in Hampshire. He and others began writing openly about Wicca and Witchcraft. Gardner met with Aleister Crowley shortly before his death and Crowley “allegedly” passed on what he could remember of the old Pickingill rituals, these Gardner “allegedly” incorporated into his *Book of Shadows*. The British Witchcraft Laws were repealed in 1951, causing a resurgence of interest in the Old Religion. Many of the Craft Elders became concerned, fearing that exposure of Old George’s satanic activities would distort and damage the newly evolving image of Wicca and Witchcraft.

To protect against this, the Elders of the Hereditary Tradition in East Anglia conspired to discredit any claims made by Gardner and others concerning the survival of Hereditary Witches. This in part involved the eradication of many traces of “Old George” and his “Nine

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Covens” as was possible. As a result, the real importance of Old George’s contributions to the revival of present-day witchcraft may never be fully determined.



Gerald Brousseau Gardner (1884-1964)

Gerald Gardner is perhaps one of the best known figures in modern witchcraft to date. An English hereditary Witch, he was the founder of contemporary Witchcraft as practiced as a religion. Some considers him a man of great vision and creativity, who had the courage to try outrageous things during difficult times. Others look on him as a con man, deceitful and manipulative. He wrote the now-famous books *Witchcraft Today* and *The Meaning of Witchcraft*, both he wrote in the 1950s. These two classic books inspired the growth and development of many traditions of modern Witchcraft throughout the United Kingdom, Europe and the United States.

Gerald Gardner was born on June 13, 1884, in Blundellsands, a small northern town near Liverpool, England. Born of Scottish descent into a well-to-do family, his father was a merchant and justice of the peace. His grandfather is reputed to have married a witch, and he claims others of his distant family had psychic gifts. Gardner believed himself to be a descendant of Grissell Gairdner, who was burned as a witch at Newburgh in 1610. Of his ancestors, several became Mayors of Liverpool, and one Alan Gardner, a naval commander, was later made a Peer of the Land, having distinguished himself as commander in chief of the Channel Fleet and helped to deter the invasion of Napoleon in 1807. Gardner was the second of three sons, but was kept distant from his two brothers because he suffered severely with bouts of asthma. As a result his parents employed a nanny Josephine “Com” McCombie, to raise him separately. Com persuaded his parents to allow her to take him traveling during the winter months to alleviate his condition. Traveling across Europe, Gardner was often left alone to his own devices, but was content to read and study academic subjects such as History and Archaeology. When he became a young man, his nanny married and went to live in Ceylon. Gardner went with her and started work on a tea plantation. He then moved on to Borneo and finally settled in Malaysia.

There, with his interest in history and archaeology, Gardner became fascinated with the local culture and its religious and magical beliefs. Gardner also had a keen interest in all things occult and was particularly drawn to ritual knives and daggers, especially the Malay “Kris” (a dagger with a wavy blade). He made a name for himself in academic circles with his pioneering research into Malaya’s early civilizations. He also gained respect as an author, and some of his writings were published in the journal of the Malayan branch of the Royal Asiatic Society. He wrote the first authoritative book on the history and folklore of the Malay "Kris", and other weapons of the indigenous peoples of Malaya. (*Keris and other Malay Weapons* – Singapore, 1936).

From 1923 until he retired in 1936, Gardner worked as a civil servant for the British government, first as a rubber plantation inspector, then as a customs official and inspector of opium establishments. Gardner made a considerable amount of money in his dealings with rubber, which allowed him to indulge in his favorite pastime, Archaeology. On one expedition he claimed to have found the site of the ancient city of Singapura. In 1927 he met and married an Englishwoman named “Donna”. After his retirement in Malaya in 1936, Gardner and his wife returned to England and settled in the New Forrest area of Hampshire. He continued to indulge his archaeological interests and spent much of his time traveling in Europe and Asia Minor. In Cyprus he found places he had previously dreamed about, and was convinced he had lived there in a previous lifetime. In 1939 he wrote and had published his second book, *A Goddess Arrives*. It was based in Cyprus and concerned the worship of Aphrodite in the year 1450 B.C.

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By now the Second World War was looming and Gardner, anxious to do his piece for King and Country, turned his thoughts to Civil Defense. He wrote a letter published in the Daily Telegraph stating that, "As decreed in the Magna Carta, every free-born Englishman is entitled to bear arms in the defense of himself and his household". He further suggested that the civilian population should be armed and trained in the event of invasion. The German press picked up the article and front-page headlines appeared in the German paper *Frankfurter Zeitung*; they were furious, raging against the man who had made such a "medieval" suggestion. Shortly thereafter, the famous Home Guard came into being, known first as the "Local Defense Volunteers". We shall probably never know if the "Magna Carta letter" was the impetus which instigated the formation of the British "coast guard".

In 1940, Gardner claimed to have helped with and taken part in the now famous "Coven Rites", aimed at and against the Nazi High Command and the threatened invasion of Hitler's forces. This we now know was not true. The "Coven Rites" against Hitler had been orchestrated by Cecil Williamson, the founder of the Witchcraft Research Center, and performed by Aleister Crowley, the famous occultist. It is more probable, however, that these two performed a rite written by Crowley rather than anything connected to Gardner.

Just before the outbreak of war, Gardner met with Arnold Crowther, a professional stage magician and ventriloquist, forming a friendship that would last for many years. In 1946, Gardner first met Cecil Williamson at the famous Atlantis Bookshop in London, where Gardner was giving an informal talk. Gardner had been eager to meet Williamson in order to extend his network of occult contacts. While they would meet frequently thereafter, their relationship was strained and would later end on bad terms. Williamson describes Gardner as a "Vain, self-centered man, tight with his money, and more interested in outlets for his nudist and voyeuristic activities, than in learning anything about authentic witchcraft".

In 1947, his friend Arnold Crowther introduced Gardner to Aleister Crowley. Their brief association would later lead to controversy over the authenticity of Gardner's original "Book of Shadows". Crowley had allegedly been a member of one of Old George Pickingill's original Nine Covens in the New Forest, and Gardner was especially interested in the rituals used by that coven, so to augment the fragmented rituals used by his own. He asked Crowley to write down what he could remember and implement them with other magical materials. Crowley by this time was in poor health and only months away from death, but he acquiesced. He also made Gardner an honorary member of the Ordo Templi Orientis (OTO), a Tantric sex-magic order at one time under his leadership, and granted him a charter to operate his own lodge. Crowley was also an acquaintance of Cecil Williamson. They had built a small community theatre called "The First Rosicrucian Theatre in England", and there they used to meet. Gardner joined them and helped to put on amateur plays with occult and spiritual themes. Within the fellowship another but secret group operated, a member of which spoke to Gardner and claimed to have met him in a previous life, he went on to describe the places Gardner had found in Cyprus. Soon after they drew Gardner into their confidence, claiming to be a group of hereditary Witches practicing a craft passed down to them through the centuries. The group met in the New Forest where he was introduced to a coven there.

In the mean time, Gardner had moved from the New Forest to Bricketts Wood, outside St Albans. In the New Forest area of Hampshire, one of the oldest forests in England, Gardner began to explore its history. He soon found that local folklore was steeped in Witchcraft, and curiosity ignited he began to seek out involvement. Through neighbors he became acquainted with a local group of occultist Co-masons, a fraternity that called themselves "The Fellowship of Crotona". A Mrs. Besant-Scott the daughter of Annie Besant a Theosophist (see Theosophy), and founder of the women's Co-Masonry movement in England, had established it. The order was affiliated to the Grand Orient of France, and therefore not recognized by the Masonic Grand Lodge of England.

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Over time Gardner accumulated a vast amount of knowledge on folklore, witchcraft, and magic, and had collected many artifacts and materials on magical procedures and ceremonial magic. Much as he wanted to write about these topics to pass on his knowledge, he was prevented from being too public. Witchcraft was still against the law in England and he was cautioned to remain secretive and not to write. But when the Witchcraft Law was repealed in 1951, there was a resurgence of interest in the Old Religion, and he decided to write in the form of fiction. The result was an occult novel called "High Magic's Aid". It was published in 1949, by "Michael Houghton" who was also known as "Michael Juste", the proprietor of the famous Atlantis Bookshop in London. The book contained the basic ideas for what was later to become "Gardnerian Wicca".

The change in the law also made it possible for Cecil H. Williamson to open the famous Museum of Magic and Witchcraft, (formerly called the Folklore Center) at Castletown in the Isle of Man. Later that year, after a dispute with his trust fund, Gardner turned up on the doorstep in financial trouble. Williamson took him in as the museum's director, and soon he became known as the "Resident Witch". Through his association with the museum, Gardner became acquainted with everyone there was to know in occult circles at that time. His reputation as a leading authority on witchcraft began to spread. A year later in 1952, with his financial problems resolved, Gardner bought the museum buildings together with its display cases from Williamson. Gardner's collection of artifacts and materials were not as extensive as Williamson's, and he found that he hadn't enough objects to fill all the cases. He asked Williamson to loan him some of his talismans and amulets. By now weary, if not openly disliking Gardner, Williamson reluctantly agreed but took the precaution of making plaster casts and imprints of each item. Gardner reopened the museum and operated it on his own.

Gardner was now free to go public and, breaking away from the New Forest coven, he began to establish his own. In 1953 Gardner met Doreen Valiente and initiated her into his coven. Doreen proved to be his greatest asset, it was she who helped Gardner rewrite and expand his existing Book of Shadows. Collaborating together, they embellished the numerous text and rituals he had collected and those that were passed down to him from the New Forest Coven. Doreen also weeded out much of Aleister Crowley's materials on account of his black name, and put more emphasis onto Goddess worship. So it was between them, that Doreen and Gardner established a new working practice, which evolved into what is today one of the leading traditions of the Wicca movement, "Gardnerian Wicca".

In 1954 Gardner wrote and had published his first non-fiction book on witchcraft, *Witchcraft Today*, supporting the theories of anthropologist Margaret A. Murray who purported that modern Witchcraft is the surviving remnant of an organized Pagan religion that had existed before the witch-hunts. Murray also wrote the introduction to the book. The book on its release was an immediate success and because of it, new covens sprang up all over England, each practicing its dictates. The Gardnerian tradition had been born and was flourishing.

Not all the publicity was good press, however. Gardner's requirement of ritual nudity ("going skyclad") caused conflict with other hereditary witches, who claimed that they had always worked robed. Many also believed he was in error making public the inner knowledge, which had always been kept within Circle boundaries. As time went on, Gardner became cantankerous, and his egotism and publicity seeking tried the patience of his coven members, even that of Valiente, by now his High Priestess. His relentless pursuit of publicity caused schisms. He also insisted on using what he claimed were "ancient" Craft laws giving dominance to the God over the Goddess. The final revolt came when he declared that the High Priestess should retire when he considered her too old. In 1957, Doreen Valiente and others members left and went their separate ways. Undaunted, Gardner continued on, he wrote and had published his last book "The Meaning of Witchcraft" in 1959.

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In May of 1960, Gardner was invited to a garden party at Buckingham Palace, this in recognition of his distinguished civil service work in the Far East. A few weeks later on the 6th June, he initiated Patricia Dawson into his coven and she in turn initiated his old friend Arnold Crowther. On the 8th November, Patricia and Arnold were married in a private handfasting, officiated by Gardner, and followed the next day with a civil ceremony. That same year his devoted wife Donna died. While she had never taken part in the craft or his activities within it, she had remained his loyal companion for 33 years. Gardner was devastated and began to suffer once more his childhood affliction of asthma.

In 1962, Gardner started to correspond with Raymond Buckland, Englishman who had moved to America. Buckland would later be responsible for introducing the Gardnerian tradition into the United States. They met 1963 in Perth, Scotland, at the home of Gardner's then High Priestess, Monique Wilson (Lady Olwen). Monique initiated Buckland into the craft, just shortly before Gardner left to vacation the winter months in the Lebanon. Gardner would never get to see the impact of his tradition in America. On the return voyage, Gardner suffered a fatal heart attack and died at the breakfast table aboardship on February 12, 1964. He was buried on shore in Tunis, his funeral attended only by the Captain of the vessel he had traveled on.

In his will, Gardner bequeathed the museum in Castletown to his High Priestess, Monique Wilson, together with all its artifacts, his personal ritual tools, notebooks, and copyrights to his books. Monique and her husband continued to run the museum, and hold weekly coven meetings in Gardner's old cottage, but only for a short time. They then closed the museum down and sold its contents to the Ripley's Believe It Or Not organization in America, who dispersed the many artifacts amongst its various museums, selling some to private collections. Many of Gardner's supporters were furious and Monique was forced from grace as High Priestess. Other beneficiaries of Gardner's estate were Patricia and Arnold Crowther (his old friends), and "Jack L. Bracelin" the author of his biography written in 1960 entitled, "Gerald Gardner: Witch". The windmill on the Isle of Man that became the Witchcraft Museum run by Gardner. Windmills are rare on the Island. This one was built in 1828 and rebuilt in 1848 after a fire though a historical guidebook of 1874 describes it as an antique ruin damaged by fire some years since. The early history is given in the extract from an article by J.K. Qualtrough: Proc IoM NH&ASoc VII #2 p248/63 The Windmill, Castletown, SC.259677 In 1828, a newspapers reported that " the Windmill in the neighbourhood of Castletown is nearing completion. It will be a most beneficial addition to the conveniences of that neighbourhood: many watermills, from occasional drought, being incapable of supplying the inhabitants with grinding, this will be ready at every returning breeze,-at least it is good to have two strings to our bow." Despite the newspaper's attempts to eulogize this windmill, fate - in the guise of storms and human frailty-was to prevent the successful opening of the mill. (I've always wondered if it was built on haunted ground!)

The Sun, in an article in September, 1828, tells us ". . . the spirited proprietors of the windmill . . . gave on Friday last an excellent dinner, in the new windmill, to the mechanics etc. who have been engaged in the work. A great number of gentlemen of Castletown also dined with them, and were much pleased with the good disposition and decorum that was evinced on that occasion by upwards of one hundred persons . . ." After all the toasts had been drunk and a new song, composed in praise of the mill, had been sung the proprietors of the mill must have been well pleased with themselves. However, the cruel hand of fate was waiting for them. It transpires that on the Saturday prior to the mill being officially declared open it was decided to see if the mill was in proper working order. The new sails were hoisted and the arms began slowly to turn, causing the two pairs of French and two pairs of Greys millstones to be set in motion. All seemed well and in working order, so it was decided to secure the mill by having the break wheel operated. This break wheel prevented the top of the mill from rotating freely. Normally, if the wind veered the top of the mill would move around to take full advantage of the change in the direction of the wind. On that eventful Saturday evening the wind suddenly shifted, and before the break wheel could be released and thus allow the top of the mill to

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move, the sails backfilled and the sail arms were blown off and destroyed. In their fall they passed through the roof of the threshing mill which adjoined the windmill and, as a consequence, considerable damage was done. Misfortune was to strike the windmill again some months later as witnessed by the following contemporary newspaper account, " We regret announcing another accident at the Castletown Wind Mill, but which no human foresight could have contemplated or prevented. The terrible gale which so suddenly sprang up on Wednesday night last (August 1829), took the sails all a back, the excessive pressure on them cause the breakchain to snap, away went all the vanes (the outer part of each wing). This accident is particularly unfortunate just at this time, large quantities of grain being ready to keep her in constant employment . . ." As of the start of 2000 conversion of the Mill into 16 attractive residential buildings began.



Doreen Valiente (1922-1999)

"The Great Priestess" shown here with her antique scrying mirror, frame in the shape of a witch

Doreen Valiente was perhaps one of the most respected English witches to have influenced the modern day movement of Witchcraft. She was an early initiate and High Priestess of Gerald Gardner, and wrote in poetry the basic rituals and other materials that changed and shaped the modern day Witchcraft Movement. She was born Doreen Dominy in London, 1922. Little is known of her family except that they were Christian and very religious. In her early childhood they lived near to Horley in Surrey, where Doreen began to experience psychic episodes. Her family was far from happy, and placed Doreen in a convent school.

She left the convent when she was fifteen years old.

By her late teens and early twenties, Doreen was aware of her own psychic abilities. She began to read and study all the occult material she could lay her hands on, including the works of Charles Godfrey Leland, Aleister Crowley and Margaret Alice Murray, whom she particularly admired. As we know now, Murray's passionate belief in the traditional survival of Wicca from ancient times, intact, displaced her scientific research ethic. There is no doubt that Valiente believed this, too, but what she did with it was magnificent and has given us some of the deepest, most powerful rhymed texts extant in modern wicca.

During World War 11, Doreen met and married Cosimo Valiente, a refugee from the Spanish Civil War. While fighting with the Free French Forces, Cosimo had been wounded and sent back to England as an invalid. They were married in London in 1944, and remained together for the next 28 years. Cosimo died in 1972. For sometime after the war, Doreen and Cosimo live in Bournemouth, not too far from the New Forrest area where Gerald Gardner was first initiated into Witchcraft. Remember, Gardner credited George Pickingill as the source of much of his knowledge, but he also wrote about a coven in the New Forest (which is actually the oldest forest in England).

In 1952, just after the repeal of the old witchcraft laws. Doreen read an article about Cecil Williamson, and the opening of the Folklore Center of Superstition and Witchcraft based on the Isle of Man. The article mentioned a coven still operating in the New Forrest. Doreen wrote to Williamson seeking further information, and Williamson passed her letter on to Gerald Gardner. After corresponding back and forth, Doreen expressed her interest in joining a coven. Gardner invited Doreen to tea at a friend's house near the New Forrest. On this occasion he didn't invite her to join his coven, but presented her with a copy of his book "High Magic's Aid". This he did to all potential initiates, to gauge their reactions to ritual nudity and scourging. She was later initiated into the coven in 1953.

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Gardner gave Doreen free access to his “Book of Shadows” and other materials he had collected. Some he claimed had been passed down to him from the old coven, much of which was fragmentary. Doreen immediately recognized the work of Aleister Crowley among his material, but accepted Gardner’s assertion of how it came to be there. Working in collaboration with Gardner, she began to re-write his “Book of Shadows” using her considerable poetic gifts. Due to his unsavory reputation, she removed much of Aleister Crowley’s influence, and inserted the influence of Charles G. Leland, evident in her most famous piece “The Charge of the Goddess”. This revised version of the Book of Shadows served as the basis for what was to become known as “Gardnerian Wicca”, still today the dominant tradition of contemporary Witchcraft, and from which many other traditions evolved.

Doreen was also credited with increasing the emphasis on Goddess worship, and thus transforming the craft into a fully-fledged Religion. Grandmother Willow adds: There is no doubt that, whatever the origin of the material she crafted with her incredible poetry, it was divinely inspired.

By 1957 a rift had begun to fester between Gardner, Doreen (now his High Priestess), and the rest of the coven, mainly over his relentless pursuit of publicity. It would lead to Doreen (and others) leaving his coven, and she with a man called Ned Grove formed their own coven. After the death of Gardner in 1964, Doreen was initiated into the “Clan of Tubal-Cain”, a coven run by Robert Cochrane, who claimed to be a hereditary witch. He was the founder of the tradition now referred to as the “1734” tradition, a tradition allegedly handed down through his family. Doreen soon became disillusioned with him as she began to realize he was more fiction than fact. He was openly contemptuous of Gardnerian Witches, which irked Doreen, and when she noticed his obsession with “witches potions” (Drugs), she left. Cochrane died in 1966 in what would appear to have been a ritual suicide, he had ingested belladonna leaves, more commonly known as “Deadly Nightshade”.

In 1980, Doreen began a quest and search for “Old Dorothy Clutterbuck”, the High Priestess who initiated Gardner into Witchcraft in 1939. So little was known about Old Dorothy that many craft skeptics believed she never existed, and was a figment of Gardner’s imagination. Doreen set out to disprove these allegations, and after a diligent and determined search, succeeded in proving through Birth and Death records, that Old Dorothy had indeed been a real person. Her account of the search, which lasted over two years, is published as “Appendix A” in Janet and Stewart Farrar’s book “A Witches Bible”. According to Dr. Beagle, Dorothy Clutterbuck was the wife (some say the daughter) of a local squire in the New Forest area and a member of the Anglican church in good standing, and would have been horrified to be identified with the Old Religion. However, we also know from Sybil Leek that there was, in fact, a coven in the New Forest. That makes me wonder if perhaps “Old Dorothy” was a synonym, or witch name, for someone else entirely, or if Old Dorothy hid behind Anglicanism as some American witches smile, closing the broom closet door labeled “Catholic”!

Whatever the truth about Old Dorothy, it is certain that Doreen is one of the major influences in the neo-pagan tradition. She wrote many articles and books, including *An ABC of Witchcraft Past and Present* (1973), *Natural Magic* (1975), *Witchcraft for Tomorrow* (1978), and her autobiography *The Rebirth of Witchcraft* (1989). When you read Valiente’s *Natural Magic*, you will see the germinous of the seed that created Scott Cunningham’s writings several generations later.

In her later years, Doreen lived in Brighton, Sussex. There, on September 1, 1999, after a long struggle with cancer, she crossed to the Summerland. Her contributions to the modern day Witchcraft Movement are immeasurable, and yet she was one of the few early pioneers who shunned publicity. She was able to find a middle ground somehow, never denying paganism nor fearing to speak out in its defense. She believed that a certain amount of secrecy on the

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part of covens should and ought to be maintained, and that the future of paganism lies in feminism, and in Green issues associated with the environment

Here, with no comment as to its veracity, is the account of George Knowles, a fellow student of the Craft, regarding the legend of “Dorothy Clutterbuck”—very much as it was taught to me. Ask Beagle about what historians have found.

Old Dorothy Clutterbuck (1880-1951)

Written and compiled by George Knowles.

Dorothy Clutterbuck is perhaps the most elusive and secretive of the witches to have figured in the rise of the modern era of witchcraft. She is also perhaps the most intriguing. Old Dorothy as she was affectionately known, was the witch who initiated Gerald B. Gardner into the Old Religion during September 1939. She was then the head of an old time witches coven, the last remains of a coven directly descendant from one of the famed “Nine Covens” founded by Old George Pickingill. So little is known about Old Dorothy that for many years skeptics and historians had believed that Gardner, through a figment of his imagination had invented her solely to justify his belief that there was still in existence practicing witches of the Old Religion. In 1980 Doreen Valiente a great friend and colleague of Gardner’s, set out to disprove these allegations. After two years of research she succeeded, and was able to prove through birth and death records that Old Dorothy was indeed a real person. Through ecclesiastical records held at India House, London. Doreen was able to establish Dorothy’s parents, and to find a record of Dorothy’s birth. It began in India were one Capt. Thomas St Quintin Clutterbuck, aged 38, was married to Ellen Anne Morgan, aged 20, at Lahore, India, in 1877. Three years later they had a child and Dorothy was born, in India, in Bengal on the 19th January 1880. She was later baptized in the church of St Paul’s, Umbala, on the 21st February 1880. Her father must have been a man of means to hold a commission in the Colonial Forces, most officers of that time where. At the time of Dorothy’s birth he was still a Captain, and serving with the 14th Sikhs Regiment, Indian Local Forces. Later that same year he was promoted to Major and from Dorothy’s death certificate, we know he reached the rank of Lieutenant Colonel. From this we can surmise that Dorothy was brought up with all the privileges and prestige that go along with wealth and position. Nothing further is known of Dorothy until 1933. Doreen through the aid of a Reference Librarian at the Bournemouth County Library was able to locate her as living at “Mill House”, Lymington Road, Highcliffe. Highcliffe being in the Borough of Christchurch. Curiously though, listed at the same address was a Rupert Fordham? Further research using the Register of Electors at the Christchurch Town Hall, revealed that Miss Clutterbuck became Mrs. Fordham in the 1937/38 list. This prompts me to speculate about the intervening years between 1933 and 1937? Who was Rupert Fordham? Why was he listed at the same address some four years before they married? Was he a lodger, or were they living in sin? The later seems a little unlikely given the strict moral and social standards prevalent in those times. At the time Dorothy was a wealthy and respected member of the community. She would also have been 53 years old in 1933, and 57 when they married, but then? Perhaps we shall never know? Through her researches, Doreen was able to corroborated most of Gardner’s claims of the events leading up to his initiation. She had collated records showing that Gardner and his wife Donna lived in the same area of Highcliffe, as did Dorothy. His official biography, (Gerald Gardner: Witch. – By Jack Bracelin, The Octagon Press, London. 1960.), states that the initiation took place in Old Dorothy’s home “a big house in the neighborhood”, Dorothy’s “Mill House”, was also a big house in the neighborhood! Doreen also obtained press cuttings proving the existence of the “Rosicrucian Theatre”. This was situated in Somerford a village near to Christchurch, and had opened in June 1938. A Mrs. Mabel Besant-Scott also lived nearby and had been associated with it. In Gerald Gardner’s account, it was a Mrs. Mabel Besant-Scott who first introduced him to Dorothy. In his biography Gardner also describes Dorothy as, “A lady of note in the district/county, and very well to do. She invariable wore a pearl necklace, worth some £5,000 at that time”. Doreen had been able to trace a copy of Dorothy’s will, the gross value of her estate after her death had been well over £60,000, a small

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fortune in 1951. It also stated that she owned some valuable pearls. She was certainly “well to do”! Dorothy’s death certificate stated that: “Dorothy St Quintin Fordham died at Highcliffe in the registration district of Christchurch on the 12 January 1951, the primary cause of death being “cerebral thrombosis”, a stroke”. It also described her as “Spinster of independent means, daughter of Thomas St Quintin Clutterbuck, Lieutenant Colonel, Indian Army (deceased).

The existence of Old Dorothy having been proven, thanks to the diligence of Doreen Valiente. The skeptics and historians now changed their tune, claiming she had not been a practicing witch. After her death and upon an examination of her personal effects, no evidence could be found to indicate her involvement in witchcraft. Once again Doreen Valiente steps in to refute these claims. During her research she had come across an old pamphlet entitled “The Museum of Magic and Witchcraft: “The story of Famous Witches” Mill at Castletown, Isle of Man. This was a guidebook of the famous museum, written and published by Gerald Gardner during his tenure as its director. Describing one of the exhibits, it states: “Case No. 1. – A large number of objects belonging to a witch, who had died in 1951, lent by her relatives who wish to remain anonymous”. Had these objects once belonged to Old Dorothy, who had also died in 1951? While its not proof positive, I find it hard to disbelieve. We can surmise from the time era and from many of Gardner’s writings, that Old Dorothy was a witch of the old school, and to her secrecy was paramount. During her time witchcraft was still illegal and disclosure of its practice fraught with difficulty and danger. Indeed it was she who restricted Gardner from going public. Not until near her end, did she relent with misgivings, and allow him to write about the craft, but then only in fictional form (High Magic’s Aid – published in 1949.). In death it would seem her secrecy still prevailed, and she had all traces of her witchcraft past removed.

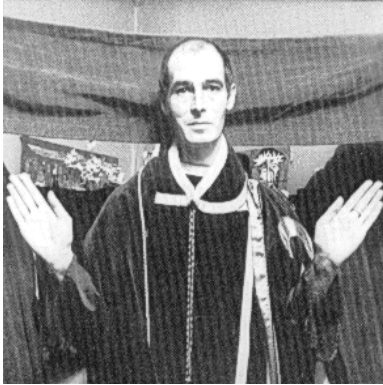
In order for you to know all your ancestors, I will someday teach a unit on ceremonial magic and magicians. But here, for the record, is a little about the controversial Robert Cochrane whom Doreen Valiente didn’t like! In the early 1960’s, an occult periodical made it’s debut in England. It’s name was ‘Pentagram’ and it was a publication of the Witchcraft Research Association. The Editor/Publisher, Gerard Noel, held the hope that his Witchcraft Review would encourage dialogue between the varying Traditions of Witchcraft. In the five issues of the magazine (five, thus the name Pentagram) the dialogue became heated, as is so often the case, even today. The hoped for meeting of minds became, instead, a butting of heads. But, never-the-less, some benefit came from the pages of Pentagram. To our good fortune, amongst the regular contributors to Pentagram was a man who used the name Robert Cochrane. The articles written by Cochrane for Pentagram are a valuable part of the legacy he left behind on his death in 1966. (Note: Joseph Wilson first came into contact with Cochrane through Pentagram.)

Readers of Cochrane’s articles today must take into consideration several factors, the first being the difference in time, place and mindset. These articles may seem to be critical of certain practices or ideas but, at the time they were written, Political Correctness was a thing of the future. People often said exactly what they thought. Robert Cochrane was an outspoken voice defending his personal views of the Old Religion. The second thing that must be kept in mind is the fact that these articles were written for the eyes of the general Pagan community. Do not expect to find the ways of the Old Craft laid out freely for all to see. Expect to find some gems, but expect to find some fool’s-gold, as well.

Lastly, remember that Cochrane was an inveterate Trickster. He loved nothing more than leading someone down the garden path. Joseph Wilson best describes this: “In this journey you will be learning to think in the manner of a specialized mystic and learning to understand, to comprehend, in the manner of a poet -- which one might say is also thinking in the manner of a “Witch.” In one of the recent Merlin movies I saw on TV, Arthur complains to Merlin, “You tricked me!” and Merlin responds, “I’m a wizard. That’s my job.”

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While we're on the topic of rapsCALLIONS and renegades, it's a perfect time to consider the work and influence of the enfant terrible (bad bad boy) of the Craft!



Alex Sanders (*1926*-1988) *Please see update at end.

Alex Sanders, the man who had himself crowned “King of the Witches”, founded what is known now as Alexandrian witchcraft. He was born in Manchester, England—the same place that has given us the Beatles and many other musicians—the oldest of six children of a music-hall entertainer/alcoholic. According to Sanders, at age 7 he happened upon his grandmother, Mary Bibby (sometimes erroneously called Biddy), performing a ritual. Surprised, she immediately swore him to secrecy and initiated him on the spot (yes, third-degree with your Grandmother—oh, shut up, you whippersnappers!) (Uni screams AGH! TMI!), saying “Now you are one of us.” Whatever the truth of that, there is no doubt that he was a natural

psychic. He claimed that the Book of Shadows, rites, and magic he later published were from her BOS. At nine, his parents had him confirmed an Anglican. According to Sanders, he spent the time of preparation apologizing to Jesus and saying he meant no blasphemy, but he was being coerced. When his grandmother died, he tried to find other witches. When no one answered his ad, he continued to haunt libraries, reading all he could about (primarily) ceremonial magic.

Working as an analytical chemist at a laboratory in Manchester, he met and married a co-worker called "Doreen". He was 21 at the time, she was 19, and together they had two children "Paul and Janice". Five years later the marriage deteriorated' Doreen took the two children and left him. Depressed, Sanders began drinking; he drifted from one low- paid job to another and indulged in sex with both men and women. He started on the left-hand path, worshiped the devil and studied "Abra-Melin" magic, hoping to use it to gain wealth and fame. He regularly boasted about his feats of magic and made some amazing claims. One of these was that he and a fellow adept, Paul, created a magical child. This seems to have been Sanders' attempt to rationalize an “evil twin personality” named Michael who created havoc “through” him. Eventually, the spirit calmed and Sanders could control it, he said. When channeling, his contact was an entity named “Nick Demdike” who claimed to be a persecuted witch from the Lancaster trials of the 17th century.

What woke him up from this giddy career was the announcement of his favorite sister, Janice, that she had cancer. In remorse, he abjured his negative working and vowed that, from then on, he would be devoted to the work of theurgia, or “white” magic as it is erroneously called.

In the early 60s, Sanders reportedly sought entrance to some Gardnerian covens, including the one run by Patricia and Arnold Crowther, who refused to accept him. The actual material that he published as a BOS is probably a compilation of a poor copy of the Gardnerian BOS he obtained and copied (badly from all accounts), embellishing it with a few of his own amendments. He then used this to found his own coven, claiming it to be a copy of his grandmother's Book of Shadows. Probably, the actual deviation of his material will never be fully known, but this is the origin of the joke, WWAD (what would an Alexandrian do? Go find out whatever the Gardnerians are doing, and copy it!)

Sanders was a born showman who avidly courted publicity. He soon attracted a large following. One of his initiates was "Maxine Morris", a Roman Catholic 20 years his junior. After her initiation, they handfasted and she became his High Priestess. They were married in a civil ceremony in 1967 and moved into a basement flat near Nottinghill Gate, London. Later that same year, Maxine bore him a daughter they called "Maya". From the new home Sanders ran his coven and taught training classes, he claims to have initiated 1,623 witches, all practicing

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what had become known as the Alexandrian Tradition. At one meeting, a gathering of sixteen of his covens, Sanders was bestowed with the title of “King of the Witches”. In 1968-69 Maxine appeared in and gave technical advice on a film called “Legend of the Witches”. During the press preview of the film, they met with and were introduced to Stewart Farrar, then a reporter for the *Reveille*. Stewart would later be initiated by Maxine, and move on to become famous himself as a witch and author.

In 1972 Maxine gave birth to another child, a son they named Victor. One year later, the Sanderses separated. It is interesting to note that, though Alex got all the press, Maxine was our true ancestor, if we can claim such: She delved into the religion with great seriousness and continued to found covens and teach, with her half-brother David Goddard as his high priest. She authored several books.

Sanders moved to Sussex where he resided in relative obscurity until he died on the 30th April 1988 after a long battle with lung cancer. His funeral was a mass-media event, Witches and Pagans from all over the country attended to pay their respects. During the course of the funeral a pre-recorded tape was played in which he declared that his son Victor should succeed him as “King of the Witches”. Victor Sanders had no desire to take up the title and left the country for the United States. A short time after Alex’s funeral, a Witches’ Council of Elders was convened formed mainly from the Alexandrian tradition. They decided there would be no successor to the “King of Witches” and the title was discontinued.

Without doubt Alex Sanders was a controversial and flamboyant man, who unscrupulously plagiarized the work of others to embellish his own. In this, I think, he was not unlike Gardner. Our faith seems to attract two types: the serious and the outrageously flamboyant. There is no doubt that he was a very skilled witch and powerful ceremonial magician, and that his contribution to neo-Paganism brought witchcraft back into the public arena and changed the face of Wicca. He helped to influence many newcomers entering the craft, Alexandrian Wicca remains today one of the largest traditions of the craft.

*George Knowles, biographer of many of the Witch Grandcestors, claims to have received an e-mail message from a lady called Carole, an old student of Alex Sanders. It reads: "Merry meet. I knew Alex Sanders very well, I studied at his School of Occult lectures in the 7'0s. I feel I must point out that Alex was born on 6.6.6, at 6am. So many articles about him seem to knock 10 years off of his age, please do not take offence, I am trying to put the record straight. Blessed be. Carole".

Speaking of the Crowthers, who refused to accept Alex Sanders into their coven, requires a little background on them as well. Like the Sanders, the Crowthers would separate, and it would be Patricia who would be remembered generations later as the “real” witch in the family and author several texts, notably *The Witches Speak*. Also interestingly enough, Crowther, Sanders, and Gardner all had theatrical talent and there is no doubt that this was a factor in their attraction to Ceremonial Magic, influencing the rituals of the latter-day neo-Pagans tremendously.



Arnold Crowther (1909-1974)

If someone had told Arnold Crowther that he would one day be remembered as one of the newer grandparents of a neo-Pagan religion, he might have laughed out loud—and then been immensely flattered. Crowther was a skilled stage magician and ventriloquist with interests in paganism and witchcraft. He co-authored two books and a radio series on witchcraft with his wife Patricia Crowther, and wrote numerous articles for a variety of magazines. His greatest claim to fame though comes as the connection from Gardner to Crowley. Born in Chatham, Kent, on the 6th October 1909, Crowther was one of twin

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brothers. His mother was Scottish and his father, an optician, came from Yorkshire. From an early age, he was fascinated with sleight-of-hand magic, ventriloquism, and puppets. From the age of eight he began practicing tricks and perfecting his technique in the secrecy of his bedroom. By the time he was twenty he was a professional magic act, working in cabaret, touring around the country and overseas. In the late 1930s, he was invited to entertain Princesses Elizabeth and Margaret at Buckingham Palace. This led him to numerous opportunities entertaining the landed gentry of England, and brought him into contact with many of the leading occultists and magicians. At this time, Crowther's religious creeds were that of Freemasonry with interests in Buddhism.

Before the start of World War II, Crowther met Gerald and Donna Gardner when they of his lectures on curios. He and Gardner became good friends, sharing many similar interests. Crowther soon became a frequent visitor at the Gardners' London flat, and from there they would venture out together and browse the many antique stalls at the nearby Caledonian Market. Rubbing shoulders with Gardner, Crowther soon became interested in the craft. However, Gardner's coven was still wary of adverse publicity. They felt that Crowther might use craft information in his act, and refused to accept him. Gardner predicted that "a very special person with fair hair" would initiate him when the time was right.

For a time during the war Crowther was stationed in Paris, and there he first learned of his past life as a Tibetan beggar monk. He visited a palmist, "Madame Brux", who invited them to a séance. After introductions the medium went into a trance and began to communicate with a masculine spirit. The spirit claimed to have been Crowther's teacher in a previous life, and was his guide in this present one. The spirit reported that Crowther had been a student in a Tibetan lamasery, he mentioned the name "Younghusband" and that he had been killed in a battle. "Your possessions will be returned to you," said the medium, and an object fell onto the séance table. It was a Tibetan prayer wheel used by a homeless medicant class of Yogi regarded as saints who believed they would attain Nirvana after death and not have to be reborn again. This led Crowther to wonder why he was in the present incarnation. The spirit explained that if Crowther, as a monk, had killed someone he would have to be reincarnated. Later, Crowther learned at an exhibition of Tibetan curios in London, a "Colonel Younghusband" led a military attack against Tibet in 1904. During the attack, the colonel killed before he himself was killed.

Crowther returned to the public stage after the war, and continued to tour about the country. During his travels he met Aleister Crowley. Soon he introduced his friend Gardner to Crowley (May 1, 1947). An entry in Crowther's dairy for that date reads: "Dr. G.B.Gardner Ph.D. Singapore and Aleister Crowley Prof, a magician, came to tea..." (That PhD may or may not have been accurate!)

In 1958 while travelling to perform on the Isle of Wite, Crowther met a lady "with fair hair", Patricia Dawson. She was performing in the same show as he, and they soon discovered a mutual interest in witchcraft. Crowther offered to introduce her to his friend Gardner. Over the following two years and after regularly meeting with him, Gardner initiated Patricia on the 6th June 1960 at his home in Castletown, Isle of Man. Patricia in turn initiated Crowther, and the prediction Gardner had made to Crowther many years earlier, came true. On November 8, 1960, Arnold Crowther and Patricia Dawson where married in a private handfasting ceremony, officiated by Gerald Gardner. The following day they married again in a civil ceremony, which attracted the attention of the media and was heavily publicized. The Crowthers settled in Sheffield and used the media publicity to spread the word about witchcraft, and started many new covens throughout the country. Crowther passed the veil on May 1, 1974, but his wife continued to delve into the Craft and became a beloved author.

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This modern article on Patricia Crowther (whose books are now back in print) is found at <http://www.themystica.com>

As a Witch and high priestess of Sheffield, Yorkshire, England, Patricia Crowther has since the 1960s been a predominant spokesperson for Witchcraft. She has authored several books as well as giving many media and lecture appearances. She was initiated into the Craft by Gerald Gardner, being considered his spiritual heir, has worked promoting the renaissance of the Old Religion in order to benefit and enlighten humankind. She had formed flourishing covens throughout the United Kingdom. Born as Patricia Dawson in Sheffield, her great grandmother of Brittany was a herbalist and a clairvoyant who also told fortunes. Her grandmother Elizabeth (Tizzy) Machon (her maiden name) was a very

small woman whose surname means "fairy." The Dawson family lived next door to a palmist, Madame Melba, who predicted that Patricia would possess great clairvoyant powers. In her childhood, she experienced synchronistic association with fairies and the Craft: at a children's birthday party she was chosen to be Fairy on the Moon, and she was whirled around seated on an illuminated crescent moon; as a birthday present she received a gold snake bangle, the symbol of wisdom, life, and rebirth; she performed as Robin Hood in pantomime, and performed in a revue entitled The Legend of the Moon Goddess.

At 30, a hypnotist regressed Patricia to previous lives including one as a Witch, Polly, an old crone of about 66 in the year 1670. Polly revealed that she lived in a hut with a cat, frog, goat and hen, and worked spells for people, most of whom she loathed. She openly recited numerous spells, all of which rhymed, and gave instructions for using them. Patricia possessed no knowledge of the spells which experts claimed to be authentic. However, the regression substantiated she had been a Witch in a past life and, according to Witch lore, she would become a Witch in this her present life. Her parents were able to train her in singing, dancing, and acting for stage. Patricia toured all over the United Kingdom. When playing at a theater at Birmingham in 1954, a fortune-teller predicted that she would meet her future husband, a man named Arnold, two years later over water. At the time the prediction seemed utterly fantastic, but it was borne out. It was in 1956, when flying to a summer engagement, which she had taken on the Isle of Wight, Patricia met a stage magician and ventriloquist, Arnold Crowther, who was to perform in the same show as she. When Arnold discovered her interest in Witchcraft he offered to introduce her to Gardner, a personal friend.

Following several meetings with Gardner, he initiated her into the Craft on June 6, 1960. The initiation occurred in Gardner's private Magic Room, the top floor of a barn, at his home in Castletown on the Isle of Man. Patricia in turn initiated Arnold. Gardner presented them with ritual tools and jewelry, including a coral necklace for Patricia. During the rite, Patricia had a profound and powerful trance experience in which she envisioned herself as being reborn into the priesthood of the Moon Mysteries, initiated by a line of howling, naked women who passed her, gauntlet-style, through their spread legs. Gardner postulated that she had gone back to another previous life and relived an ancient initiation ceremony.

Simultaneously they continued their instruction in the Craft with Gardner. Also, an old woman named Jean, who lived in Inverness, saw Patricia on television taught her a 300-year-old secret, inner tradition. She told Patricia she considered her worthy to inherit this knowledge which she imparted through a two year correspondence course.

Patricia's books include: *Witchcraft in Yorkshire*; *Witch Blood*, her autobiography; *The Witches Speak* (1976); and *Lid Off the Cauldron* (1981, 1985). Her articles have appeared in numerous periodicals including *Prediction*, *Gnostica*, *New Dimensions*, and *The Lamp of Thoth*.

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THE GREAT BEAST:

ALEISTER CROWLEY (1875-1947)

Can true witches say Crowley was a spiritual grandparent? Most would not like to do so in light of the insanity of his latter years. He is easily the most controversial figure in ceremonial magic, a field that has attracted nothing else. Known in the tabloid press of his time as “The Wickedest Man in the World,” he was the most flamboyant, and possibly the most misunderstood, personality to contribute to the Craft as we know it today. Sybil Leek, who knew him, said, “Aleister forgot part of the Rede: he made it to be, ‘Do what thou wilt shall be the extent of the law.’ People who forget love are to be pitied.” There is no doubt, however, that he was a very powerful magician, occultist, and ceremonialist.

Take Crowley into account in view of the dictates of society in his time: stuffy, pompous, Victorian England. He was born on October 12, 1875, in the town of Leamington Spa in Warwickshire, England. His parents, Emily and Edward, were wealthy brewers and thoroughly respectable, devout Christians, members of the strict and narrow-minded Plymouth Brethren. He rebelled from the beginning against the religion of his parents. Aleister Crowley can be understood well as a life-long rebel against his parents’ regime. When he was 11, his father died and he inherited the family fortune. He went to be educated at Cambridge, in Trinity College, where he wrote poetry. In 1898 he published his first book of poetry called “Aceldama, A Place to Bury Strangers In. A Philosophical Poem. By a Gentleman of the University of Cambridge, 1898”. In the preface he describes how God and Satan had fought for his soul and states: “God conquered – and now I have only one doubt left – which of the twain was God”? He loved mountain-climbing and attempted some of the highest of the Himalayan mountains.

At Trinity, Crowley encountered an entrée to the occult and, with his roommate, Allan Bennett, became fascinated with the grimmer aspects—fascinated by blood sacrifice and degradation by the “Scarlet Woman”—a sort of Edwardian reversal dominatrix concept, the exact opposite of the pious and prudish females of his childhood. One of the books he read about this time was by the author Arthur Edward Waite, entitled *The Book of Black Magic and of Pacts*. It hinted at a secret brotherhood of occultists, and Crowley became even more intrigued. He wrote to Waite for more information and was referred to *The Cloud upon the Sanctuary* by Carl von Exkartshausen. This book tells of the Great White Brotherhood, and Crowley determined he wanted to join this group and advance to its highest levels. Later that year on the 18th November 1898, he and Bennett both joined the Hermetic Order of the Golden Dawn. A. E. Waite is the occultist who devised the most-used form of Tarot cards, the “Waite Deck”.

Crowley reportedly became a member of one of George Pickingill’s hereditary covens in 1899, although apparently he was not welcome for long. It is alleged that he obtained his “Second Degree” before being dismissed due to his contemptuous attitude toward women, failure to attend rituals with regularity, his personal ego and sexual perversion (Crowley had a bias toward homosexuality and the bizarre, shocking during his time even amongst witches). The priestess of his coven later described him as “a dirty-minded, evilly-disposed, and vicious little monster!”

As well as being dismissed and outcaste by the New Forrest witches, all was not well within the Golden Dawn. He moved out of Trinity Collage without earning his degree, and took a flat in Chancery Lane, London. There he renamed himself “Count Vladimir” and began to pursue his occult studies on a full-time basis. Crowley had a natural aptitude for magic and advanced quickly through the ranks of the Golden Dawn, but the London lodge leaders considered him unsuitable for advancement into the second order. Crowley went to Paris in 1899 to see S. L. McGregor Mathers, the head of the Order, and insisted that he be initiated into the second Order. Mathers at the time was experiencing growing dissension to his absolute rule from

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London, and sensed an ally in Crowley. To the consternation of the London lodge, he readily agreed to Crowley request and initiated him into the second order. Their alliance was an uneasy one for Mathers like Crowley was a powerful magician and both were intensely competitive. Mathers taught Crowley “Abra-Melin” magic but neither attained any of the grades of the A\A\. Mathers and Crowley quarreled constantly and allegedly engaged in magical warfare. Mathers is said to have sent an astral vampire to attack Crowley, who responded with an army of demons led by Beelzebub. In April 1900, Mathers dispatched Crowley back to England as his “Special Envoy”, in an abortive attempt to regain control of the London lodge. Shortly thereafter both Mathers and Crowley were expelled from the order.

Crowley began to travel, mostly in the East studying Eastern Occult systems and Tantric Yoga; he also studied Buddhism and the I Ching. Then for a time he lived in an isolated setting near to Loch Ness in Scotland. In 1903 he met and then married Rose Kelly, sister of the well-known artist Sir Gerald Kelly. She bore him one child. While they were on holiday in Egypt the following year, April 1904, he and Rose took part in a magical ritual during which he alleges to have received a message from the gods. As a result of this communication he wrote down the first three chapters of his most famous book “Liber Legis, the Book of Law”. This book contains his oft-quoted dictum: “Do what thou wilt shall be the whole of the Law. Love is the Law, Love under Will”, upon which Crowley based the rest of his life and teachings.

In 1909 Crowley began to explore levels of the astral plane with his assistant, a poet called “Victor Neuberg”; they used “Enochian” magic (a form of ceremonialism concocted by Dr. John Dee, astrologer and magus in the age of Queen Elizabeth I). Crowley believed he crossed the Abyss and united his consciousness with the universal consciousness. He describes the astral journeys in “The Vision and the Voice”, which was first published in his periodical “The Equinox” and then posthumously in 1949. Never far from controversy in 1909 through to 1913, Crowley serialized the secret rituals of the Golden Dawn in “The Equinox”, which he also used as vehicle for his poetry. MacGregor-Mathers who had written most of the rituals and who was still his greatest antagonist tried but failed to get a legal injunction and stop him. His action only served to gain Crowley more press publicity and notoriety.

At this point, in the view of modern witches, the Old Man went right round the bend! By now Crowley was fast becoming infamous as a Black-magician and Satanist, he openly identified himself with the number 666, the biblical number for the antichrist. He also kept with him a series of “Scarlet Women”. Together they would indulge in drinking sessions, drugs, and sexual magic. It is believed that Crowley made several attempts with several of these women to beget a “magical child”, none of which worked and instead he fictionalized his attempts in a book called “Moonchild”, published in 1929.

In 1912 Crowley became involved with the British section of the O.T.O. – The Ordo Temple Orientis (Order of the Temple of the East), a German occult order practicing magic. He then moved and lived in America from 1915 to 1919, and then moved again in 1920, this time to Sicily where he established the notorious Abbey of Thelema at Cefalu. Crowley proceeded to involve himself in Italian occultism and in 1922 he accepted an invitation to head the “The Ordo Temple Orientis”. However he began to attract (as he routinely did) more bad publicity. The press denounced him as “The Wickedest Man in the World”, because of alleged satanic goings on in the Abbey. It has now come to light that many of the allegations were false, and no more than press sensationalism. However their effect had serious repercussions for Crowley. In 1923 Mussolini the then ruler of Italy stepped in and expelled him from Sicily.

Crowley wandered around the world, and back in England in 1929 he met and married his second wife, Maria Ferrari de Miramar. The marriage took place in Leipzig, Germany. In 1932 Crowley met Sybil Leek, another famous witch, and he became a frequent visitor to her home. Sybil, a hereditary witch on both sides of her family, was only nine years old at the time. She later wrote in her autobiography: “Diary of a Witch” (New York: Signet, 1969), that Crowley

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talked to her about witchcraft. He taught her the words of power and instructed her on the use of certain words for their vibratory qualities when working with magick.

Already notorious and well known to the press, Crowley then became involved in a famous and sensational libel case. In 1934 before Mr. Justice Swift, he sued Nina Hamnett a prominent sculptress. Nina had published a book "Laughing Torso" (Constable and Co., London, 1932) in which Crowley alleged she had libeled him by saying he that the practiced black magic. As the case proceeded, the other side produced such evidence of Crowley's bizarre life-style and scandalous writings (as they were considered at that time), that the justice was horrified. Crowley lost the case and was forced into bankruptcy, much to the delight of the popular press who again had a field day.

In his penultimate year 1946, a mutual friend Arnold Crowther introduced Crowley to Gerald B. Gardner. His meetings with Gardner would later lead to controversy over the authenticity of Gardner's original Book of Shadows. It was alleged that Gardner paid Crowley to write it for him? But this has now been discounted. While it did contain some of Crowley's writings, this was the result of Gardner and Crowley comparing notes on rituals used in "Old George's" covens, of which they had both been members. Doreen Valiente in her book "Witchcraft for Tomorrow" does much to shed light on this controversy.

At the time of his meetings with Gerald Gardner, Crowley was a feeble old man living in retirement at a private hotel in Hastings, and where he was barely kept alive by the use of drugs. It was here that he passed from this world to the next, still unrepentant and unbowed on the December 1, 1947. As a final snub to the society that had so misunderstood him, Crowley left instructions that he was to be cremated in Brighton, and instead of the usual religious service, his "Hymn to Pan" and other extracts from his writings was to be proclaimed from the pulpit. Finally his ashes were to be sent to his disciples in America.

In many ways Aleister Crowley's influence had its affect on the new era of modern witchcraft. His knowledge of witchcraft and magick was unquestionably profound, and he has passed on that knowledge through his books. In today's more liberal society, more and more of Crowley's books are being reprinted as we begin to appreciate his strange genius. Indeed, some of his books have now gained classical status. These include: Gnostic Mass, and The Book of Law (New York: Samuel Weiser, 1977) from which portions of the well known "Charge of the Goddess" were written by Doreen Valiente. Other books include: Magick in Theory and Practice, 777 And Other Qabalistic Writing, and The Book of Thoth.

No writing on Wiccan contributories would be complete without mentioning this couple! They are the ones who chose to view Witchcraft as a serious matter, and seek all they could regarding what few clues regarding the OldReligion were truly left in the world.



Stewart Farrar (1916-2000)

Stewart Farrar was born in London in 1916 and brought up in a middle-class family with a Christian Science background. A journalist and an author, he had several novels published before he joined the Army for the duration of World War II. As a Captain and an anti-aircraft gunnery instructor, Stewart was asked to write the instruction manual for the 30mm Bofors gun, his first taste of serious writing.

After the war Stewart decided to stay on in Germany. He worked for the Allied Control Commission as liaison officer for the German Coal Board. His experiences in post-war Germany and the things he saw in the immediate aftermath of war (he was one of the first British officers to enter Auschwitz) greatly influenced his personal and political beliefs.

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Returning to England he again took up journalism, and in the 1950s he joined the British Communist Party as editor of their periodical. He remained a member of the Communist Party until the Hungarian uprisings, during which time he became disillusioned with the force the Soviets were using and left the party.

In 1969, while working as a reporter for the *Reveille*, Stewart was sent to review a film called "Legend of the Witches". His assignment was to write an article on Alex Sanders, the so-called "King of the Witches" and his wife Maxine. Alex Sanders was gaining notoriety in the news of that time. Stewart's editor therefore felt there might be a story to tell. Stewart succeeded in gaining an interview with Alex and wrote a two-part feature. Due to the success of this feature, Alex then invited Stewart to write a new book to compliment his biography *King of the Witches* written sometime earlier by June Johns. The new book was to be about modern witches, "What they do, Believe, and Why". The result was the writing of Stewart's most famous book and a classic in its own time, *What Witches Do*.

While writing it, Stewart decided that in order to write a true account of what witches do, he would need to become a witch himself. Maxine Sanders initiated Stewart on Feb. 21, 1970. While training with the Sanders' coven, Stewart met another initiate called Janet Owen, who would later become his wife.

Stewart and Janet working together earned their second degree later that year and they decided to leave Alex and Maxine's coven and set up on their own. They founded their own coven during the Yule festivities of 1970. On the April 24, 1971, they were granted with their third degree and so became independent. While indebted to the Sanders' for their induction and initial training in the craft, both Stewart and Janet felt that much of Alex's teachings were sparse in content. From the start of their own coven in 1970, they both worked diligently to develop and structure their own rituals and training methods for use within their own covens. They were married at Woking Registry Office in 1972.

In April 1976, fed-up with the pace and toil of life in the crowded streets of London, they moved to the peace and quiet of the fields and mountains situated in County Mayo in the Republic of Ireland. There they live in a two-bedroom cottage on the bog, and continued to expand and found new covens. The structure and method of their workings had by this time developed and had changed radically from their original Alexandrian beginnings. Today some seventy five percent of Wiccans, both in the Republic and Northern Ireland, can trace their roots back to the Farrars.

Living in peaceful surrounding they each collaborated on writing some of the most influential books on modern witchcraft published to date. Such books as: *Eight Sabbats for Witches* and *The Witches Way* (jointly published as *The Witches Bible*), also *The Witches Goddess*, *The Witches God*, and *Spells and How They Work*. Their writings, some of which have now reached classic status, are an influence to both practitioners and future craft writers alike. They have also lectured in the United States, as well as Europe and the Netherlands, and are now exploring video as a medium for presenting further information on modern Paganism.

The "italian Connection". Having developed their own brand of witchcraft, they became honorary initiates of several other traditions including "Traditional Italian Strega". In 1999, they were ordained as third-level clergy with the Aquarian Tabernacle Church, and also hold the charter for the same in Ireland. This is now based at the Tempal Na Callaighe in Ireland.

Despite all their achievements and adornments, the Farrars preferred to be known as simply as "Wiccans", working on the Pagan Path. They believed strongly in the idea of Wicca being a progressive and dynamic religion accessible to all. Stewart went to Summerland on February 7,

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2000; Janet has continued the work. She and her new High Priest, Dan Grove, will be handfast in 2002.



Sybil Leek (1923[1917]-1982)

Those who knew her privately called her "Dame" Sybil, honoring her with the title the Queen of England gives to honored women. But some called her "That Damn Sybil", because this colorful, talented woman was nothing if not controversial. She was an English witch, gifted psychic, accurate astrologer and prolific author, writing more than 60 books on witchcraft, astrology, numerology, and reincarnation.

She was born with a witch's mark and claimed to be a hereditary witch of Irish and Russian Descent. Her flamboyant trademarks—perfectly at home in the 1960s world—were a cape, loose gowns, and a pet jackdaw named "Mr. Hotfoot Jackson" perched on her shoulders.

She always wore a crystal necklace that she claimed had been passed down to her from a psychic Russian grandmother. Sybil claimed to be able to trace her mother's ancestry back to the witches of southern Ireland in 1134, and her father's ancestry to occultists close to royalty in czarist Russia.

Her most notable ancestor was "Molly Leigh", an Irish witch who died in 1663. On her death, the vicar allowed her body to be buried at the very edge of the local church graveyard well away from others. A short time after her burial, the vicar and others went to open her cottage and retrieve her jackdaw. When they arrived they were shocked to see Leigh (or an apparition of her), sitting in an armchair with her pet jackdaw perched on her shoulders, just as she had often been seen in real life. Frightened, the group returned to the graveyard and reopened her grave. They drove a stake through her heart and threw the living jackdaw in the coffin and reburied it. Sybil took special pride in being descendant from Molly Leigh, and on a visit to Ireland she visited Molly's grave. Later she was seen about town with her own pet jackdaw perched on her shoulders, following the same custom that old Molly had done before her.

Sybil was born on the February 22, 1923 in Staffordshire, England. She grew up in the New Forrest area of Hampshire, where she demonstrated an early gift for writing. The New Forrest is one of the oldest forests in England, steeped in folklore and witchcraft associations. This is the same area where Gardner reportedly was initiated by a descendant of one of Pickingill's famous "Nine Covens". Sybil said that, during her time in the area, there were still four old covens that had survived from the days of King William Rufus. Her entire family was involved in astrology and some of the guests who visited her home included H.G. Wells, Lawrence of Arabia, and Aleister Crowley, who became a frequent visitor. She claims to have spent time with him climbing the mountainsides and wondering through forests near to her home. In her autobiography (*Diary of a Witch*, New York: Signet, 1969), Sybil wrote that he talked to her about witchcraft and recited his poetry, encouraging her to write her own. He also instructed her on the use of certain magickal words used for their vibratory qualities when used in magick.

Sybil's family was relatively well-to-do and she grew up as a young lady of society. Her mother was related to the Masters family, well-known in high society. In their New Forest home, her mother and friends regularly met for tea, and called themselves the "Pentagram Club". When she was fifteen years old, during one of the family's regular trips to the south of France, Sybil was initiated into a French coven at "Gorge du Loup" in the hills above Nice. According to Sybil, she was initiated to replace an elderly Russian aunt who had been High Priestess of the coven, from which the New Forest covens in England were derived.

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Returning home, Sybil met a well-known pianist-conductor who was 24 years her senior. Despite the age difference they fell in love and were married shortly after her 16th birthday. During the relative quiet of the pre-war years they toured and traveled about England and Europe. He died two years later and she returned home to Hampshire. During World War II, Sybil joined the Red Cross and worked as a nurse in a military hospital near Southampton. She helped nurse the wounded at Anzio Beach, and was then posted back to England to nurse at a military barracks in the isolated Scottish Hebrides Islands. She ended the War with a handful of medals, but the prosperity of her family had been lost to the austerity of the War.

After the war and into her twenties, Sybil returned to Hampshire and a small village called "Burley" (Burleigh) in the heart of the New Forest. There she lived among the Gypsies, joining the Horsa coven they claimed had existed for 700 years. The Gypsies (Romany), knowing she was a witch born, accepted her as one of their own. From them she learned a great deal about herbal potions and elixirs. When the time came for her to move on, they honored her in the traditional Gypsy way reserved only for the most respected of outsiders. They made her a "blood-sister". This was done by cutting her wrist and mixing her blood with the blood of the of the Gypsy leaders.

While living in Burley, Sybil started up and ran a successful antique shop. At some point met and married a man identified only as Brian. Together they had two sons, Stephan and Julian, who are reported to have inherited the family's psychic gifts. Sybil wrote about her business in *A Shop in the High Street*.

While walking in the woods one day Sybil had a vision: the realization that her purpose in life was to promote the craft and the Old Religion. She began to do just that, and into the 1950s her reputation as a Psychic, Astrologer, and Witch began to attract attention. Media publicity brought tourists to her village but, in the wake of autograph seekers, her antique business began to suffer. Witchcraft was still viewed with suspicion in those times, and her landlord refused to renew her lease unless she publicly denounced it. Sybil declined and was forced to close her shop and leave.

With the revival of a modern Witchcraft movement in the late 1950s early 60s, Sybil accepted an invitation to visit the United States where witchcraft in general was still in its infancy. After making several media appearances in the States, she decided to stay and become a resident. Settling first in New York, but finding it a depressing city and particular gloomy in winter, she moved on to Los Angeles. There she became acquainted with Israel Regardie, Crowley's former secretary, who had become a character in the occult world in his own right. In her later years Sybil divided her time between Houston and Florida. She continued to promote the craft and the Old Religion in a positive sense, both as an author and a media celebrity dispelling myths and educating the public. She worked as an astrologer and gained quite a reputation in the field, editing and publishing her own astrological journal. She toured frequently, holding lectures throughout the United States, as well as making trips to England and Europe.

Strong in defense of her beliefs, Sybil sometimes differed, even quarreled, with other high-profile Witches. She wrote and spoke a great deal about reincarnation—guided, she said, by the spirit of "Madame Helena P. Blavatsky", the cofounder of the Theosophical Society. She disapproved of nudity in rituals, a requirement in some traditions, and was strongly against the use of drugs as were most modern Witches, but she was at odds with most, in that she did believe in cursing (hexing) against evil. She was also one of the first of the modern day Witches to take up environmental causes.

Dame Sybil died just before Samhain, October 26, 1983. One report of her death has it that a train derailed near to her Melbourne home in Florida, and doused her with a toxic gas. This, the report states, occurred when she was magically attacked by a group of Witches after an

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argument. However, I don't put much credence in that—it was a time of high-profile backstabbing as the new movement gathered steam.

She will be remembered as a remarkable woman of many accomplishments, a gifted psychic, accurate astrologer, and prolific writer who did much to influence the revival of the modern day movement, the Craft and the Old Religion. Her many books include *Diary of a Witch*; *My Life in Astrology*; *The Night Voyagers*; *Numerology*, *The Magic of Numbers*; *Phrenology*; *Reincarnation*,: *The Second Chance*, *Star Speak*, *Astrological Guide to Love and Sex*,; *Astrological Guide to Financial Success*,; *Astrology and Love*; *Driving Out the Devils*, *Sybil Leek's Book of Curses*; *Sybil Leek's Book of Fortune Telling*,; *Moon Signs*,; *ESP*, *The Magic Within You*; *Herbs, Medicine and Mysticism*,; *The Complete Art of Witchcraft*,; *The Jackdaw & The Witch (Mr. Hotfoot Jackson)*,; and *How To Be Your Own Astrologer*. In her books you will not find knowledge (rituals and how to do them), but you will find the words of work and wisdom that accrue from long and diligent practice.

J Blessed may she Be. J



Dion Fortune (1890 - 1946)

Written and compiled by George Knowles.

Behind the shadows of Gerald B. Gardner, lurks Dion Fortune.

Unappreciated during her own time she was perhaps his lesser-known equal, working quietly behind the scenes she developed her own tradition and was unconcerned with the need for publicity. Dion was a respected psychiatrist, occultist and author who approached magick and hermetic concepts from the perspectives of Jung and Freud. She was a prolific occult writer of novels and non-fiction books, an adept in ceremonial magick and a pioneer psychiatrist on religious thought in occultism. Dion was born

“Violet Mary Firth” on the 6th January 1890 in Bryn-y-Bia, Llandudno, Wales. She showed mediumistic abilities at an early age and was reputed to have had visions and dreams of “Atlantis” as early as four years old. Later she claimed to have been a priestess there in a past life. She was a bright and intelligent child who wrote her first book at the age of 13, a book of poems entitled *Violets* in 1904. Her family were fair to do Christian Scientists with a family motto that reads: “Deo, non Fortuna”, meaning “By God, not by chance”. In 1906 after the death of her grandfather, the family moves to London and live on they're inheritance. There she joined the local Theosophical Society and in 1908 had another poem published called *Angels*. In 1910 she started work at St Georges Secretarial Collage, while continuing her studies in psychology. She worked as an assistant to the collage principal, a strong minded and domineering woman with a violent temper. After a number of clashes with the woman, Dion decided to leave. Reporting her intentions to leave, the woman subjected her to a diatribe of incompetence and lack of self-confidence, that she later suffered a near mental breakdown. She later attributed this to the principal, believing she had used “psychic attacks” to try and control her, a technique allegedly learned on visits to India.

As a result of these attacks and during the following three years it took to recover, Dion delved deeper into Psychology, focussing her studies on the theories of Freud and Jung. In 1913 she took up a position as a lay-psychoanalyst at the Medico-Psychological Clinic in London. There she concluded that neither Freud nor Jung adequately addressed the subtleties and complexities of the mind. There was something they had missed, and she felt the answers might lie in occultism. Through the war years 1914-1918 Dion joined the “Women's Land Army”, during which time she maintained her links with the “Theosophical Society”. Towards the end of the war she met with and worked with the head of the society “Theodore Moriarty”, an occultist and freemason. Moriarty encouraged her interest in the occult, and in 1919 after the war, she was initiated into the “Alpha and Omega Lodge of Stella Matutina”, an outer order of the hermetic “Order of the Golden Dawn” situated in London. She studied under “J.W.Brodie-Innes” but came under conflict with “Moina Mathers” the wife of S.L. MacGregor-Mathers, one of the original founders of the Golden Dawn. Feeling symptoms of “psychic

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attack” similar to her past experience, she later quit and formed her own order “the Fraternity of the Inner Light”. Initially the order was part of the Golden Dawn, but based on esoteric Christianity. It later separated and distanced itself, removing all connections with witchcraft. After the death of her friend and mentor Theodore Moriarty in 1923, Dion took over the Theosophical Society and renamed it the “Christian Mystic Lodge”. In 1924 she bought a property in Glastonbury called the Chalice Orchard. This she would use as a retreat from the pressures of work and living in the city. While visiting at Glastonbury, Dion became deeply interested in Arthurian legends and the magical-mystical folklore centred on the area. She later formed a pilgrim centre there known as the “Chalice Orchard Club”, which she dedicated to the “Mysteries of Isis”. In 1937 she met and married a medical doctor “Thomas Penry Evans”. Due to his own occult interests, different from Dion’s, he became known as Merlin or Merle by many of her followers. They worked together magically as Priest and Priestess of her order, the “Fraternity of the Inner Light”, but argued constantly over their differences. In 1939 Evans left her for another lover and they divorced. Dion continued to head the order renaming it the “Society of the Inner Light”. Later that same year she leased a property in West London known as “The Belfry”, and turned it into a temple for her followers. Like Glastonbury it was dedicated to the “Mysteries of Isis”. During the rest of her lifetime and indeed since she passed away, her societies continue to grow and attract new followers. Just after the Second World War, Dion contracted Leukaemia and in 1946 on the 8th January, she departed this world for the next. Dion Fortune (her pen name) was a prolific writer. She derived her pen name from her family motto, “Deo, non Fortuna”, meaning “By God, not by chance” which she shortened to Dion Fortune. She writes of her many personal experiences as a practising occultist and psychiatrist, and pours out her knowledge of the occult in both fiction and non-fiction books, some of which have now reached classical status. Today the “Society of the Inner Light” is still practising and still based in London, but they maintain that Dion was not a witch, and was not involved in any coven? They stress that the present day society is not connected with witchcraft in any way. A sad tribute to a writer whose books did so much to influence, and continues to influence the thoughts of many practitioners in the Wicca/Witchcraft movement.

Here is just a sample of some of her books:

Aspects of Occultism, The Goat-foot God, Sea Priestess, Esoteric Philosophy of Love and Marriage, The Mystical Qabalah, Introduction to Ritual Magic, co-written by Gareth Knight, The Magical Battle of Britain, co-written by Gareth Knight, The Secrets of Dr. Taverner - Spiritualism and Occultism, Through the Gates of Death, Winged Bull, Cosmic Doctrine Glastonbury, Psychic Self-defence, Applied Magic - to be published, The Circuit of Force Esoteric Orders and Their Work, Mystical Meditations on the Collects, The Principles of Esoteric Healing, Principles of Hermetic Philosophy, co-written by Gareth Knight, The Training and Work of an Initiate - 1940

The Next Generation—to boldly invent where no one...



Raymond Buckland (1934 -)

Raymond Buckland was born in London, England, on the 31st August 1934. His father came from a line of Gypsies, which means Buckland himself is a half-blooded Gypsy or in their terminology a "poshrat". He was brought up in the Church of England but when he was 12 years old, an uncle introduced him into Spiritualism and the occult. Over time this interest would evolve to include Witchcraft and Magic.

Educated at King’s College School in London, Buckland then studied at Brantridge Forest College in Sussex, earning a doctorate in anthropology. In 1955 he met and married his first wife, Rosemary, before serving a short term in the Royal Air Force (RAF) from 1957 to 1959. In 1962, he and Rosemary immigrated to the United States. They settled in Brentwood, Long Island, where Buckland went to work for British Airways, then known as BOAC.

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Buckland's discovery of Gardner's book, *Witchcraft Today* and Margaret Murray's *The Witch Cult in Western Europe* changed America forever. Finally, the questions he had regarding spiritualism and the occult were answered. He began a correspondence by phone and mail with Gardner, then at the Isle of Man. As their friendship matured, Buckland became Gardner's American representative. Any questions Gardner received from America, he referred to

Buckland. Buckland was responsible for introducing Gardnerian Witchcraft into America in 1964. The two met physically for the first and only time in 1963, at the home of Monique Wilson, Gardner's then-HP, in Perth, Scotland. Buckland was initiated by Monique; his wife, Rosemary, was initiated separately a short time later. Very soon thereafter, Gardner left for that winter vacation in Lebanon from which he would never return.

In America interest in Witchcraft was catching on quickly, but Buckland built his coven slowly and with caution. There were many that wanted to become Gardnerian Witches who felt that Buckland was being overcautious. Those who didn't want to wait for initiation simply went away and started their own covens. Buckland persisted; he wanted only those with a genuine interest in the craft as a religion. Initially Buckland was secretive, and kept his name and address from the press, but eventually it was published and this focused attention on him as a leading authority and spokesman of the craft.

He began to collect artifacts and pieces for his own museum, like the one Gardner had on the Isle of Man. He called it the First Museum of Witchcraft and Magic in the United States. His collection started in a bookcase, and then as it grew it took over the basement of their house, and eventually had to be housed in a separate building.

Buckland started to write about witchcraft in 1968, and in 1969 he published his first book, *A Pocket Guide to the Supernatural*. He followed it in 1970 with *Witchcraft, Ancient and Modern and Practical Candleburning Rituals*. (Note: the first edition and the second are miles apart; in the original Buckland used some of the traditional literature material.) That same year he wrote his first novel, *Mu Revealed* under the pseudonym "Tony Earll", an anagram for "Not Really". Writing became a passion for Buckland and he wanted more time to devote to it. By 1973, his collection of artifacts had grown large enough for him to occupy a rented building. He quit his job with BOAC and opened the museum proper, running it himself while at the same time writing full-time.

That same year his marriage to Rosemary broke up and they handed the leadership of their coven over to "Theos and Phoenix", who became the local Gardnerian high priest and priestess of Long Island. It is interesting to note that both continued to be active in the Craft, although Rosemary was much less in the public eye.

Buckland moved to New Hampshire where he reopened his museum and later married Joan Taylor. At about the same time he decided to leave the Gardnerian tradition, feeling it no longer met his religious needs. He was also fed-up with the egotism and power trips exhibited by others within the craft. He developed and founded a new tradition called Seax-Wica. He based it on a Saxon heritage and made it more open and democratic. Later he developed a second simplified version based on Scottish beliefs, which he called Picti-Wicca. In this, if anything, Buckland represents the spirit of American neo-Paganism: If ya don't like traditional, make up your own, but use fairly creditable cloth!

In the early eighties he and Joan moved on to Virginia and established the Seax-Wica Seminary. This was a correspondence school that grew to have more than 1,000 students worldwide. They had plans to build a campus for it, but these fell through due to lack of funds. After nearly 10 years of marriage, working and building the school, their marriage deteriorated and finally broke down. Buckland and Joan were divorced. Buckland next met and married Tara Cochran of Cleveland. Together they moved to Charlottesville, Virginia, where they re-

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established the seminary school and set up a publishing company, Taray Publications. In December 1984 they moved again, this time to San Diego, where they phased out the seminary correspondence course. By this time the Seax-Wica tradition was well established worldwide.

In 1992 after more than a quarter of a century working in and leading the craft in America, Buckland decided to retire from active participation. He moved his family to a small farmstead in north central Ohio. There except for occasional public appearances, he's content to practice as a solitary.

Buckland was a much sort-after authority on the occult, magic and the supernatural. He was a prolific and diverse writer, covering such subjects as mystery and fantasy fiction, screenplays, divination systems, spiritualism and metaphysical nonfiction. He has averaged more than one book a year over the last thirty years. He has also written numerous magazine and newspaper articles, television scripts for the ITV's *The Army Game*, a pilot script *Sly Digs*, for the BBC, and for a short time was the personal scriptwriter for the English comedian Ted Lane. He served as technical adviser for the Orson Welles movie *Necromancy*, and worked with The Exorcist director William Friedkin on a stage production of *Macbeth*. As well as his appearances in public promoting the Craft all across America, he has been seen on BBC-TV in England, the RAI-TV in Italy, and the CBC-TV in Canada. He has also appeared extensively on stage in England as an actor, and played small role character parts in moves in America. Buckland was also a distinguished teacher on craft subjects and has taught courses at New York State University, Hofstra University, New Hampshire Technical Collage and for Hampton, Virginia City Council.



Laurie Cabot (1933 -)

Written and compiled by George Knowles.

The 'Official Witch of Salem'.

Laurie Cabot is an American Witch, author, artist and businesswoman. She is the founder of the 'Cabot Science Tradition of Witchcraft' and the 'Witches League for Public Awareness (WLPA)'. As a prominent civil rights activist she founded the WLPA as a watchdog to act as an anti-defamation organization aimed at correcting many misconceptions about Witchcraft.

As an only child Laurie was born on the 6th of March 1933 in Wewoka, Oklahoma, at a time when her businessman father was in the process of moving the family from Boston to Anaheim in California. Cabot her maiden name, she claims is descendant from a long line of Cabot's based in Jersey, the largest of the Channel Islands situated off the southwest coast of England and the northwest coast of France, a place steeped in the lore of witchcraft.

By the time she was six years old Laurie was aware of her psychic gifts and was constantly was in trouble for discussing alledged information she picked up through extrasensory perception. Laurie felt an affinity for witches and made claims that she possessed the genetic memory of a mysterious witch, one from her Jersey lineage, who had lived some 4,000 - 5,000 years ago.

Later in her life Laurie wrote in her book *'Power of the Witch'* about the magical and mystical experiences she had felt as a child: "The Magical experiences in childhood and adolescence that both confused and excited me fell into four categories: receiving knowledge not available to other people through the normal channels of information; healing others with herbs, spells and touch, going into altered states of consciousness and communicating with spirits". Laurie was originally raised in the Catholic Church and says it was in such a Church that she first

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experienced an altered state of consciousness: "Mary, the mother of Jesus also fascinated me and I wondered how she could give birth to someone divine without being divine herself?"

In 1947 accompanied by her mother, Laurie returned to Boston in order to finish her high school education. At the same time in an effort to understand her psychic gifts, she started on a comprehensive study of religion. Spending much of her time alone at the library, she soon caught the attention of a friendly member of staff, a woman who encouraged and advised her to look beyond Christianity into other belief systems for more information on psychic paranormal phenomena. Later the woman revealed herself to be a witch.

Over time as her studies continued the lady introduced Laurie to two other witches, one of whom was an elder. Together the three witches helped to school Laurie in craft practices. At the age of 16 when they deemed she had learned sufficient knowledge, they initiated Laurie into a craft coven proper. It was during the ceremony of initiation that Laurie underwent a profound transformational experience. After being anointed with oil and dubbed with a sword, she took up the sword herself and impaled it in the ground saying, "I return to earth my wisdom and henceforth call myself a witch", and so began her life long association with witchcraft.

From her father, a science orientated man who did not believe in witchcraft; Laurie retained a keen interest in science, and used it as a base to her approach on witchcraft, the occult and the paranormal. However, after leaving high school Laurie decided not to continue on to college as her father would have liked, but instead started a career as a dancer in the Latin Quarter of Boston.



Through the 1950's, early 60's Laurie was twice married, first to an Italian and then to a Greek, each marriage producing a daughter, Jody in 1963 and Penny in 1965. After her second marriage broke down and they divorced in the late 1960's, Laurie with a friend and her two daughters moved to the northern end of Boston. It was here that Laurie made a vow that she would live the rest of her life 'totally as a Witch', that she would wear nothing but traditional Witch clothing (long black robes), wear her Pentacle pendent displayed and emulate the Goddess by using black 'eye-makeup', according she says to an ancient tradition.

At the urging of her friend, Laurie next moved into Salem where they rented a house on the historic Chesnut Street. The house stood on what was once the site of Nathaniel Hawthorne's home, the home on which he based his fabled novel *'The House of Seven Gables'* (moved to a new site on the harbour in 1958 and re-opened as a tourist attraction in 1959). Sometime earlier Laurie had been through a past life regression session during which she believes she picked up traces of a genetic memory belonging to the life of a Susan Prescott, believed to have lived in Salem during the 1700's. Later she discovered that Prescott had indeed existed and that her father had been the builder of the original house.

Having moved into Salem, Laurie started teaching 'Witchcraft as a Science' classes as part of the continuing education program at the local Wellesley High School, and thus began forming the beginnings of her 'Science Tradition of Witchcraft'. Later she also taught classes for seven years at the Salem State College, again as part of the continuing education program. Despite her flamboyant style and outspokenness, and the petty criticisms such a style evoked from others, her reputation expanded and more and more people sought her advice. At one point she worked as a consultant for an Oil Company and even helped local police enquiries with her psychic abilities.

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Laurie next turned her attention to personnel business and in her first venture opened 'The Witch Shop'; the first of its kind to open in Salem. The shop was situated at 100 Derby Street and boasted a wooden pentacle sign above its door. Laurie opened the shop on a mere \$250 worth of stock in the spring of 1971. However the venture didn't do well and she was forced to close it. In a second attempt she opened another witches shop called 'Crow Haven Corner' situated on Essex Street. The new shop proved a tremendous success and eventually became a tourist attraction in Salem. In 1981, Laurie turned over the shop to her first-born daughter Jody for her 18th birthday.

Up until the early 1970's, Laurie Cabot was the epitome of what every contemporary witch aspired to be. She was a pioneering witch with her own tradition, a civil rights activist not afraid of knocking on doors and banging heads in her quest for equal rights with other religions. She had achieved success in business and was now self-sufficient, and with burgeoning media attention was approaching fame both locally and nationally within the USA. However, as it has done through the ages, fame attracts criticisms and jealousies from lesser peoples. Perhaps due to her appearance and want of a title, Laurie now began to suffer accusations of commercial exploitation and self-seeking recognition.

As happened to Alex Sanders in the early 1960's, his use of the grandiose title 'King of the Witches' brought upon him scorn, ridicule and criticism from many in the community. Now in the early 1970's, Laurie in turn by seeking a similar title 'the Official Witch of Salem' upset not only the witchcraft community but local government officials as well. Her petition was turned down by the then Mayor 'Samuel Zoll' who is quoted as saying: "he thought it would be 'improper', and that the historical recognition of the city would be internationally demeaned by allowing the 'commercial' capitalization of its name by one individual".

Undaunted by this rejection and the many other snide remarks she received, Laurie continued to build her reputation and use it to aid her work in the local community, at the same time striving to make Witchcraft a recognized religion. In 1973, Laurie started up what was to become one of Salem's main annual events, the 'Witches Ball' (a celebration of 'Samhain', more commonly known as 'All Hollows Eve' or 'Halloween'). This was a real Witch hosting a real Pagan festival in front of eyes of the general public. It attracted major media attention and over time has drawn national and international crowds.

In 1977, Laurie finally received the title she had long been seeking and was named 'the Official Witch of Salem' by the then governor of Massachusetts 'Michael Dukakis'. He bestowed upon Laurie the states Patriot Award, known as the 'Paul Revere' citation, this is an historical award issued by the Governor to honour citizens of the state for their public service. The citation for the award is signed by the Governor and the Treasurer of the Commonwealth of Massachusetts, and in her case it reads: "I proclaim Laurie Cabot the Official Witch of Salem for her work with children of special needs".

Despite her growing fame and public commitments Laurie continued her work in aid of the local community. In 1980 she became a member of the executive board of the Chamber of Commerce, while at the same time she was a popular lecturer and teacher speaking on spiritual well-being and Celtic Witch mythology at Wellesley College, Salem State College, Rutgers College and Interface, among others. She also made frequent television appearances on such programs as: Unsolved Mysteries and Oprah, as well as giving interviews and speaking out on National Radio helping to educate the public about Witchcraft as a nature religion and its association with the environment.

Laurie was also fiercely defensive of a witch's civil rights and has long urged other witches to make a stand for their equality, rights and public image. To help with this in 1986 she founded 'The Witches League of Public Awareness', an institution that serves as a media

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watchdog and civil rights advocate for witchcraft. The League's mission statement reads: "The Witches' League for Public Awareness is a proactive educational network dedicated to correcting misinformation about Witches and Witchcraft. The work of the League springs from a shared vision of a world free from all religious persecution".

As the founder of the Witches League of Public Awareness, Laurie felt obligated to enter into the 1987 Salem mayoralty elections after incumbent Anthony V. Salvo made derogatory comments about Witchcraft and Witches in the press. He claimed that one of his opponents 'Robert E. Gauthier', who happened to be a friend of Laurie's, was also a 'Warlock', a term not favoured by Witches of either sex. Gauthier replied and denied it, blaming the Salvo camp for spreading the rumours. He was also quoted as saying: "he discounted witchcraft and that no one of average intelligence believed in it". With that Laurie jumped into the foray simply to prove that Witches had civil rights of equality and were indeed present in abundance and had a strong voice. After running a spirited campaign that attracted local and national support, on the 11th August the deadline for returning nominations, Laurie dropped out of the race citing business commitments and work on a book.

In the following year 1988, Laurie established the 'Temple of Isis', a chapter of the 'National Alliance of Pantheists'. Through the 'Alliance' she was ordained as the 'Reverend Laurie Cabot' and is now legally able to perform marriage ceremonies, further recognition that witchcraft is a valid religion.

Of her tradition, the 'Science Tradition of Witchcraft', Laurie describes it as Celtic and pre-Gardnerian (see [Gerald B. Gardner](#)). It teaches practical magic and witchcraft, and adheres to the '[Wiccan Rede](#)' and the '[Three-Fold Law of Return](#)'. As an author Laurie has written a number of books including: *Practical Magic: A Salem Witch's Handbook* (1986), *The Power of a Witch*, co-authored with Tom Cowan (1990), *Love Magic*, also with Tom Cowan (1992), *Celebrate the Earth: A Year of Holidays in the Pagan Tradition*, co-authored with Jean Mills and Karen Bagnard (1994) and *The Witch in Every Woman: Reawakening the Magical Nature of the Feminine to Heal, Protect, Create and Empower*, co-authored with Jean Mills (1997). Her books have reached a large audience being published in the United Kingdom, Japan, Italy, Brazil and even Russia.

In this year 2002 and well into her reclining years aged 69, Laurie still heads the family and continues to teach and write, she has also opened a new Witch shop in Salem, a magical Witch's cottage filled with the wonder and mystery of the old ways, it is situated at: 63R Pickering Wharf, Salem, Massachusetts (Tel (978) 744-6274), and is called 'The Cat, The Crow and The Crown'.



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Scott Cunningham (1956-1993)

Written and compiled by George Knowles.

Scott Cunningham was a Wiccan and popular author of more than thirty books, these he wrote fluently using both fiction and non-fiction genres. More than fifteen of his books were written on Wicca and its related subjects, he also wrote scripts for occult videos. Scott was a key player in opening up Wicca to solitary practice, and by making a great deal of information available to the public he helped to influence many newcomers entering the craft.

Scott was born on the 27th June 1956 in Royal Oak, Michigan. In 1961 he moved to San Diego where he lived until his death in 1993. His introduction to the craft came through a book he read in 1971, one purchased by his mother called '*The Supernatural* by Douglas Hill and Pat Williams'. Scott had always shown an interest in plants, minerals and other natural earth products and this book furthered his interest. It also showed diagrams of Italian hand gestures used to ward off the evil eye and these particularly fascinated him.

Later in high school he used some of these gestures to attract the attention of a female classmate, for he knew her to be involved with an occult and magical work group. When she inquired if he was a Witch, he replied saying 'No, but I'd sure like to know more'. The classmate introduced Scott into Wicca and the training he received further intensified his interest in the powers of nature. Over the next few years he took initiation into several covens of varying traditions gaining experience but really he preferred to practice as a solitary practitioner.

In 1974 he enrolled at San Diego State University where he studied creative writing, inspired to do so by his father Chet. His father was a prolific and professional writer who had authored some 170 non-fiction and fiction books. Scott started writing truck and automobile articles for trade publications, he also wrote advertising copy on a freelance basis. After only two years on his University course, he had collected more published credits than most of his professors, so he decided to drop out on the rest of the course and started writing full-time. The first book he had published was an Egyptian romance novel called *Shadow of Love* (1980).

Scott's writing style was easy to understand being simple and direct, his teachings focused on encouraging people to: "employ whatever works for them in their religious, spiritual, and magickal endeavours". He was a fine herbalist and produced several books dealing with herbs, including: *Magickal Herbalism* (Llewellyn Publications, 1982) and *Cunningham's Encyclopedia of Magickal Herbs* (Llewellyn Publications, 1985). His books on Wicca led to a steady rise in his popularity and he soon became one of the best-read Wiccan authors of his time. Sales of his most popular book *Wicca: A Guide for the Solitary Practitioner* (Llewellyn, 1988), reached over 400,000 copies by the year 2000.

His prominence was instrumental in influencing the changes that took place in the Wicca movement during the eighties. Due to his influence the Wiccan religion shifted primarily from the hands of initiates into the public arena and many eclectic traditions were formed as a result. While essentially a self-styled Wiccan and a solitary practitioner, he was initiated into several established Craft Traditions. In 1980 he entered into the Aridian Tradition where he undertook a course of study on Witchcraft and Magick from Raven Grimassi. Then in 1981 he entered the Reorganized Traditional Gwyddonic Order of Wicca, an Ancient Pictish Gaelic Tradition. Additionally he was also an initiate of the American Traditionalist Wicca.

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Scott travelled around the country giving lectures and occasionally making media appearances on behalf of the craft. He viewed the craft as a modern religion created in the 20th century, and thought that Wicca while containing pagan folk magic derived of ancient times, should be stripped of it's quasi-historical and mythological trappings and represented to the public as a modern religion utilizing ancient concepts.

A sudden onset of health issues began to affect his public appearances, then later his writing. In 1983 he was diagnosed with Lymphoma, a form of cancer. To make matters worse in 1990, he also contracted Cryptococcal Meningitis. His health continued to decline as he suffered opportunistic infections related to his primary disease. Finally on the 28th March 1993 he succumbed, and passed from this world and into the next. During his brief life time, only 37 years, he had been an ambassador of the pagan way of life and his books continue to influence many who would follow on a similar path. Blessed he be.

Amber K

Amber K is a third degree priestess of the Wiccan faith. She was initiated at the Temple of the Pagan Way in Chicago and served on the Council of Elders there. Her books on magick and the Craft have been widely circulated in the United States and Europe, and for nearly 25 years she has traveled across the U.S. teaching the Craft. She has worked with Circle and the Re-Formed Congregation of the Goddess, and served as National First Officer of the Covenant of the Goddess for three terms. She is a founder of Our Lady of the Woods and the Ladywood Tradition of Wicca, and currently is Executive Director of Ardantane, a Wiccan/Pagan seminary in northern New Mexico.

Titles by Amber K: Heart of Tarot: An Intuitive Approach, Candlemas: Feast of Flames, True Magick: A Beginner's Guide, Coven Craft: Witchcraft for Three or More



Ted Andrews

Ted Andrews is a full-time author, student, and teacher in the metaphysical and spiritual fields. He conducts seminars, symposiums, workshops, and lectures throughout the country on many facets of ancient mysticism, focusing on translating esoteric material to make it comprehensible and practical for everyone. This includes resynthesizing ancient scriptures, literature, and teachings for use by the modern spiritual student.

Ted is certified in basic hypnosis and acupressure, and is involved in the study and use of herbs as an alternative path in health care. He is active in the holistic healing field, focusing strongly on esoteric forms of healing with sound, music, and voice. Trained in piano, Ted also employs the use of the Celtic harp, bamboo flute, shaman rattles, Tibetan bells, Tibetan Singing Bowl, and quartz crystal bowls to create individual healing therapies and induce higher states of consciousness. Ted is a clairvoyant and also works with past-life analysis, aura interpretation, dreams, numerology, and Tarot.

Andrews is the author of The Healer's Manual; Animal-Speak, How to See & Read the Aura; Dream Alchemy; Crystal Balls & Crystal Bowls; How to Develop & Use Psychic Touch; How to Heal with Color; Sacred Sounds; Magickal Dance; and many other titles.

Titles by Ted Andrews: The Healer's Manual: A Beginner's Guide to Energy Therapies, Animal Speak: The Spiritual & Magical Powers of Creatures Great and Small, How to Uncover Your Past Lives, Simplified Qabala Magic, How to See and Read the Aura, How to Meet & Work with Spirit Guides, Enchantment of the Faerie Realm: Communicate with Nature Spirits &



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Elementals, How To Do Psychic Readings Through Touch, Sacred Sounds: Magic & Healing Through Words & Music, How to Heal with Color, Crystal Balls & Crystal Bowls: Tools for Ancient Scrying & Modern Seership

D.J. Conway

A native of the Pacific Northwest, author D.J. Conway has studied the occult fields for over 35 years. Her quest for knowledge has covered every aspect of Paganism and Wicca to New Age and Eastern philosophies; plus history, the magical arts, philosophy, customs, mythologies and folklore. In 1998, she was voted Best Wiccan and New Age author by Silver Chalice, a Pagan magazine. She lives a rather quiet life, with most of her time spent researching and writing.

Titles by D.J. Conway: Norse Magic, Celtic Magic, The Celtic Dragon Tarot Kit, By Oak, Ash, & Thorn: Modern Celtic Shamanism, Animal Magick: The Art of Recognizing and Working with Familiars, Shapeshifter Tarot, Moon Magick: Myth & Magic, Crafts & Recipes, Rituals & Spells, Magickal, Mystical Creatures: Invite Their Powers into Your Life, Dancing with Dragons: Invoke Their Ageless Wisdom & Power, Maiden, Mother, Crone: The Myth & Reality of the Triple Goddess

Website: <http://www.djconway.com>



Kerr Cuhulain

A former Air Force officer, Kerr Cuhulain (Vancouver) has been a police officer for the past twenty years, and a Wiccan for thirty. He's served on the SWAT team, Gang Crime Unit, and hostage negotiation team. He travels throughout North America as a popular speaker at writers' conferences and Pagan festivals, and he has been the subject of many books, articles, and media interviews. He is the author of *The Law Enforcement Guide to Wicca*.

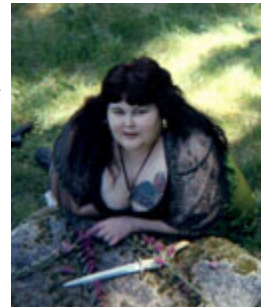
Titles by Kerr Cuhulain: Full Contact Magick: A Book of Shadows for the Wiccan Warrior, Wiccan Warrior: Walking a Spiritual Path in a Sometimes Hostile World



Yasmine Galenorn

Yasmine Galenorn knows the Tarot. She has been a professional Tarot reader for ten years and has practiced the Craft since 1980, studying intensively both as a solitary and with others. As a Priestess of Mielikki and Tapio, she has led numerous public and private rituals. Furthermore, she is a multi-talented author, and public speaker, currently residing in Washington with her cats and husband Samwise.

Galenorn holds a degree in Theatrical Management and Creative Writing and has a background in the performing arts. In addition, she has authored several books on the subjects of witchcraft and magic. Including, *Trancing the Witches Wheel*, *Embracing the Moon*, and *Dancing With the Sun* all of which have been Llewellyn titles. She also served as key note speaker for a memorial honoring those killed during the Salem Witch Trials and has also appeared on several radio and television shows in the Washington area.



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Raven Grimassi

Award-winning author Raven Grimassi is the author of seven books on Wicca and Witchcraft, including *Wiccan Mysteries* (awarded Best Book of the Year & Best Spirituality Book 1998 by the Coalition of Visionary Retailers), *Wiccan Magick*, *Italian Witchcraft* (previously titled *Ways of the Strega*), *Hereditary Witchcraft*, *Encyclopedia of Wicca & Witchcraft* (awarded Best Non-Fiction Book 2001 by the Coalition of Visionary Retailers), *Beltane*, and the forthcoming title *The Witches' Craft* (October 2002).



Raven Grimassi has been a teacher and practitioner of the Craft for nearly 30 years. He is trained in the Family tradition of Italian Witchcraft (also known as Stregheria), and is also an initiate of several Wiccan Traditions, including Brittish Wicca and the Pictish-Gaelic Tradition. He is currently the Directing Elder of the Arician Ways. Raven considers it his life's work to ensure the survival of ancient witch lore and legend along with ancestral teachings of the Old Religion.

Grimassi has worked as both a writer and editor for several magazines over the past decade, including *The Shadow's Edge* (a publication focusing on Italian Witchcraft) and *Raven's Call* (a journal of modern Wicca, Witchcraft and Magick).

Titles by Raven Grimassi: *Witchcraft: A Mystery Tradition*, *The Witch's Familiar: Spiritual Partnerships for Successful Magic*, *Italian Witchcraft: The Old Religion of Southern Europe*, *Hereditary Witchcraft: Secrets of the Old Religion*, *Spirit of the Witch: Religion & Spirituality in Contemporary Witchcraft*, *Beltane*, *Encyclopedia of Wicca & Witchcraft*, *The Wiccan Mysteries: Ancient Origins & Teachings*, *Wiccan Magick: Inner Teachings of the Craft*, *The Witches' Craft: The Roots of Witchcraft & Magical Transformation*

Website: <http://www.stregheria.com>

Konstantinos

Konstantinos is a recognized expert on occult, new age, and paranormal topics. He has a bachelor's degree in journalism and technical writing from New York Polytechnic Institute. He is a published author of articles and short fiction which have been featured in numerous publications including *Popular Electronics*, *The Spook*, and *FATE Magazine*. Konstantinos is a popular lecturer on the paranormal at colleges and bookstores in the New York City area and he has appeared on CNBC's *After Hours* and *The Ricki Lake Show*.



A Dark Neopagan, Konstantinos has been researching the occult and practicing magick for over fifteen years. He is also a trained stage mentalist who uses these skills to debunk fraudulent affectations of the supernatural. Born and raised in Long Island, New York, Konstantinos now devotes his time to writing, singing Gothic rock music, and exploring nocturnal life in New York City and around the country.

Konstantinos is also the author of *Vampires: The Occult Truth*, *Summoning Spirits: The Art of Magical Evocation*, and *Contact the Other Side: 7 Methods for Afterlife Communication*. *Gothic Grimoire*, the companion volume to *Nocturnal Witchcraft: Magick After Dark* will be available in September 2002.

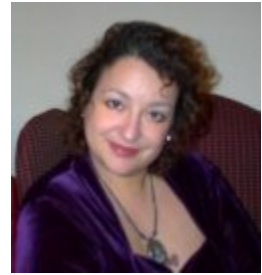
Titles by Konstantinos: *Vampires: The Occult Truth*, *Summoning Spirits: The Art of Magical Evocation*, *Nocturnal Witchcraft: Magick After Dark*, *Gothic Grimoire*, *Speak with the Dead: Seven Methods for Spirit Communication*

Website: <http://www.konstantinos.com/>

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Deborah Lipp

Deborah Lipp was initiated into a traditional Gardnerian coven of Witches in 1981, became a High Priestess in 1986, and has been teaching Wicca and running Pagan circles ever since. She has appeared in various media discussing Wicca, including the A&E documentary *Ancient Mysteries: Witchcraft in America*, on MSNBC, in *The New York Times*, and in many smaller TV and print sources.



Deborah has been published in many Pagan publications, including *The Llewellyn Magical Almanac*, *Pangaia*, *Green Egg*, *The Druid's Progress*, *Converging Paths*, and *The Hidden Path*, as well as *Mothering Magazine*. She has lectured at numerous Pagan festivals on a variety of topics.

Deborah is a technical writer with a variety of skills. She lives in Rockland County, NY, with her son, Arthur, who tap dances, and two cats. Deborah reads and teaches Tarot, designs wire-and-bead jewelry, solves and designs puzzles, watches old movies, hand-paints furniture, and dabbles in numerous handcrafts.

Titles by Deborah Lipp: *The Way of Four: Create Elemental Balance in Your Life*, *The Elements of Ritual: Air, Fire, Water & Earth in the Wiccan Circle*

Website: <http://www.deborahlipp.com/>

Ann Moura

Ann Moura (Aoumiel) has been a solitary practitioner of Green Witchcraft for over thirty years. She derived her Craft name, Aoumiel, to reflect her personal view of the balance of the male and female aspects of the Divine. Her mother and grandmother were Craftwise Brazilians of Celtic-Iberian descent who, while operating within a general framework of Catholicism, passed along a heritage of folk magic and Craft concepts that involved spiritism, ancient Celtic deities, herbal spells, Green magic, reincarnation belief, and rules for using "the power."

In her practice of the Craft today, Aoumiel has moved away from the Christianized associations used by her mother and grandmother. She is focused on the basic Green level of Witchcraft and is teaching the next generation in her family. She took both her Bachelor of Arts and Master of Arts degrees in history. She is married, has a daughter and a son, and is a certified history teacher at the high school level.

Titles by Ann Moura: *Green Witchcraft: Folk Magic, Fairy Lore & Herb Craft*, *Green Witchcraft II*, *Green Magic: The Sacred Connection to Nature*, *Grimoire for the Green Witch: A Complete Book of Shadows*, *Green Witchcraft III: The Manual*, *Origins of Modern Witchcraft: The Evolution of a World Religion*, *Witchcraft An Alternative Path*, *Tarot for the Green Witch*
Website: <http://www.annmourasgarden.com/>

Christopher Penczak

Christopher Penczak is an eclectic witch, writer, and healing practitioner. His practice draws upon the foundation of modern Witchcraft blended with the wisdom of mystical traditions from across the globe.

Formerly based in the music industry, Christopher was empowered by his spiritual experiences to live a magickal life, and began a full-time practice of teaching, writing, and seeing clients. His other books include the *The Inner Temple of Witchcraft: Magick, Meditation, and Psychic Development*, *The Inner Temple of Witchcraft CD Companion set*, *City Magick*, *Spirit Allies*, *Gay Witchcraft*, the newly released *The Outer Temple of Witchcraft: Circles, Spells, and Rituals*, *The Outer Temple of Witchcraft CD Companion Set*, *The Witches Shield*, and the forthcoming *Magick of Reiki*.

Website: <http://www.christopherpenczak.com>



Gran-cestors: Neopagan Progenitors

Ellen Cannon Reed

Ellen Cannon Reed, High Priestess of the Isian tradition, was a student and teacher of the Craft and Qabala for fifteen years. She and her husband (and High Priest), Chris, had been active in the Southern California pagan community for the last ten years. When she was not teaching, working with her coven or writing, Ellen enjoyed embroidery, beadwork, and reading. Ellen passed away in 2003.



Silver RavenWolf

Best known for her down-to-earth writing style, Silver's RavenWolf publicly entered the magickal community in the early 80's with a chapbook style newsletter. Her innovative, practical ideas on religion and magick gave rise to her popularity in the early '90's among grassroots Pagan publishers. From progressive considerations in publishing to her staunch support on discrimination issues, Silver concentrated her attention on assisting newcomers in Craft society, thereby gaining the recognition of her peers.



In 1990, Llewellyn World Wide contracted her manuscript entitled "To Ride A Silver Broomstick", rocketing Silver from "that Witch in Pennsylvania" to world wide distribution. Today, her books can be read in English, Czech, and Spanish, with copies circulating the globe.

With her first book release, TO RIDE A SILVER BROOMSTICK, Silver began a journey that has taken her across the United States and to audiences of thousands. Her books have become a standard reference for persons studying Witchcraft, including use in the study of Witchcraft in colleges and Universities. She is a favorite guest on media talk shows and grants hundreds of interviews every year to broadcast, magazine and newspapers across the United States.

Titles by Silver RavenWolf: Halloween!, Teen Witch Kit, To Light A Sacred Flame, To Stir a Magick Cauldron: A Witch's Guide to Casting and Conjuring, To Ride a Silver Broomstick: New Generation Witchcraft, Witches' Night Out, Murder at Witches' Bluff, Beneath a Mountain Moon, Witches' Night of Fear, Silver's Spells for Love, Silver's Spells for Protection, Silver's Spells for Prosperity, Witches' Key to Terror, Solitary Witch: The Ultimate Book of Shadows for the New Generation, Teen Witch: Wicca for a New Generation, Angels: Companions in Magic, Witches Runes: Insights from the Old European Magickal Traditions

Website: <http://www.silverravenwolf.com/>

Timothy Roderick

Timothy Roderick (Southern California) has a Master's degree in Clinical Psychology. He belongs to an order of English Traditional Wicca and has been a student of the occult and earth-centered spirituality for many years. Mr. Roderick is the founder of EarthDance Collective, a group that promotes awareness of feminist spirituality.



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Patricia Telesco

Trish Telesco is a professional author with more than 50 metaphysical titles on the market.

Trish considers herself a kitchen witch whose love of folkore (and a bit of Strega) flavor every spell and ritual. Her strongest beliefs lie in following personal vision, being tolerant of other traditions, making life an act of worship, and being the magic!

Trish travels minimally twice per month to give lectures and workshops around the country. She has appeared on several television segments and maintains a strong, visible presence in the public through journals like Circle Network News, and on the internet through popular sites like Witchvox.com, her home page, and her Yahoo! CluClub at <http://www.clubs.yahoo.com/clubs/folkmagicwithtrishtelesco>.

Her current pet projects include supporting pagan land funds and coordinating spiritually oriented tours to Europe.
Website: <http://www.loresinger.com/>



Amber Wolfe

Amber Wolfe is a master-level educator and psychotherapist in private practice. She follows an American Shamanic path, using the wisdoms found in the Celtic forms of Craft, Church, and myth that are her heritage. She also honors the sacred teachings of Native American medicine elders who have shared their knowledge of the nature of this land.

Amber Wolfe calls herself a Ban Drui, a term that has several meanings. Among them are Wise Woman, Druidess, White Oak Woman, and (as described by William Butler Yeats) a "Faerie Doctor." These titles represent her style as a writer, teacher, and therapist, whose work emphasizes the magick qualities of self-transformation and personal evolution.

Titles by Amber Wolfe: *Druid Power: Celtic Faerie Craft & Elemental Magic*, *In the Shadow of the Shaman: Connecting with Self, Nature & Spirit*



Lady Sheba

Lady Sheba was one of the first people in the United States to officially establish the Craft as a legally recognized religion. She registered "The American Order of the Brotherhood of Wicca" as a religious organization in Michigan on August 13, 1971. She stated that she was a witch "by traditional heritage" and a "Gardnerian Witch by choice."



For more information on other pagan authors, check out:
<http://www.llewellyn.com/bookstore/authorlist.php?ln=A>