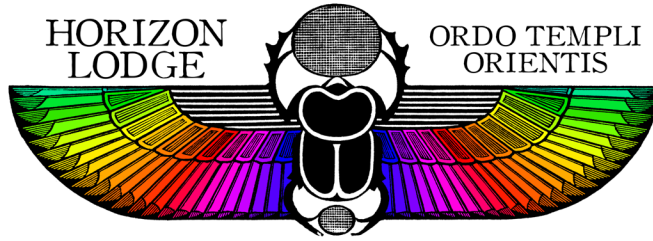


The circle of the horizon is the earth and sky's embrace

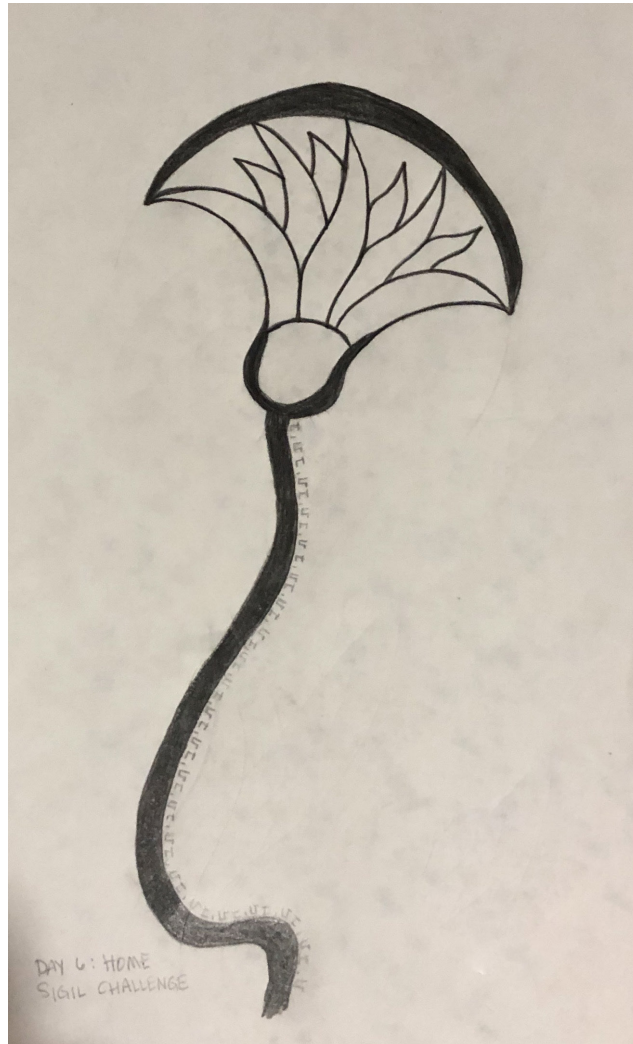
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Sky's Embrace

A Publication of Horizon Lodge, OTO



HOME
sigil by Sb. Kafele Kion

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HORUS AVENGER

by

Lucy Moore

Soror Heka

<https://www.etsy.com/shop/SteleOfRevealing93>

Horizon Lodge is a local body of Ordo Templi Orientis, the Order of Oriental Templars, or Order of the Temple of the East. We are located in Seattle, Washington.

The O.T.O is a hierarchical, fraternal membership organization. Our mission is to effect and promote the doctrines and practices of the philosophical and religious system known as Thelema, with particular emphasis on cultivating the ideals of individual liberty, self-discipline, self-knowledge, and universal brotherhood. To this end, we conduct sacramental and initiatory rites, offer guidance and instruction to our members, and organize social and educational events.

For more information, visit our web site at <http://seattle-oto.org>

Maria Basheba Hayden

Exemplary 19th Century Woman

MARK DALTON

I've been reading a lot about the origin and development of spiritualism since I wrote a previous paper on Victorian occultism. The character of "Mrs. Hayden," as she was simply known then, fascinated me. There are several books that analyze the importance of spiritualism for women in the Victorian era, and the more I read about Mrs. Hayden, in the context of her time, the more like an unusual sort of hero she seemed to me. I am agnostic when it comes to spiritualism, in the sense of the dead speaking through mediums, but *something* was going on in the Victorian era, and it continued as a major movement into the 1920s — something very complicated — and it has captured my interest pretty fully for some time.

I was telling my wife the other day that a sense of nostalgia definitely figures into this interest. Spiritualism was (and to a degree remains) about human *relationships*. I'm thinking about a high level of face-to-face focus on each other, a sensitivity to others' behavior that is almost lost these days, when we are distracted from each other at any, and often at every, second. I believe spiritual mediums had and developed skills (consciously or not) that we know little about today, in western, developed nations at least. The spiritual seance, people sitting around a table, holding hands, everyone expecting something miraculous, generated a kind of collective energy that we don't, or rarely do experience in our lives. Things DID happen. Things happened that intelligent, educated people swore were beyond any sort of normal human experience. In a world with no television, no computers, no telephones, no record players, people were looking to themselves and each other for unique experiences, and they indeed found such experiences. My wife asked, "But wasn't Mrs. Hayden a charlatan? A clever woman who tricked people for a fee?" I had to say "no, I don't think so," in spite of her skepticism. "I don't think she was a charlatan, no. It's more complicated than that." Explaining that complexity in my own words is what the effort of this paper will be about.

There's been a lot written about Mrs. Hayden at this point, but it's mostly in bits and pieces. She is, and forever will be an historic character because she was a small stone that got thrown into the British pond at a unique and specific time, and the ripples she caused continue to this day. She is always acknowledged as "The Woman Who

Brought Spiritualism to England," but that acknowledgement is limited to a few sentences, almost invariably. Her life after that one year adventure overseas, when she returned to New England with her husband (also an intriguing character, whose story has to be woven in with hers), when she went to medical school, and had a storied career as a physician and educator until her death in 1883, is missing in most of these short accounts, but some of the story is there to be told. I found the entire text of an address she gave on the status of women in the medical professions* that I venture Maria Basheba Hayden is high on the list of people I'd like to have a long dinner with, followed by a long walk around the lake. The stories she could tell as a fearless 19th century woman...

Origins

Maria Basheba Trenholm was born November 16th, 1826, in the rugged wilds of Nova Scotia, to Matthew and Sarah Trenholm. She was one of nine siblings. It is interesting to note the Maria's middle name, "Basheba" is not an alternate or misspelling of the biblical name "Bathsheba" (wife of King David and mother of Solomon), but rather the title of the ruler of a local band of the Algonquin Indian Nation — a name that honors their aboriginal neighbors and ties Maria to the land of her birth. An exceptional woman must have come from exceptional parents, at least in that regard. Maria was from a farming family, but, being from all accounts a "woman of remarkable intellectual abilities," she headed for the city as an adult, and, at the age of 25, married the widower, businessman, physician and solid citizen William R. Hayden in 1850, establishing a home first in Hartford, Connecticut. It was here, in 1851, that the Hayden's connection with Spiritualism began.

Daniel Dunglas Home (pronounced "Hume") was later to become the most famous spiritual medium of the 19th Century, and perhaps of all time, but when he was invited into the Hayden's home to demonstrate his supposed spiritual abilities, he was a mere 18-year old boy, recently evicted from his Aunt's home for his ceaseless, noisy, spiritualist activities, which this religious woman could only think were of the Devil. If the seance at the Hayden's was not his very first official event, it was certainly among the very first.

*) In a report to the New York State Assembly in 1874 that would ring true, and generate much applause among women *today* — so I'll include quotes from that in my paper too.

According to Home in his memoirs, *Incidents in My Life*, William Hayden reported the evening to the local press (there is some indication Hayden was himself a newspaper publisher at that time), and he described one of the early incidents of “table turning” (movement without human help) that later became a common feature of séances in the USA and abroad. This initial publicity certainly helped Home inaugurate his future career as a spiritual medium, author, and major celebrity throughout the Western World.

Needless to say, Maria Hayden was impressed with Home. By all accounts, he was a good-looking man of great personal charisma, and even at age 18, he possessed a certain convincing sophistication. She began experimenting on her own, striving to contact the spirits.

She met with success in her efforts. A man named George Stone, an electro-biologist by trade, was in London when he received a letter from William Hayden, expressing his belief in Spiritualism, and advising that his wife was having some success in contacting those on the other side. “Electro-Biology” itself was an interesting Victorian phenomenon, an outgrowth of Mesmerism reflecting the public’s concurrent fascination with electricity, and its relation to the body (remember the frog legs that kicked when a battery was applied to the nerves? — Electricity was in the news then, and the implications were unimaginable). George Stone was something of a big deal in this arena, as a healer, theoretician and author, so his interest, piqued by William Hayden’s letter, was important. Stone travelled to the USA in July, 1852, to check out this new phenomenon, where he was surprised to find himself impressed. Mrs. Hayden reportedly was willing to subject herself to any test to demonstrate her abilities, and Stone subsequently convinced her to travel to Boston, where she successfully demonstrated her abilities again before more interested folks.

It was Stone, then, who convinced the Haydens to join him on a trip to England to introduce this remarkable phenomenon there. Arriving in the fall of 1852, the Haydens settled into comfortable surroundings in Cavendish Square, where Maria began holding séances for London’s well-to-do. Word spread rapidly through the city’s upper classes and titled nobility across the country, and very soon, sittings with Mrs. Hayden became all the rage! And, of course, controversy was sure to follow.

What Happened in London

First of all, some things must be noted upfront. Mrs. Hayden came to England with George Stone, an already established practitioner and writer in an area of health care that was, however popular, on the fringe of orthodox understanding. England had already been subject to a faddish interest in Mesmerism, or Animal Magnetism, as it was otherwise called — as a healing mechanism, as a source of serious scientific study (eventually evolving into hypnotism), and as a source of entertainment through lectures and stage shows. (“When I snap my fingers, you will think you’re a chicken!”) Many of the early practitioners of spiritualism were, in fact, mesmerists who simply added spiritual mediumship to their bag of marketable skills. Chicanery abounded after Mrs. Hayden’s departure back to the United States.

George Stone essentially set Mrs. Hayden up in business in London. He could be described as something of a Svengali. He found her respectable lodgings, did her advertising in the local media, and spread the word about her wonders through his contacts in the London upper classes, his fringe medical colleagues, and the local journalists, no doubt. He collected fees, managed the finances. Attendance at Mrs. Hayden’s séances was not cheap. Individual consultations in her chambers or elsewhere were even more expensive. However unprepared this well-educated, intelligent woman may have been, she had to hit the ground running as a professional medium in one of the highly sophisticated centers of western civilization.

To many of Mrs. Hayden’s upper class observers, she had at least two strikes against her. First, she was young, good looking, well-mannered, well-educated and articulate, but she was not of the upper class. Second, she was “American,” an obvious upstart woman from a primitive country. The press described her as “a common American adventuress,” according to the Arthur Conan Doyle in his massive work, *The History of Spiritualism*. Emma Hardinge Britten, the eminent spiritualist and co-founder of the Theosophical Society, knew Mrs. Hayden during her visit, and had plenty to say about the way she was treated, if I may quote at some length from her massive study, *Nineteenth Century Miracles*:

In all accounts of early Spiritualism in England, Mrs. Hayden is mentioned as the Medium who first introduced the American system of communicating with Spirits... and strange as it may otherwise appear to

thoughtful minds that any human beings could do otherwise than hail with delight a system of telegraphy which restored to the mourner his beloved dead, and converted the mere hope of immortality into demonstrated proof, it is nevertheless an historical fact that that an avowed Medium for Spiritual communications no sooner appeared on the scene than the leaders of the press, pulpit and college levelled against her a storm of ribaldry, persecution and insult, alike disgraceful to themselves, and humiliating to the boasted liberalism and scientific acumen of the age. From the author's personal knowledge of Mrs. Hayden, she is convinced that her gentle spirit must have been deeply pained... by the cruel and insulting treatment she received at the hands of those who came, pretending to be investigators, but in reality burning to thwart her... Sneering scoffers of the "gent" order... insolent aristocrats seeking for a new sensation and dividing their interest between wrenching off door-knockers at night, and Yankee spirit-rappers by day; glib press men bound to supply a funny item, and not caring if the fun is made out of the souls of their ancestors, so long as they were employed to [write] journalistic satire against an unpopular thing — these were among the daily visitors of the poor foreigner. When we add to this, that the Medium herself was as much a tyro in the means of producing successful manifestations as those who sought her [undoubtedly true], the marvel is that any spirit, short of Mephistopheles or Lucifer could be enabled to rap out names and dates correctly at all!

And yet she persisted.

The tide of public opinion seemed to turn a bit in the spring of 1853. She picked up a couple of important allies, who became convinced of her sincerity and the possible realities of Spiritualism — that is, communication with departed spirits, living on in their new reality after death. One of these was Robert Owen, an elderly socialist and advocate for economic reform. The relationship of spiritualism to other liberal movements of the day has been a subject of several books, and this is important to think about here. The popularity of Spiritualism as a movement occurred partly in reaction to the grim nature of Protestant religion, with its extreme demands on behavior (especially for women), and the dire threats of hellfire for backsliders and unbelievers. The idea of Hell for unbaptized infants had become a major doctrinal debate at this time, for example — one of the fracture points that was pushing people away from traditional religion.

Spiritualism, with its promise of a tangible afterlife and a sort of "graduate program" for those moving on from this world, coupled with the seemingly unlimited horizons for human knowledge through scientific (or at least quasi-scientific) investigation attracted many forward-thinking people, who found common cause with utopian socialists like Robert Owen. Many spiritualists (including the Haydens) were also active abolitionists. The relationship of Spiritualism to the struggle for women's rights has also been explored in some depth, most popularly, perhaps, in Dr. Alex Owens' excellent book, *The Darkened Room — Women, Power and Spiritualism in Late Victorian England*, a book I highly recommend.

Another defender was the famous British mathematician Augustus de Morgan, who engaged Mrs. Hayden for several séances at his home. His wife became a convinced spiritualist, and he wrote the preface for her 1863 book *From Matter to Spirit* in which he describes a séance with Maria Hayden in detail. As a scientist and mathematician, and the first such in Britain to take a serious interest in the subject, de Morgan's approach was of open-minded inquiry, and set a tone for the subsequent investigations of the Society for Psychic Research, which continue to this day.

Mrs. Hayden's work was also helped along by a one-issue magazine published by her husband William in May of 1853 (the first such publication in England), which was a compendium of the young spiritualist movement to date.

Mrs. Hayden was described in Conan Doyle's work as follows: "Mrs. Hayden was a remarkable woman as well as an excellent medium. At the time of her visit she was described as young, intelligent, and at the same time simple and candid in her manners. She disarmed suspicion by the unaffected artlessness of her address, and many who came to amuse themselves at her expense were shamed into respect and even cordiality by the patience and good temper which she displayed."

The rest of her stay in London went much more smoothly, and reportedly, profitably. The Haydens said goodbye to their year-long British adventure and returned home in October. But for Maria Basheba Hayden, more adventures were ahead.

The Haydens set sail back to the United States on October 10th, 1853, almost exactly a year after their arrival in the British Isles. Their visit, in spite of almost constant criticism and mockery in the British press (then, as now,

on the constant lookout for tabloid sensation), had been successful, both financially and in penetrating the upper realms of British society. Maria Hayden's personal qualities — her gentle manner, patience and respect for others, and her unshakeable belief and insistence in the reality of the phenomena that accompanied her sittings — had won over some of her harshest critics, who, whether they believed in actual contact with the spirits of the dead or not, found that something intriguing, something hard to characterize happened in their interactions with this remarkable woman.

Return to the States

Upon their return to the United States, William Hayden resumed his medical practice in New York City. While often referred to as a journalist or newspaperman, Dr. Hayden was a man who wore many hats. History shows that he started medical school in 1845, and subsequently practiced, off and on, in New England until 1856, when he started the New York Pharmaceutical Company. Dr. Hayden primarily practiced a branch of medicine called "Eclectic Medicine," which deserves a brief description here, as Marie Hayden would follow this approach as well when she took up the profession some years later.

The mid-nineteenth century was a time of intense study and rapid change in the medical profession. The scientific method was, in many cases, being applied to the study of disease and the workings of the human body for the first time, overcoming centuries of medical "treatments," bleeding, purging, "medicines" that often did more harm than good, based more upon tradition or superstition than any kind of rigorously tested effectiveness. Various theories and methods of treatment were explored, and discarded or developed further as their value clarified. The use of anesthetics in surgery was brand new and a great boon to the practice. Medical Doctors had a rapidly growing, yet still often experimental pallet of treatments available to help their struggling patients.

Eclectic Medicine, as the name implied, elected to draw upon a wide variety of treatments, but with a special focus on naturally occurring remedies; herbalism, plant medicines, refined extracts of naturally occurring substances with proven therapeutic value. Educators in Eclectic Medicine looked carefully at the traditions of American Indians for clues about the medicinal properties of new world plants, different than the herbal pharmacopeia of Great Britain and the European continent.

The education provided by the several schools of Eclectic Medicine in the 19th century was comparable to other medical schools of the time — indeed, an article in the Bulletin of the History of Medicine published by Johns Hopkins University, speaking of the Eclectic Medical Institute of Cincinnati, says the Institute was "at least the peer of the average regular [more orthodox] school... And it may well be that the eclectic physicians sent out from Cincinnati in the 1840s and 1850s did their patients less harm than many doctors who proudly displayed the most orthodox of credentials." One source lists seven eclectic medical schools in operation around the East Coast at the beginning of the Civil War. The history of Eclectic Medicine in the United States is a fascinating area of study in itself.

William R. Hayden became a wealthy and successful man. His New York Pharmaceutical Company made a number of successful products, the herbal-based "Hayden's Viburnum Compound" being a mainstay of the business. The recipe for Dr. Hayden's Viburnum is still available online as a remedy for women's cramps. Hayden moved his manufacturing plant to Bedford Springs, Maine, in 1867, following the birth of their daughter Edith Louise (1863 – 1929), and became a stalwart citizen of the area ever after. According to the Bedford Historical Society, he ran a hotel on the banks of Fawn Lake nearby. He chartered a railroad from Lexington to Bedford and built a road from Bedford to his factory in Bedford Springs. He served as a selectman and spent two terms on the local school board. And he continued to treat local folks as a family physician.

Maria Hayden Will Not Be Denied

When thinking about Maria Hayden's life and accomplishments, and her next path in life, consider this: 1849, Elizabeth Blackwell became the first female medical graduate in the United States when she graduated from Geneva Medical College.

Maria Hayden, while continuing her practice as a spiritualist to some degree, later took the plunge herself and was admitted to medical school. I do not have specific information on her education, but I believe it likely she attended the Eclectic Medical College of New York, located at 223 E. 26th Street in Manhattan. The Eclectic Medical Society of New York was officially established around the time that Maria Haden began her practice of medicine, reportedly in 1865. Her practice continued for 15 years, and included many notable people, according to

an obituary published in the Boston Herald, the day following her death on February 11, 1883.

I found a remarkable illustration of Maria Hayden's importance as a woman in the medical profession (and of her sense of humor and bravery) in the transcription of her lecture to the Eclectic Medical Society of New York, and offered as part of the Annual Report of the Society to the New York State Assembly (Legislature) in 1874. Here are some excerpts from Dr. Hayden's address:

"Notwithstanding the multitude of arguments which have been advanced expressive of individual views rather than a public sentiment, respecting the capacity, educational and scientific qualifications of women, for the responsibilities of any of the learned professions, it is very natural that one of the so often interviewed sex should vindicate the sisterhood.

"Without hesitation it is admitted even by such as consider a woman a secondary being, she is a convenient appendage to humanity; that she should conduct the domestic economy of society; she has ears and may attend church; sing in a choir, govern her household, and often be the source of a worthless husband's respectability.

"It is a curious assemblage of contradictions in the constitution of some of the most enlightened men — those who mourn over acts of injustice, or preach moral duties while professing to honor woman as a parlor ornament, [that they] are horror struck at the thought of her being a rival in pursuits perfectly consonant to her nature, which from immemorial time, in the slow progress of events, were considered inappropriate, if not beyond her comprehension."

Dr. Maria Hayden continues: "It being satisfactorily demonstrated by anatomists that woman has a brain, and no one being able to prove that it was bestowed for no substantial purpose, it would be an unnecessary waste of logic to discourse upon the possibility of its functions in a female skull.

"Women's achievements in literature have long delighted the world. Her fancies — the activity of her imagination, and the poetical beauty with which she clothes brilliant images of her mind, certainly express powers indicative of sense, judgement and the higher qualities of a refined civilization.

"Such facts are admitted, but on presuming to meddle with the blue chamber of medicine particularly, an army

of bluebeards rises up like the teeth of Cadmus to hedge the way, obstruct her progress, and, worst of all, endeavor to alarm society — in other words, if a woman is allowed to prescribe remedies for the maladies to which we are all liable, the public is represented to be in danger, for how can a woman fathom the intricacies of disease, or find balm in Gilead, which from time immemorial has been the recognized mission of man?

"If, in the order of Providence, men and women were designed to travel the highway of life together, there is a gross absurdity in the idea of their being separated simply because a woman becomes more intelligent by acquiring that kind of knowledge which dignifies a man and makes him more useful in the world.

"Therefore, she should be entitled by her acquirements to all the privileges and professional standing which society accords to medical men. A medical woman must weigh just as much in the balance as a medical man. ... In regard to female physicians, the public demanded their recognition at first, while those who should have been foremost to welcome their advent have valiantly braced themselves against their advance till the people have compelled them to yield, and the oppressed are triumphant.

"Whether the medical gentlemen receive the new workers in the field of humanity gracefully or not, they cannot resist their force, countenanced and sustained by public opinion which is always more potent than legislation.

"Here in the United States, opposition to the existence of female physicians is particularly strong. It is difficult for young ladies to have access to hospitals which are endowed by philanthropists, they have met with such uniform coldness at medical colleges under the control of men who represent the current medical sentiment of the country."

Dr. Hayden concludes: "Female practitioners are annually on the increase, but not in a ratio corresponding with the demands of the people for their services. It is reasonable, then, to predict that the mission of women in the sphere in which she is acting so acceptably is destined to be enlarged, and she will yet have far higher positions than she has yet attained in science. In whatever range of responsibilities she may assume, it is morally certain she will be influenced by an instinctive determination to meet the approbation of those who have confidence in her attainments."

In that same 1874 report to the New York State Assembly, there is the text of an address to the graduating class of the Eclectic Medical College of New York by the great Horace Greeley. Founder and editor of the New York Tribune, Greeley was a tireless advocate for socialism, feminism, and other liberal causes. It was he who said “Go west, young man!” at a time when the frontier offered untold adventures and potential advantages. Greeley was also listed among Maria Hayden’s notable patients in her obituary. Here’s a bit of what Horace Greeley had to say to these graduates:

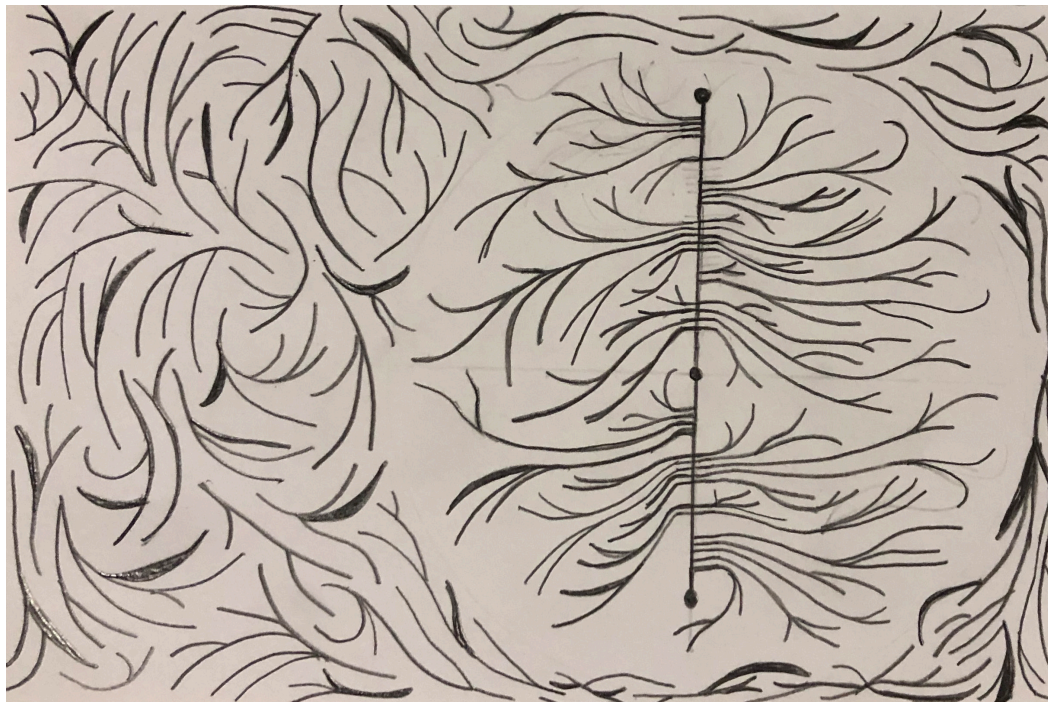
“We have just begun to discover laws and to acquaint ourselves with the properties of bodies. We are just on the verge of the great ocean of discovery. We are just now on the little, narrow strait of a great continent of ignorance, and the broad expanse is before us. Be sure that in the lifetime of those who are present here, immense discoveries in the knowledge of the cure of diseases will be made. We are yet to learn how to combat and prevent those complaints and chance evils that now afflict and torture mankind. . . Let us be ready to welcome all truths, new as well as old, and apply every discovery to the benefit of this afflicted human family. This is the true message of American Eclecticism in medicine as I understand it, and sustain it here tonight.”

Here’s to Maria Basheba Hayden, spiritualist, physician, feminist, teacher, wife and mother; a most remarkable woman of the nineteenth century!

I must acknowledge a couple of sources among all the information on the web, particularly the “michaelgallagherwrites.com” page, which published an interesting letter from Maria and William’s direct descendant, Arle Lommel, furnishing some accurate information about William R. Hayden; and “spiritualismlink.com” which has an extensive page of information and discussion about Maria Hayden.

I would be totally remiss if I did not mention my indebtedness to Marilyn at Weiser Antiquarian Books for her assistance in assembling my modest, but to me rather wonderful library of books about the rise of Spiritualism, some of which also added information to this article.

And lastly, I would refer the reader to a woman named Sharon DeBartolo Carmack (find her on the web or on her Facebook page), who is working on the very first complete biography of Maria B. Hayden; a book I am excited to read!



*LONGING FOR
UNION
sigil by
Kafele Kion*

After the burial

SOROR MAO

Enclosed in the darkness of the coffin.
I had entered into dying voluntarily,
Emphatic and insistent,
And now I hear the footfalls above
Me, the scrape of shovel on gravel,
The falling of dirt,
Of boots and voices fading.

I lay back and dream of light,
A cacophony of color above me,
Swirls of blue,
Pulsing green,
Calm strata of red and orange.
I saw there, illuminated above my
Third eye, out of reach but seeping
Into my tissue and marrow.
The outline of a word which
Etched itself in me.

I lay in darkness as the weight
Of the world transformed into
Gossamer and lace.
I reach to touch a hand that was never there,
As I hear the scrape of metal on stone.
As I am pulled from the mud.

Swamped

SOROR MAO

I am thicket and
Mud over an almost full moon.
Throat full of dirt and eyes
Wide as mist swallows the
Din of what remained of a scream.
Restless and heavy, beset by
Melancholy and mire,
Swearing by swale and
Submergence that would let

Vines grow
Where there are scars,
Rock become dust
Where I was eroded,
Wood crumble to ash
As I, waterlogged phoenix,
Drag my feet along slick sand,
Beset by stone and sharp air,
Let my tongue loose a final bane.

I keep my fear.
I let it tremble in the air around us.

It is light.
Like illumination. Like wind.

Sigils

23 SEPTEMBER 2020

KAFELE KION

Sigil 1: Longing for Union (page 8)

This sigil started with a simple line of Ogham that spells out my name. I sat and meditated about what to do next and wasn't prepared for the fury of drawing that occurred. After finishing, I sat and looked at it for a few minutes before realizing that none of the branches originating from the name reached the others surrounding it.

Sigil 2: Power (back cover)

This sigil was drawn as part of the September Sigil Challenge and the theme word for the day was, power. I immediately thought of the Gnostic Mass Collects and more specifically the phrase, "Source of Light, Source of Life." This sigil began with the simple symbol of the Sun: a larger outer circle and a smaller inner circle. I added the rays with a particular number of stripes and spelled out the Irish word for strength in Ogham. The word is repeated six times.

Sigil 3: Home (front cover)

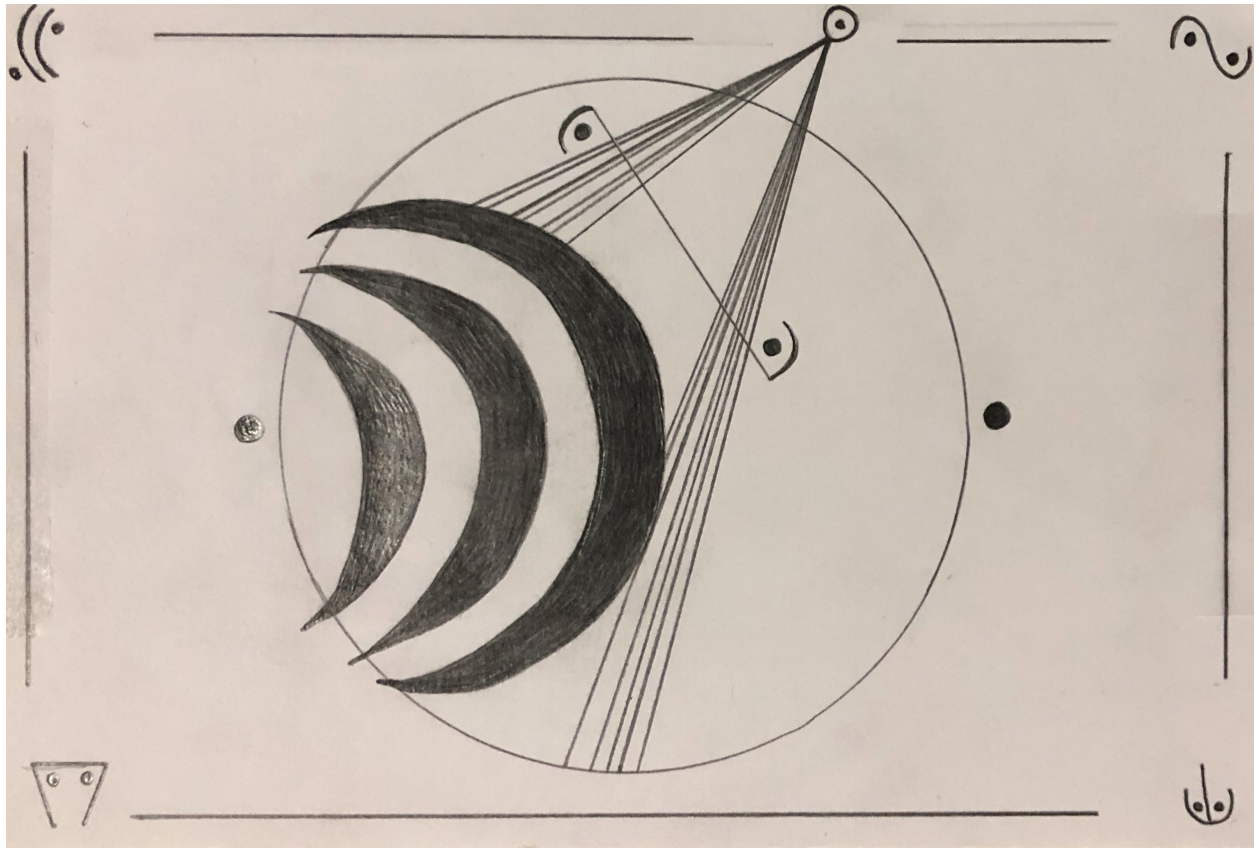
This sigil was drawn as part of the September Sigil Challenge. Home was the theme for day six. I have lived in six different places over the past 18 months. During that time, I redefined what home meant to me. I decided that as long as I have my spiritual practice, I can always find home. This sigil represents Memphis, one of the main cult centers for Sekhmet. The papyrus plant that I drew represents Lower Egypt and the leaves are meant to mimic the tributaries found at the mouth of the Nile. The stem is the Nile. I also included Hebrew script along the stem as it was Kabbalah meditation and manipulation of the Hebrew Aleph-Bet that led to my Sekhmet practice.

Sigil 4: Queen (page 11)

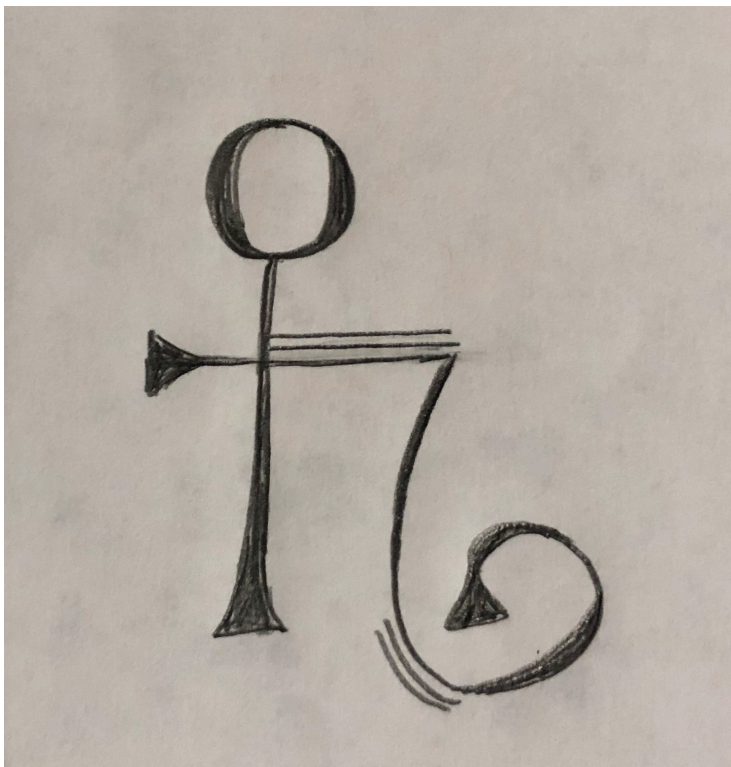
This sigil was also drawn for the September Sigil Challenge. When I thought about the word, queen, I immediately thought of two things: Queen the band, and Nuit. I opted to focus on Nuit. I first drew the symbol for Lapis Lazuli and added the Venus symbol.

Sigil 5: Sekhmet Ritual (page 11)

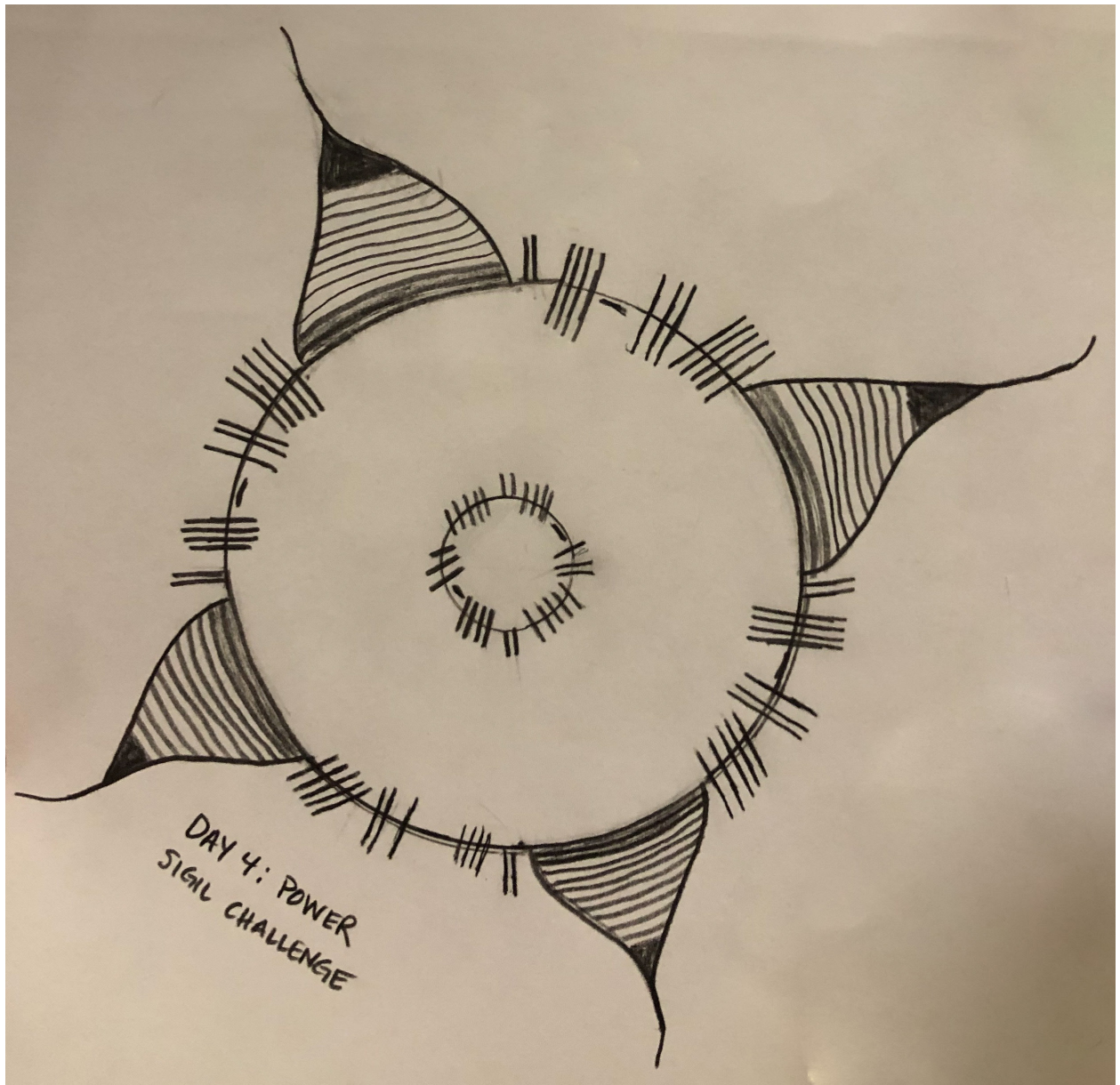
I have written and performed Sekhmet Ritual for the past 9 years. When writing a new ritual, I will sketch out the details in my journal. Once I started drawing Sigils, I tried representing the elements and process of an entire ritual in Sigil form. Here is a representation of one full moon ritual.



*SEKHMET RITUAL
sigil by Kafele Kion*



*QUEEN
sigil by Kafele Kion*



DAY 4: POWER
SIGIL CHALLENGE

POWER
sigil by Kafele Kion