



# WITCHCRAFT INCARNATE

The History, Philosophy and Praxis of a Dark Order Group

**Hell is empty and all the devils are here.**

- William Shakespeare

Arddhu were a witchcraft group who were in the public domain from 1998-2013. During the period some 400+ seekers entered their teaching course some of whom became members of a secretive group actively practising what most will see as the darker side of witchcraft. Despite their huge internet presence and notoriety, academic study of the group was never undertaken. This may largely have been due to the difficulty in obtaining verifiable source material. While Gerald Gardner's Wicca was comfortably chronicled through published works and Robert Cochrane's Traditional Witchcraft was obtainable through his letters and books written by people close to him, no such material concerning Arddhu could be found. This was not an indication it did not exist but rather, by the group's very nature details of their rites and teachings were shrouded in secrecy. However, from material made public during its web presence along with testimonies from ex-members and released or leaked letters and photographs we can attempt to form a reasonable picture of a

witchcraft group and a portion of social history that might otherwise be lost in the mists of time.

## **The Genesis of Arddhu**

The origins of both Arddhu and of the Dark Orders from which it emerged are unclear. At first glance, there appears to have been a link to the Darke family who were based in Sussex during the 1970s though this has been disputed, details of which we will see later. What is certain was that Arddhu emerged from the shadows gradually over a three year period between 1995-1998. Specifically the first appearance of its public face was shown in May 1998 when adverts began to appear in Pagan type journals such as The Cauldron and Pagan Dawn. These adverts offered a 13 Moon training course via post with applicants needing to complete a form asking various questions on why the application should be considered. In 2000 a website appeared called 'Waxen Image' which carried the same advert and at Yule that year the group issued the first edition of their magazine Legacy and by 2001 Arddhu was established and offering what was in many ways an unparalleled structure for training in witchcraft.

Arddhu teachings and approach had a unique essence and value. Its course was carefully constructed to evoke the full impact of witchcraft into the psyche in a form that arguably had not been seen elsewhere. Yet the teachings themselves seemed composed of two distinct elements. Its First Year course being a stepping stone into the deeper teachings held by its inner group which was rumoured to consist of seven witches all of whom carried the old witch-blood. This alone will indicate that reliable information on the inner group and its praxis is scarce. However, from rumours circulated, from symbols on the Arddhu website, their public rituals and videos posted online which contain hidden messages, we can attempt to glimpse a reflection beyond what was given over in the public domain. The original inner group was thought to have been all female, led by a woman who was famous in the public eye. Her identity is unclear but it is likely she was a writer or ritualist from whom the group took

inspiration. From available sources there is little doubt the group praxis was psycho-sexual and entheogenic in nature. A quote from the group featured in their private magazine reads 'We don't just hug trees..we shag them'. Use of the so called 'dark herbs' was hinted at throughout with the chosen ones being Belladonna and Henbane which may alone explain rumours that the inner rites were Bacchanalian type affairs unrestrained sexually and often irreverent. One example that circulated illustrates the heterodoxy underpinning the group and its readiness to mock accepted belief. This was how, toward the completion of a serious working held during darkness in a small field, a plastic carrier bag printed with a face had blown in and became lodged under a ritual Lamp. Highlighted by its glow, the Maid of the group proclaimed it the arrival of the baby Jesus giving rise to laughter and suggestion it should be worshipped. On a deeper level as Occultists will recognise, the account also reveals confidence in the groups outlook and strength in dealing with the unexpected.

Places of working were secret though Arddhu were known to have held rites in Somerset, Gloucestershire, Worcestershire and Warwickshire. The latter two in specific locations at Bredon and Lower Quinton which are areas with deep connections to witchcraft and ones carrying sinister overtones from the past. From 2004 further websites appeared showing the Arddhu logo and the phrase 'Arddhu Loyal'. These regional sites were intended to attract further interest from seekers living in the area concerned. Specifically these seem to have been aimed at Worcester and Warwickshire.

Inevitably, and notwithstanding the scale of the public group which at 2005 had already seen some 300 people pass through its doors, Arddhu courted controversy wherever it appeared. Even its name rang alarm bells among the esoteric and Pagan communities who did not understand the groups philosophy or its aims. The word Arddu means 'Devil' in Welsh and in Old Testament passages written in that language Arddu was taken to mean 'Satan'. In 2002 the old website was taken down and replaced with another carrying the title 'ARDDHU -Vestigial Witchcraft from the Old Villages of Britain'. There the group elucidated stating 'Arddhu is the conjunction of the Brythonic Ard and du meaning 'The dark or hidden Plough'. Insertion of the 'h' changed the meaning to 'The dark and hidden blood of the(unploughed)land'. Criticism of the

spelling was made online by a Welsh speaking member of a forum who claimed no such word existed,Arddhu responded by explaining the spelling was deliberate to form the mystic meaning as given above.The new website also indicated Arddhu was not a stand alone group but one operating under the auspices of an older group termed the 'Dark Orders'.Distancing itself from the gipsy family of Darke in Sussex from which Tony Newman the WhiteStone coven Magister claimed lineage,Arddhu explained:

'Dark Order' in witchcraft terms is a nomenclature that refers to a group practising the original witchcraft found operative in the old villages of Britain.It is the witchcraft featured in the earliest historical accounts and the same so feared throughout the centuries.

In modern times the Dark Orders are therefore still viewed as sinister due to new and sanitised forms of witchcraft suddenly appearing since the 1950s.These new 'witchcrafts' often carry the suffix 'Tradition' or the prefix 'Traditional'. In an attempt to authenticate their beliefs and ideologies,these titles are merely apologetics concealing the fact they are invented by those who have no knowledge of what they parade around as 'witchcraft'.Such Traditions are not recognised by the bona-fide groups and individuals who form the Dark Orders.Or to put it in context it was said that when Gerald Gardner claimed to be bringing witchcraft into the open,the old witch groups simply dug themselves in.

Thus the term Dark Orders is an umbrella phrase that envelopes groups and individuals 'Known' or 'Recognised' to align with the belief,theologies and praxis of those who have gone before'

At this point we need to ask how long Arddhu had been in existence before its public appearance and from what source(s) the actual teachings originated from.This is again answered:

'Prior to 1998 Arddhu received guidance,authorisation and information from old working groups based in Wiltshire,Somerset,Gloucestershire and Warwickshire.The latter especially were known to have been active before 1940.Equally from exterior writings in newspapers it is clear these groups played a role in many accounts of witchcraft occuring throughout Britain.Alongside this we received guidance from several individuals well known in the Craft albeit like us for the face they showed to the public'

Arddhu did not claim lineage from any vague Old Religion and they objected to the term 'Coven' or any of its variant spellings used by modern neo-pagan groups to hide its association with the writings of Margaret Murray. They did however claim their roots lay in the oral tradition and sparsely populated symbols of old working witchcraft groups. That information was carried and forwarded by the Magister Ian Cipsher whose connection to the old Dark Orders allowed an authentic glimpse into a hidden substratum of society that was concealed ironically by the arrival of Gerald Gardner's Wicca. That system claimed a lineage which was questioned by Cipsher and has largely been abandoned by Gardenerians in the face of research by Philip Hesleton and Ronald Hutton. In this sense Cipsher was similar to the founder of modern Traditional Witchcraft Robert Cochrane, except Cochrane had claimed without meaningful evidence, an initiatory line. Such lines were often spin offs from other lineages. Termed 'Down Lines', they generally resulted in further new traditions an example being the so called Whitecroft line of Gardenarian Wicca. Named after the street the founders resided in, the actual praxis and theology showed little difference to other modern neo-pagan Wiccan covens all clammering to jump aboard the Gardnerian Initiate band wagon common to the period.

### **Ian Cipsher. Magister and Emissary of the Dark Orders**

A clear understanding of Arddhu and its teachings cannot be gained without a brief introduction into the background of Ian Cipsher its Magister and Dark Order emissary. Born c.1958 in Somerset, his mother had known connection to an old witch coven in the Cotswolds while his father who was Welsh, leaned toward Pagan Druidry. An enigmatic character, his friends confirm he was a member of a notorious football hooligan gang in Bristol during the 1970's. He had a penchant for fast cars, fashion and was regarded by others as a libertine who frequented wine bars and night clubs. Once employed as a Sexton, he seems to have flitted from job to job ending with a supervisory role in rural conservation. This resume' so far appears incongruous with the life of someone who also held deep spiritual convictions, was well read in Philosophy and Theology and had gained a vast understanding of witchcraft lore. He was a known fan of Ronald Hutton who he described

thus:

"Hutton is to history what Yahweh was to Israel..sometimes a redeemer,sometimes a destroyer,but always the first one calls upon"

Neither was there any indication here of his perceived vocational call to the Anglican Priesthood.Some may see it as a teenage rebellion in the reverse sense in that he rebelled against the Paganisms of his family rather than the more common revolt against a Christian upbringing. It is now common knowledge that Cipsher had contact with the infamous Church of England Exorcist,the Rev.Christopher Neil-Smith whom it was said saw something in Cipsher which led him to believe there was a future for him in the Church.In the late 1970's Cipsher met Neil-Smith in London which was described as follows:

'There was a large bookcase in the room crammed with books on Demonology and Occult stuff.Sat facing me,Chris rose up,reached into the bookcase and drew out a huge old tome."Is this the Aeons of Evil you refer to?" There was silence and this scared me,which in turn scared him.Hence we both sat there scared,staring at each other."

It is uncertain why Cipsher abandoned his undertaking after attending Theological College and receiving instruction on the composition of sermons.What we do find is Cipsher popping up in a Dark Order group from Wiltshire in the early 80's.He had named the leader there as a woman called Leila,a follower of Crowley and an adherent to rites of sex magic.He left the group in 1985 and true to his mysterious character,we next hear of him in contact with a Rabbi from who he gained extensive insights into the Cabala.This should suggest his teachings would be littered with references to and concepts gleaned from that corpus of literature.The reverse is true and its use in Arddhu seemed limited to a small section of its course concerning the relationship between Nature and the human heartbeat.Gematria was however used in their Moon 12 in a mystic passage exploring the supposed historical story of a Saxon king murdered at Pucklechurch S.Gloucestershire.

Cipsher counted among his circle of contacts several academics,Church clergy,Wiccan leaders including Eleanor Ray Bone,Cultus Sabbati members Andrew D. Chumbley and Michael Howard who was also editor of The Cauldron magazine.He was however not without his critics.Some saw Cipsher as having formulated the Arddhu course

entirely from his extensive reading material and that he was auto-didactic. The question was how to distinguish researched material from that which was received verbally. Others claimed he had plagiarised the teachings of WhiteStone though this seems questionable as will be seen later. There are no elements specifically shown to have originated from Cochrane or Crowley in the teachings which casts further doubt that Cipsher formed Arddhu from books.

Having spent some twelve years living in West Cornwall, he had spoken out against the hypocrisy of Christianity which inevitably evoked a response from the Bishop of Truro who referred to Cipsher as 'a Priest of Darkness'.

Questions concerning Cipsher's own authority were raised on an internet forum where he had cited WhiteStone as 'puppets'. He replied there that his authority came from the very source that had removed it from Tony Newman and WhiteStone. Ostracised and isolated by his Mother Coven, Newman had claimed he had broken away from it to go it alone with his partner Tina. The source in question was termed by Cipsher the 'Sinisterium', a mysterious group of people he said were a genuine vestige of the witchcraft everyone feared. If as some thought, Cipsher had invented this controlling body this does not explain why WhiteStone handed over their teachings to Arddhu in 2006 or why Cipsher himself had questioned the locations he was instructed by the Lady or leader of the inner group to 'work'. Her reply was simply "Because we have to" which in turn suggests she was also being instructed by an exterior source which Arddhu were subserviant to.

## **Perspectives, Praxis and Prescription**

It has already been shown that Cipsher had encountered other groups but it is worthwhile to note that not only were there links with WhiteStone he had also promoted them. One source reported that in the early 1990's Cipsher was seen at a Druid gathering at Avebury Circle and that "there were complaints made objecting to his handing out of material promoting WhiteStone including copies of their Singing Head magazine." It appears he was there, in black hooded robe, challenged by Emma Restall Orr, a Druid Priestess and that he later apologised to her co-leader Phillip Shalcross who later allowed Cipsher to act as a

Celebrant offering the chalice of wine to Druids and onlookers. This itself seems to indicate Cipsher was already known to the Druid group. During this offering of wine and bread Cipsher approached his allotted section of the circle, held up the chalice, mumbled something and walked forward. Within seconds a woman fainted briefly before being helped up to drink from the cup. She later told friends that as Cipsher approached her his gaze seemed to penetrate her very soul and she "lost it".

Further reports locate Cipsher in Sussex during that period. This seems correct as he attended a WhiteStone ritual in the 90's where he was met with suspicion by the Priestess Tina J (a member of the Regency, a group set up to honour Robert Cochrane after his death) after apparently posing as a student of their course. Ultimately he was challenged and questioned as to 'who had sent him' which again suggests WhiteStone themselves believed in a controlling body who had orchestrated Cipsher's visit. Newman did not like Cipsher though Tina later developed a strong friendship with him. Sources from WhiteStone have commented the friendship was more than that.

Both Arddhu and WhiteStone met in Sussex at Blunts Wood and Ashenground, though Catts Wood was the usual meeting place of WhiteStones coven. At one of these meetings they were spotted by a member of the public who thought it necessary to call the police. They arrived in the car park nearby and asked the reason the group were there on a cold rainy night. The reply was a succinct and honest "Witchcraft". It was said the two officers returned to their car and drove away so quickly the wheels spun. There was a similar account concerning Arddhu in Somerset where a member of the public was driving home late at night along an isolated country lane. Spotting some robed people exiting a woodland, he became suspicious and called the police. However, the group had by then driven off and witnessed the police car rushing past to investigate nothing in the middle of nowhere.

A unique feature of Arddhu was its residential weekend retreats. Unique for a group of this kind in comparison to others whose venues were generally camp sites or local halls, Arddhu offered luxury accommodation and food at a centre in Worcestershire backdropped by the Malvern Hills. Along with talks by Cipsher and other Arddhu members the key theme was to allow people their first experience of a witchcraft rite-at night and in the woodland nearby. This idea came

under attack later from the Sinisterium or controlling body Arddhu were subject to. One source explained that Cipsher knew the dangers of subjecting beginners to the heavier energies but had maintained that the only sure way one could deal with those energies was to encounter them.

Duly, Cipsher led a large group of people from the venue into the dark woodland along with a woman named The Lady. Though it is likely the format was improvised and adapted somewhat to allow beginner orientation the effects of the rite were potent. Several bottles of Elderberry wine were brought in along with a large bucket in which to contain the fire, a broomstick and large forked pole or Stang. The latter was a feature of Cochrane's system where it represented the Altar and symbolism of the Horse. A circle was cast using flour to mark its perimeter with the Stang being held by the Lady in the North sector. The broom by its side enabled her to guard the participants as they jumped over it into the circle. This is contrary to WhiteStone who entered like Cochrane from the South. We know some details of this particular rite from postings made by two members who had completed the Arddhu course but returned to their respective solo paths. These accounts attest how frightening witchcraft rites can be :

"After the circle was cast there was an eerie silence which generated a spooky feeling. Stood in silence there was a sudden break, a dog began barking in the distant valley and this was a signal the atmosphere was about to change. Next came the proverbial hooting of an owl along with weird crackling sounds. Everyone had the feeling something was about to happen"

"What followed was extraordinary and even today my mind has problems in accepting what appeared to be a glimpse of another world, a world like the one I was in yet somehow a reflection of it, distorted and inhabited by ghostly figures. At the circle edge we became aware of hooded figures that mirrored our movements. You move they move, you stop they stopped. With no warning someone passed out in fear and a white owl swooped down at us so low people ducked. In all pretty much terrifying"

Some think that during rituals Cipsher took on the role of 'Hoodener' a folkloric entity similar to the Hobby Horse and Mari Lwd where either a wooden horse's head or horse skull is mounted on a pole hidden by a

white cloth. Whatever its significance in folklore one can imagine its impact appearing suddenly in woodland at midnight.

A far different approach and content came to light in 2005 when Arddhu met with another group being tutored by a woman called Carol. She had come to Arddhu from a Christian family according to her article in the Arddhu magazine, and though authorised to teach locally was not Initiated. The venue this time was a large cottage on the Cotswolds with tents available for exterior accommodation. After the usual talks a ritual took place nearby based on the Summoning of Herne from Rhiannon Ryall's work Celtic Lore but adapted for the marriage of two 'poppets' or clay dolls. A circle was cast in the usual Arddhu manner but now the Stang was replaced by the Altar which in this case was a naked woman selected from the groups. It seems the main objective was to secure the sexual fluids both male and female to anoint the poppet which was then buried in the ground and to marry two more dolls who were then linked to it magically. The female fluid was obtained by her being brought to orgasm by another woman, while the male was first bound and scourged before finally releasing his offering. For reasons unclear hostility between Carol and one of the Arddhu members suddenly erupted and this caused immediate friction between the two groups. Cipsher was seen attempting to comfort one of the group and lower rising temperatures. This small tiff was to result in a schism and ongoing persecution of Arddhu and Cipsher which though not affecting its inner group brought the public face of Arddhu into further disrepute.

The concluding event at that weekend saw Cipsher offering Carol her chance to complete the course and take the stepping stone onto the Gate or entrance to old witchcraft. Her response was that she would consider her readiness over the next few days. However, just a day later she contacted Cipsher to reveal she had been "taken under someones wing and that they were the real holders of witchcraft-not Arddhu". This arrogance was mocked by Arddhu who pronounced her a "Failed Student". Within a week or so, a new website appeared claiming a family tradition and offering to teach witchcraft. The site used terminology long associated with Arddhu but contained information and claims bordering on the ridiculous. Witches it claimed were a 'Race' that originated in Northern Europe 100,000 years ago, that they were connected by a red thread bloodline and that witches had red hair and

green eyes. This group also published its own magazine named Legacy- an exact copy of the title of Arddhu's student magazine. Information on this new group came from one of its students who defected from it to Arddhu in 2006. She had become one of its key members but contacted Cipsher to relate her unhappiness and desire to join Arddhu.

# Heroes of the Britons

Here we also include some of the Gaullish Heroes in respect of their struggle against Roman oppression and their Allegiance to the Horned God of the land.

**AMBROSIOUS** - British leader who led the first real resistance against the Saxons. Instigated better defences along the Wansdyke. Fell in battle at Cerdiceford in 481. Remembered in place names such as Amberley, Glos. Together with Arthur's father Natanleod (killed near Southampton 508) they echoed the footsteps of Brutus, arriving from Gaul into Totnes, Devon bringing the Sword back into Britain. He regained control from the fleeing Traitor - Vortigern, who invited Saxon settlers into Britain after marrying a Saxon Princess.

**ARTHUR** - Son of the Britons, later a War God, he destroyed all Saxon advances in the West and was never defeated. In legend he is Gwion - Son of the Horned God. Most famous holder of 'Excalibur' and today the key problem to both Chaucer and Shakespeare. In Wiltshire he cleverly employed Iron Age Forts along the Ridgeway - the Gateway to the West. He conducted his campaigns primarily from Avebury and Uffington. The famous tree of dead oaks known as the Bear, there is a hamlet at the foot of the Wansdyke called Honey. The home of British nobles - Allington; Lit. 'Farmstead of Princes'. Termed the once and future King, in 542 was itself enshrouded in mystery. No body being found it was thought he had returned where he inspired those who recognised him as the "Spirit of Britain", the King who was and will be. He led the people against Spiritual oppression and Saxon law. Thus for those who await, he is likened to the Christ figure wherefore the saying; Awel Yiheye - 'He will be here tomorrow'.

**AMBIORIX** - Leader of the Gauls who led out a whole Roman legion in Gaul, starting the first real revolt against the Roman Empire. Reference of his Tribal allegiance to the Horned God; ERANANGOG.

**BOUDICA** - Queen of the Iceni. Flogged and her daughters raped by the Romans, the outrage against her name means Victory and her Symbol is the Hare (Witch). Worshipped as a Goddess. She is said to have sacrificed female Roman prisoners to this Goddess. Sacrificed her own breast which was then affixed to the victim's mouth. Fearless and terrifying in battle, she wore a helmet of allegiance to the Goddess and Tribe. Coins issued by her indicated a self association with Rhiannon, her own face being bridled. As Witch Queen she evaded capture in her defeat at Mancetter by taking poison. Her tomb is said to be at Primrose Hill in London. As Heroine of British resistance she received deity status becoming the Goddess of the British.

**CARATACUS** - The Welsh Hero Caradawc. Once a Roman ally, he was a consistent thorn in the Roman's side. Leading the Esswylug or S. Wales Silures Tribe, he inspired the British upon Rome attacking often from the Ordovice base in mid-Wales. Betrayed by the Brigante Queen and her Roman ally, he was given preferential treatment in Rome as it was thought he would lead them to the Sword.

**CASSIVELAUNUS** - Caswallon the British Commander. His name means 'He who has plucked the Sword from Caesar'. Head of the Trinovantes, this was the last man whom Arthur held great respect for. He was the one who defeated Caesar's troops by attacking them from behind.

**COMMIS** - Atrebatas leader from whose Heroism comes the Celtic name of the British 'Cymru'. He was captured and taken to Rome. The Senate in Rome being outraged at his capture he was not put to death. Returning to Britain he found in some places Britons living side by side with the Romans and rebuked his countrymen; "You speak the doctrines of cowards and you are cowards".

**CATURIX** - Once leader of Gaullish resistance, killed by Roman forces. His name means 'Lord of the Battle' and is synonymous with TOTATIS, the Celtic name for the Gauls.

**LUCETIOS** - The Shining One. Briton said to have terrified Roman soldiers. He has it that he appeared during the night at a Roman camp accompanied by a light. The legend is that Rome would crumble - several of the soldiers were said to have been seen in the night. Tradition continues that 100 years later the Shining One re-appeared in the form of a light on the Isle of Jersey. Invading the Isle, in fact Roman writers tell us that refusal to engage the Druids here led to the Romans ordering his troops to abandon such "superstitious nonsense".

**VERCINGETORIX** - National Belgic Hero executed in Rome. He inflicted mass casualties on the Romans.

This list covers just a few of those Heroes who fought against oppression of their people and their belief.

In part Arddhu teachings were similar to others where Initiation was binding beyond physical death but Arddhu maintained such Initiations could be overturned being temporal rather than eternal. That statement from their website generated an influx of requests from Wiccan coven members wishing to be freed from oaths and bindings. In other parts it was unique having a distinct theology and using methods generally deemed unsuitable for today's society-if ever it was. While Wicca and other traditions rode along quite happily with the Church, Arddhu opposed its teachings albeit they did not exactly call for the burning of churches. They were also opposed to Inter-Faith movements which they saw as an attempt to dilute any remaining factions adhering to paganism. Both Gardnerian and Alexandrian Wicca founders had origins in the Church but Cipsher sought to completely detach Arddhu from it. As one might expect of Arddhu, graveyards were used for certain rites and no distinction was made between witchcraft and Necromancy. The latter was part of the standard witches repertoire and was employed as and when needed reported the Arddhu website. Images of old churches including Clophill feature in their videos online. Rejecting Christianity, a core theme of reverence was the acknowledgement of ancient British deities. Its Moon 12 contains lists of heroes who fought against Rome and its website paraded symbols of Tanit, a goddess of the Phoenicians at Carthage. She was Arddhu claimed worshipped in Britain and this was backed by Cecil Williamson who remarked that Tanit worship persisted in West Cornwall into modern times. Cipsher stated this was due to the influx of trade with Phoenicians who exchanged goods such as silk and spices in exchange for mining minerals, copper and tin. They had erected monuments in stone now taken as sacred by today's neo-pagans but in reality they were places of sacrifice and blood offerings best avoided said Cipsher. Place names around the Tregeseal complex of stones in Cornwall appear to support this.



**Necromancer** An actual site used by Arddhu. Ex-gravedigger Cipsher who once buried the dead now sought to raise their spirits. Unconsecrated ground in disused graveyard.

As in Robert Cochranes case personal letters written to others often provide important insights into the movements, frame of mind and beliefs of an individual and the group attached to them. In turn they will sometimes highlight other peoples association with the writer and combined, serve to furnish information otherwise impossible to access. Two such letters were leaked after a leading member of Arddhu died and copies were forwarded to her close friend who then accidentally sent them to an unknown person(s). The first has no heading or date, the second is dated August 2010 and shows intent to perform some form of Necromantic undertaking. They mention a 'Mike' which is likely to be Michael Howard the late editor of The Cauldron magazine, a

'Mr.Chumbley' probably Andrew D. Chumbley and an 'Eleanor' who many believe to have been Eleanor Ray Bone the Wiccan High Priestess who features in the Arddhu videos and referred to by Cipsher online as 'The Matriarch'.They make for intriguing reading.

I got a call again around midnight from that Ruth,she said Eleanor is not good.Im not sure what they want from me,maybe they see me as the new Charlie Pace or something nutty like that.Eleanor knows about our stint at Meon which shocked me and warned me saying dont think you have it there,and reminded me that Walton had to be taken down as they had no choice and that I would understand.Do I?? It was dangerous to be involved in witchcraft in those days but times dont change much and I feel now we were being watched.I think this was why she moved us out to Bredon.I dont like the feel of the place.Not sure I like all this Sinisterium stuff either I get quite paranoid what might come next.

Got a letter back from Mike today.I told him we have begun to write articles and would send some in case he needed them for inclusion in the Cauldron.He says that his readership are not that interested in old witchcraft and are more geared to the Luciferian stuff.I think this is a nice way of rejecting them due to our bad reputation which might bring his mag into disrepute.Shame really.I like Mike he makes me laugh though I am not on the same page as him concerning witchcraft.I explained to him using his type of terminology about the Mill,Mary Magdalene,Mary Inana,Mary Lucifer and Mary Lilith and how this Biblical secret hid the processes within a womans Psyche.I will explain more when I see you.I told him that we had a letter from Pagan Dawn saying they couldnt accept our ad unless we provided details of who Initiated us and a covering letter from them.Think they are having a laugh.Mike said to send them a goats skull with a pact to Azael written in blood and tell them they can call him up to check!!Love It!

Yes,the old villagers had some strange ideas and I wouldnt want to have been a stranger coming into town in those days-just in case!!!More seriously like I told Mr.Chumbley,the dread Mommet has been hidden by historians who sweep it under the nearest carpet whenever they encounter it.At best it is shown as mere folklore which is a convenient way of trashing it.The local ones-usually devout churchgoers,are the worst,Savagely ripping it from the record to leave their quaint village histories intact it makes little difference...We laid the furrow and the dead arose,old turnip heads blood shall flow...We have him! We have him! See you soon.

Dark Dreams

Ian X

25 August 2010

Dear C

Thanks for your letter.Karen C has found a place near to the old site and the church.Its actually two cottages next to each other,she couldnt get anything for 7 people.Not too sad on that as I will not forget how that landlady caught us sneaking out at midnight!We managed to convince her we were going looking for rare Horseshoe bats but she seemed not so convinced why some of the girls were wearing masks..Karen will ring you but I think the cost will be £80 fot the two nights and I can pick you up from the station as usual.I will have a

bigger car this time so it will be easier to get all the stuff in. She has pre-booked the whole dining room of the little pub in the village so we will eat there both nights. Hope that damn farmer isn't there again he asks too many questions for my liking. All being well, my idea is to go for it on Saturday night. The church is only a mile away from the cottages but still need to drive there with everything not to attract attention. This time I have a plan to block, realistically only a temporary one, this thing from disappearing back behind the Veil. This will mean going there during daylight hours, tricky but we act as visitors. Remember last time, the mist descending over the graves and the eerie silence. Like something out of a Hammer Horror set! You know the unconsecrated bit seemed to have been made for witches to hide in and what a view of the graves you get! Imagine if a Wiccan had been there they would probably have died in fright. A reality check big time...

Thing about all this is the dangerous excitement. Even arriving there in the darkness fires me up! Don't forget the Lamp and if you are not robing then wear black. It's just me being extra careful. I guess the image the public have of old ugly hags foxes any notion our group might be witches walking through their village. One bloke with six women who are stunners - let's face it. Biggest problem are men making for you all in the pub! Who else but Arddhu could possibly offer this?! I was in town yesterday and I remembered your quip about A when she was stood there in all her glory, arms outstretched. Like you said, imagine a photo of that used in an Arddhu ad!! What a laugh! Managed to get the Davey Spillane album and I love it. What do you reckon about A? I think she is good but there is of course the problem of her liking for S as you know. Girl+Girl is critical but if it's carried past the circle so to speak it can cause problems later. Oh, almost forgot. There is a Stable at the back of the cottage grounds which is run down and no longer used. Ideal as it gets and the old Fork will fit the place nicely.

Your question on Algol is interesting. Many of the old witch meetings were more Bacchanalian than people thought. The Priestesses wore the Pelt and Algolism was a common feature of their rites. The Infernal Star afforded the so called Horasis or whole body orgasm. The Wiccans subscribe to sexual intercourse in their stupid third degree Initiation. At the end of the day they haven't the foggiest what they are doing. I feel sorry for the women that thought they then had become witches but in reality had just been shagged by some dirty old bloke. These people are a nuisance and they have no clue how to use sexual energies, how they are raised or why. We get tarred with their brush as you know. The public think Wicca is ye olde witchcraft but even Gardner would be angry at how these authors and covens have bastardised his work. I've spent the last 20 years trying to reinstall the original but it's an uphill battle for sure. Main problem is that Wicca is safe and you can turn it on and off as you like as though it's a hobby. In contrast witchcraft is a very serious undertaking and once committed to, the processes cannot be undone. People want a quick fix DIY type magic as promised but not delivered by the thousands of junk books churned out. Take Bowers work for example. Today his followers claim to be working the Cochrane Tradition but what they are basing it on are his writings. Key here is what he DIDN'T write that reveals his teachings. Not a mystery and the hidden stuff is there but you have to read between the lines and know how to interpret the symbols he drew. Quite blatant in places but they have all missed it. In a different way you get a false picture by suppositions taken as fact. Austin Osman Spare was said to have been taught by a witch called Mrs. Paterson but this was a figment of Kenneth Grant's imagination as Spare didn't mention her. Look forward to seeing you as always.

I am the Millers Son

Ian X · X

It is probable the first letter was written sometime prior to 2000 as it speaks of preparing articles presumably for their magazine. Cipsher

mentions his paranoia of what happens next. Whatever else, this was to include firstly the mysterious handing over of WhiteStone to him in 2006 secondly his loss of control over the Arddhu website in 2007 and finally the death of one of his most respected members just one year later. We know from the second one that their inner group was heading back to old stomping grounds and fully active in 2010.

Robert Cochrane had stated that his belief system was encapsulated in the English folk song 'Green Grow the Rushes O' which is Christian based but one that he found a Paganism within. In Arddhu's case a poem featured on their website over a long period is thought to have contained the principle tenets of their belief concerning Incarnation:

### **Chantry**

**Behold the Marker stanchioned in the shade**

**Arddhu tends the still born Grave**

**Cuckoo calls from distant Bower**

**Owl swoops in the final hour**

**Silent Star of pain, of pleasure**

**Magpie returns with the greatest Treasure**

### **Tools of their Trade**

From the available sources we can state with some confidence that the practices and beliefs of Arddhu were different to those shown in its public face. This is common to many systems where its secrets and tenets remain behind closed doors. The following therefore applies to the inner group and not the outer which was adapted to fit any current public or beginners involvement. Arddhu did not use a magical circle but rather something termed a 'Witchen Bower' (see below) which seems to be a marking out of a sacred space within woodland using branches and other natural bits to form a roof of some kind. Outside was hung a votive

Lamp and below it a diamond shaped working area. With no circle came no calling of the Quarters or notion of Watch Towers. Markers were employed to make a gateway to the North, the sacred direction for witches. They wore hooded black robes except the Lady who wore a red dress. but also worked naked often wearing masks. A Pitchfork represented a Horned God though the main deity was taken as the Witch Mother who guarded the graves of witches with a two headed or twin Serpent. Others were known to be Tanit and Inana who represented to them a goddess of unbridled lust, the Evening Star Venus. The Pentagram symbol was shunned but the demon star Algol was held in high esteem. They observed Spring, Summer, Autumn and Winter but also Lady Day and Samhain, however, the main celebration was Harvest. Sacrifice was a recurrent theme on their website and in talks at their retreats. There were no written liturgies or conjurations because 'It is too dark to read in a rainy wood at midnight'. There were no Swords or magical Athames and the sacred fire was lit and contained in a large bucket or similar receptacle. An altar was made of stones with a flat top covered with moss. Totems and icons of witchcraft included birds specifically the Cuckoo, Blackbird, Crow, Owl, Goose and Magpie. Plants were Larkspur, Henbane, Nightshade, Honeysuckle and Valerian. Animals were taken as the Horse, Badger, Fox and Hare with esteemed trees being Elder, Yew, Blackthorn, and Ash. A total of 19 which Cipsher stated to be the number of stones in the original archaic circles. A mystical number, it is used extensively in Islam which see 19 Angels guarding Hell and in the Bible where it represents Faith.

Entry to the group was via successful completion of their 13 Moon course where a 'Stepping Stone' consisting of an oath and renunciation of any previously held belief at odds with witchcraft was made. During the next year the seeker would be asked to 'prove themselves' through a series of tests and trials Arddhu maintained was the only mode of entry in times past. Once completed the seeker entered the Gate to the Forbidden Path. Arddhu did not carry out Initiations or have 'Degrees' relating to any level attained. As shown, such Initiations were reversible

and Arddhu utilised the 'Passing' of the witch-blood or rosen-blood which once obtained persisted after physical death and was impossible to eradicate. This blood appears to have afforded the recipient a type of symbiosis allowing an incarnation within another after death. The living person often being unaware of its new inner partner creating a commensalism between the two. Such theology is probably unique and suffice to say indicates Arddhu did not believe in reincarnation in the normally accepted sense. How one actually acquired this blood within the Passing is uncertain. A rumour was circulated that the persons blood was put upon a stone which was eventually cast into a fast flowing river though no confirmation of this was issued.

As in the presumed role as Hoodener, Arddhu stated they employed a horse skull and The Lady held a Wand Of Bone believed to have been from a sheep. It featured in their mystic poem Harvest Home:

Ear of wheat to Harvest home, Harvest home to Wand of Bone

Wand of Bone to field of mud, Field of mud to sea of Blood

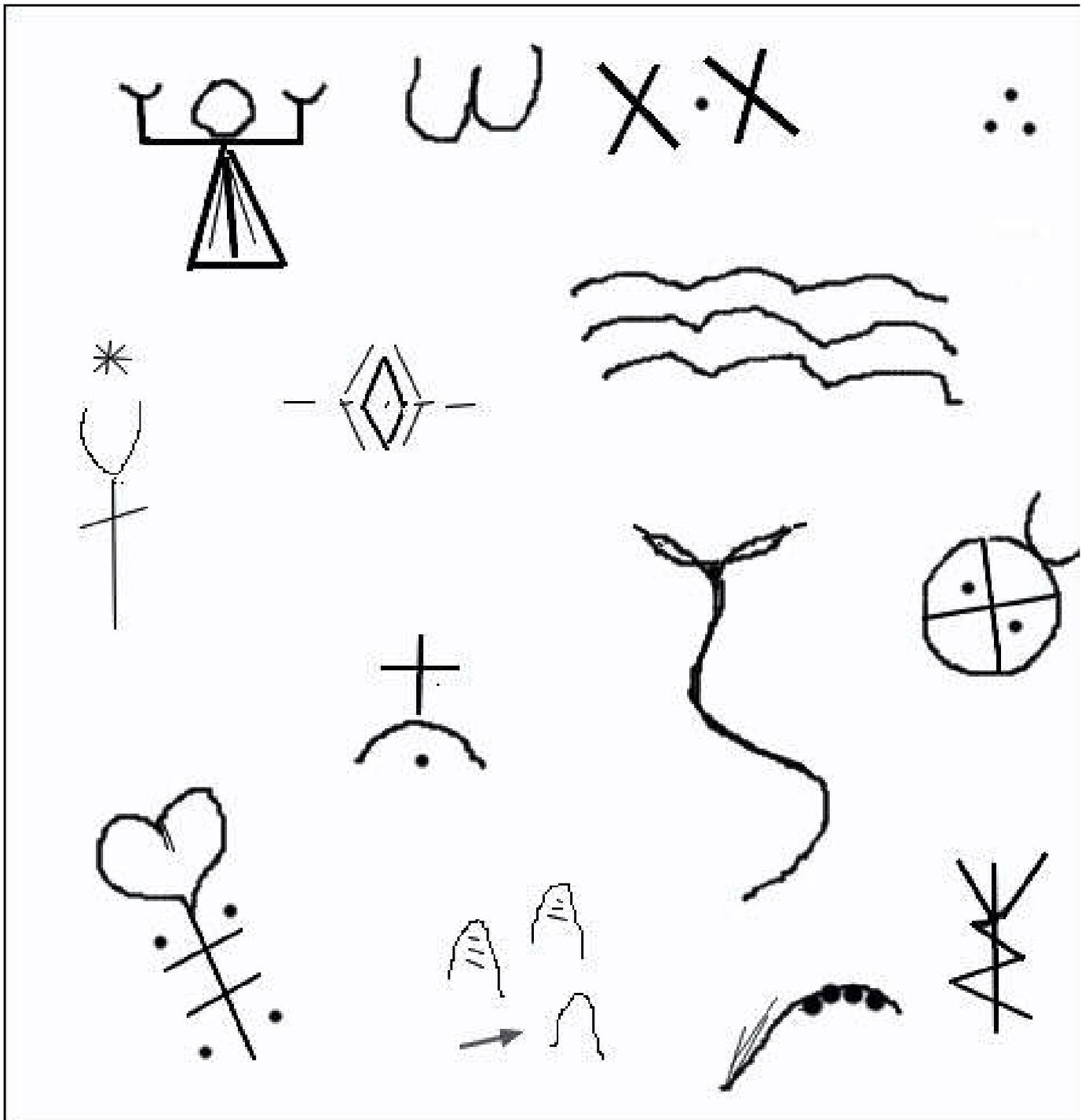
Sea of Blood to barren land, Barren land to grain of sand

Grain of sand to fleck of earth, Fleck of earth to seedling birth

Seedling birth to Wand of Bone, ear of wheat to Harvest home

**A footnote adds it to be:**

A defiant gesture directed at those who conspire to eradicate the First Religion and its followers.



Witch symbols used by Arddhu. Often included at the end of letters they held meaning for the recipient.

## The Witchen Bower

At times, Arddhu issued leaflets to selected seekers and prospective

students in order to allow a glimpse of their methods and ideology. One such was the construction of a rite to meet with one's shadow self and experience its force. It is faithfully reproduced here for historical purposes only to illustrate and get a feel of the old witchcraft that Cipsher maintained everyone feared. Some aspects of it are obscure and elaborating upon it could amount to nothing more than guess work. For some it may hold more meaning, but for the non-Adept perhaps less so. The original was typed in red with a font I do not possess so have used a similar one.

*You shall seek a place of solitude having a good cover of trees that is to say a small woodland far from any pathway, farm or house. The place being selected the manner of proceeding is thus; during the daylight hours you shall find an entrance easy to access but out of sight of prying eyes. Having with you the Aglet, you shall conceal it in a tree near to the entry point and high in the branches. Let no one see you do this lest they may retrieve it in your absence and you then have greatly erred as evil shall befall them. This done you need to mark the entrance with two Elder sticks, one each side and anointed with the menstrual blood as is the custom. Inside seek out or make a small clearing and near it make the Bower in this way: Take smallish fallen branches and lodge them into the ground to form three sides to support a light cover which is made by resting more light branches across them. Over this place twigs, moss or other woodland debris. The intention is to make a small shelter just big enough for you to sit but that will not attract suspicion from any outsider stumbling upon it. This being done leave the place in the same manner as you entered.*

*Upon the third night during the hours of darkness make haste to return. Your attire should be normal without robe except your undergarment shall be a white smock or petticoat. For it is written 'Naked from thy smicket go to He that followed thee'. Enter the place through the Elder Gate having with you a Lamp with sides of differing coloured glass and a hook by which to hang it. If oil is used it should be mixed with a sweet smelling perfume, if the light is a candle that too should be sweetened. Hang the Lamp in front of the Bower on the branch of a tree. Beneath this, mark out an area in which to stand by placing Elder branches in a diamond shape. Light the Lamp then retrieve the Aglet you had concealed and fetch it into the Bower. Remove your clothing down to the smicket and go in alongside the Aglet. Sit for a*

*while in silence then when you feel the time is correct bring yourself to orgasm. Then anoint the Aglet with your Moon Juices and remove your smicket. Go into the diamond area with the Aglet and place it at the base of the tree on which the Lamp hangs. Now stand waiting in silence. In moments you will feel as if someone has joined you and the atmosphere will have an ominous feel that may make you wish to leave. There may be animal sounds as the woodland stirs, birds screeching and the imaginings of shades revolving around you but stay your ground for the tide will ebb and flow eventually returning to calm. You will know then this is witchcraft as of olden times and have felt its powers.*

*If you decide you will not re-use the place then you should smash the Bower down and remove the bloodied sticks upon exiting remembering to take the Lamp. Otherwise exit with the Aglet and Lamp and leave the sticks to enter the place later. The Aglet is now alive as it were and shall be as an help meet for thee in times of need.*

Time waits for no man it is said and the end came for Cipsher, Howard and Newman in 2015 with all three departing in the same year. For many they left a void in the Occult world that is unlikely to be replenished. As this is Arddhu's story we leave with another of Cipsher's cryptic statements:

"The etymology of a word is fine but it rarely reveals its true meaning. ARDDHU yes, the Dark Blood of the Unploughed Land. But *what* is it? What exactly is the ARDDHU? To know the answer is to be given the very Key which will unlock the the mysteries of the Otherworld, its spirits and how they seek to communicate with you. By default this enables the true magical powers to be directed through both Will and Intent. All three are one and cannot operate alone. Outside of witchcrafts Dark Orders only one man knew of the secret hidden within the ARDDHU. Aleister Crowley and no other."

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