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Contributors

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Caroline Tully is a PhD Candidate at the University of Melbourne, Australia, focusing on Aegean Archaeology. Her areas of interest are ancient Mediterranean religions, Reception Studies, the Hermetic Order of the Golden Dawn and its offshoots, and contemporary Paganisms particularly the form of Stregheria influenced by Charles Godfrey Leland's *Aradia or the Gospel of the Witches*. Caroline has been published in many international Pagan publications and has contributed to several Pagan anthologies, most recently *Priestesses, Pythonesses and Sibyls* (ed.) Sorita D'Este (Avalonia 2008).



Dave Green is a cultural sociologist at The University of the West of England, Bristol UK. He has a long standing interest in the sociology of esotericism, particularly contemporary magical movements and, more generally in Buddhist thought. After co-editing this title he is involved in two writing projects, a book looking practically at the overlap of Western magic and Zen; and a monograph based on his doctoral work on the sociology of contemporary Western Pagan magic.

Dave Evans is an underemployed independent scholar and book editor (including co-editing this one). He completed his PhD in the History of postwar British Magic in 2006, subsequently published as *History of British Magick After Crowley* (Hidden Publishing, 2007), with his MA thesis on Crowley being published on the same imprint. Many of his articles have appeared in pagan magazines in Europe and America, and 'A History of Fraud in Modern Culture' is a book length work-in-progress. His research interests include modern occultism, chaos magick, sub- and counter- culture, 'rave' spirituality and World War 2 history. He is co-founding editor of the *Journal for the Academic Study of Magic*.



Sabina Magliocco is Professor of Anthropology at California State University (Northridge), Los Angeles, California, USA. She has published on religion, legend, foodways, festival and witchcraft in Europe and the United States. Her books include *The Two Madonnas: the Politics of Festival in a Sardinian Community* (1993 & 2005), *Neo-Pagan Sacred Art and Altars: Making Things Whole* (2001), and *Witching Culture: Folklore and Neo-Paganism in America* (2004).

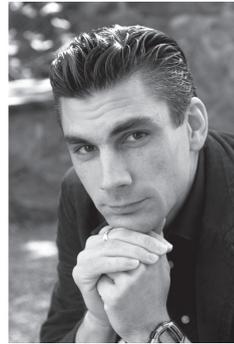


Phillip A. Bernhardt-House is a Celticist, medievalist, religious studies and sexuality studies independent scholar (amongst other things); underemployed and occasionally adjuncting in the state of Washington, U.S.A. A book based on Phillip's Ph.D. dissertation will be published by The Edwin Mellen Press, on the subject of dogs, wolves, werewolves and dogheads in Celtic cultures.



R.A. Priddle is a scholar and historian of religious studies at The University of Ottawa in Ontario, Canada. His area of interest is currently analysing the boundaries of science, religion and magic. His expertise includes socio-rhetorical textual analysis, specifically in the Western Esoteric traditions.

Henrik Bogdan is a historian of religions at the Department of Literature, History of Ideas and Religion, University of Gothenburg, Sweden. His main areas of research are Western Esotericism, New Religious Movements and Masonic Initiatory Societies. He is the author of *Western Esotericism and Rituals of Initiation* (SUNY, 2007).



Amy Hale is an anthropologist specialising in contemporary Celtic cultures, with an emphasis on modern Cornwall and British esoteric cultural history. She is the co-editor of *New Directions in Celtic Studies* (2000) and *Inside Merlin's Cave: A Cornish Arthurian Reader* (2000) in addition to over 30 other articles ranging from Neo-Druidry to Celtic cultural tourism. Her book, *Raising Piran's Standard: Cornish Identity Politics and Economic Policy*, is forthcoming from LIT Verlag in 2010. She is the co-editor of the *Journal of the Academic Study of Magic* 5 and her biography of Ithell Colquhoun, *Brighter than Crystal*, is forthcoming from Francis and Taylor (2010).



Ronald Hutton needs no introduction, but he gets one here anyway. He is Professor of History at the University of Bristol, and has been a Fellow of Magdalen College, Oxford. He is the author of fourteen books plus many academic papers or shorter works and has considerable media involvement as a professional historian. He is a Fellow of the Royal Historical Society and the Society of Antiquaries, and he has recently been appointed to the prestigious role of Historical Commissioner for English Heritage. He is a leading authority

on the history of the British Isles in the sixteenth and seventeenth centuries, on ancient and medieval paganism and magic, on the global context of witchcraft beliefs and is the leading historian of the ritual year in Britain and of modern paganism.

Foreword

This book is not intended as, nor is it to be interpreted as, any kind of sequel to *Triumph of the Moon*, since some of Ronald Hutton's continuing work does that already. Instead, this book has multiple purposes:

- It is a tribute.
- It gives some examples of the dark corners that some leading scholars and newer faces are now exploring with flaming torches, being in some way inspired by Ronald's lead.
- It is a chance to express our admiration for the work of a pioneer and exemplar in the field.



In the autumn of 2007 I came down with a very bad dose of influenza, which left me pretty befuddled, dizzy and confined to bed for a few days. Through the irritating and confusing mental fog of the consequences of that virus I happened to see *Triumph of the Moon* among my various books. “**hell, that’s nearly ten years old already**” I thought, distractedly.

This stray and feverish abstract thought soon crystallised into the notion that the tenth birthday of something so significant needed to be celebrated in some way. Hence the volume that you hold in your hands was serendipitously derived from the actions of a pathogenic virus.

It was hoped to organise a conference on various aspects of occultism to celebrate the anniversary too, and much work took place in 2007, 2008 and 2009 to try to make this happen. However a mixture of the onset of the horrifying apparent utter financial ruin of all of Western civilisation and the equally frighteningly high upfront costs of hiring venues meant that we were finally unable to gain enough speed for that venture to get it off the ground in time for the tenth birthday.

I am an independent scholar, which once used to mean 'being of quite wealthy means, thus able to independently support one's self'. These days it tends to mean more towards the 'poor as a church mouse' end of the financial continuum as I flit from one temporary administrative job to another while writing scholarly items in my spare time and searching for an academic career. Thus I could not remotely afford the UK£10,000 minimum upfront required to bankroll a major residential conference, and failed to find suitable financiers in the available timeframe. This will hopefully be rectified in 2010 as a potential sponsor for a significant conference has now arisen.

This book is specifically not a *festschrift* – literally 'a celebration of writing', since that term is most often used for a volume of some form of tribute produced by a collection of scholars to mark the *end* of someone's career (or even as a memorial for someone who has passed on), since happily Ronald is still researching and producing beautifully inspiring works.

This is also not so much a book about Ronald himself, as his work is far more than that one book, covering as it does English Civil War history and other areas as well as multiple strands of 'fringe' religious history. This book is more a mixture of ideas inspired by *Triumph*, discussions of some of the ongoing themes that it raises, and a view of some of the diverse pathways down which academic research into occult subjects has travelled since *Triumph*.

In many ways Ronald's work provides us with the history of both how we have seen ourselves and how we have constructed and reconstructed our past(s) over time, and how we continue to do so. He has a very pragmatic, creative attitude, recognising that factual error can still produce beneficial results. As he says in a recent newspaper interview, we may not be able to

"get it right" about the people of the past, but **"we can look upon the past and how it works for us, and call upon it in order to make the future"** (Lachman, 2007).

Phillip Bernhardt-House's article herein expands on some of these areas. Reading Hutton's work leaves you changed, as Tanya Luhrmann (a scholar who Ronald is pretty damning of in *Triumph*) in a *Times* newspaper review of the book glowingly wrote:

“the story it tells is compelling and persuasive, and no one, after reading it, will think about Britain in quite the same way as before” (Luhmann, 2000).

Compelling and persuasive, changing the way you think...

Yes, that is Ronald... a colleague of mine who, almost ten years ago had read a small extract of *Triumph* on the subject of pre-war occultism then bemoaned to me how modern scholarship had not ever produced someone this good, assuming- as they did- that the piece I'd shown them was something from that time, being some old but fabulous work from a long-dead Oxbridge polymath.

It was thus a huge pleasure to introduce them to Ronald at an academic event at Exeter University not long afterwards...



Festschrifts can also tend to be 'content-lite' laudatory festivals, but this book you hold is weighty both in content and the physical nature. It is much more about the inspiration that has come from *Triumph*, (and some of the current scholarship that is being undertaken world-wide) not a contest to see which contributor can produce the most overdone hackneyed terms of endearment and admiration.

However there are some hints of that which have been allowed ingress herein, such is the undeniable love and respect with which Ronald is held by his colleagues. In any case, despite the fine and very personal expressions of admiration to be found within the articles by some of the writers here, I think I win that contest.

We have deliberately not overdone this laudation, as I strongly suspect that the target of the book would simply not have it, such is his humility. A laud-fest would also not have some comments which challenge the author's subject matter- as this book has in places.

One of the risks and rewards of being a pioneer is that you are by definition, *there first*, and what you write is not carved-in-stone fact but simply the first thing to be challenged by subsequent scholars, whom you have probably led in to the area to boot. So herein there are a few

quibbles with Ronald's findings in some areas of detail- which is only right and proper for the advancement of scholarship. The quibbles may be upheld later, or not- it does not matter- what matters is the provision of a fair and open venue for scholarly dialogue and the chance of ongoing revisions and refinements of knowledge being made.

I am very proud to have been a student of Ronald's, and even more happy to still know the man. Being his student is at once daunting ... how the hell do you impress the man with anything you've discovered in research? This is a common concern among us- I think I managed it twice in three years. It is also supremely invigorating- '*he's chosen you, so you are something really worthwhile- Ronald doesn't waste his time, so you are here because he thinks you've got what it takes*' is a paraphrase of something I have said to at least four of his students, at times when they were doubting their worth and having a crisis of confidence about being under his stellar care.

And it is *care*, not mere routine 'by-the-hour tuition'. Ronald is a truly great supervisor- his incisive approach quickly liberates the few pertinent and useful parts from any verbose *Behemoth* of a draft chapter that you may submit for comments, providing building blocks for a far superior chapter next time around- he cuts to the chase, with good humour, charm, obvious pleasure and no nonsense.

But he is so much more than a truly great supervisor; he manages the flow of information between you and him, carefully providing occasional steering on a given route of study and does his utmost to ensure you bring it in on time (I submitted my thesis on the first day that I was eligible to do so) and to a high standard.

That he manages to do this, and so much else besides in an average office day is testament to some amazing time-management discipline and a work ethic that is quite staggering. Either that, or as we sometimes more than half suspect, he has had himself cloned in the medical laboratories at Bristol and thus at least one copy of Ronald is always awake, working. But that would be *cheating*, and that is simply not his style at all... His hundred-odd publications come simply from hard work, not subterfuge.

There are a lot of people out there with PhDs now thanks in part to Ronald's being involved in their work, and that figure may be a larger

number than might appear on any official statistics for supervision, as Ronald is a friend and mentor to far more scholars, both inside and outside academic establishments, than he can physically supervise, but has acted as unofficial advisor to plenty.

In 2008, I visited Bristol University to hear a seminar paper presentation by one of Ronald's students and at the post-paper gathering afterwards, over a glass of wine, he looked around the very crowded room, and smiled quietly to himself. He then very happily but not remotely boastfully told me of his professional and personal delight that of everyone in the room, all were either current students whom he was supervising or directly teaching, or were past students that he had worked with.

On the day you submit your final version of the thesis, Ronald's supervision work ends, but a friendship continues. I do still miss the regular sessions, though- having Ronald all to yourself for half an hour every few weeks is simply priceless, and that period of my life will always be very precious to me.



Ronald also provides an object lesson to us all in how to ethically treat your research informants. In a field (occultism far more than academia) where back-stabbing is commonplace and numerous fragmentary tales battle fiercely for the mantle of 'truth', Ronald has managed to navigate a course between most of the more dangerous rocks and in the process avoided upsetting anyone too much. The few exceptions to this (upset) he has graciously engaged in conciliatory dialogue, usually within the Pagan Press, and each time has come away from the exchange with his reputation enhanced.

If only *that* skill could be taught in class...

Supporters of this book project have emailed us from every inhabited continent on the planet, and that was as much of a joy as anything else in the process of making this book happen. This subject truly has *global* interest nowadays, and because Great Britain consists of several islands not too distant from the coast of mainland Europe and is thus (geographically speaking) only slightly separate from the rest of the world, a notional 'British Occultism' cannot exist in a vacuum. It never has.

Since around the turn of the 19th –20th centuries the magical group run by McGregor Mathers the *Hermetic Order of the Golden Dawn* (of which Aleister Crowley was a star pupil) employed Egyptian and Hebraic source materials (among others, see Caroline Tully’s article for some fascinating examinations of the accuracy of interpretation of these sources by Mathers), and numerous documents found in foreign libraries, museums and overseas private collections.

The *Ordo Templi Orientis*, a hugely influential magical group, at one time run by Aleister Crowley, were widespread across the world, particularly in Europe (especially Germany) and America, and they made considerable use of non-European source materials too. Henrik Bogdan’s article here deals with this area, and he focuses on Crowleyan magic being performed in northern Europe, and the philosophical underpinnings of antinomian magical worlds. Dave Green produces a similarly incisive view of the wider ecological pagan world in his provocative piece here, while Sabina Magliocco takes us on a wonderful tour of folklore, fieldwork and chasing linguistic meaning across the landscape in search of a goddess story in Sardinia.

As an example of the global scope of this subject area, one of our authors is an ex-patriate Australian, living in Wales and writing (in this volume) on their provocative research into the contrasts and similarities between British Wicca and Indian Tantra.

So, the triumphant moon, being a satellite in distant orbit around our planet, shines on all nations of the earth, and this is reflected in the proportions of writers who contributed potential articles or general encouragement to this work, and to those who are included here. We have authors from Australia (two), America (three), Canada (one), Sweden (one) and the UK (two) – although one of those authors may indeed self-identify as Italian-American... writing on subjects which extend that geographical reach to India, France, Ireland, Italy, Scotland, South America, the magical lands of Cornwall and the wider planetary society, with work spanning a historical time period of immense breadth, and bridging several academic disciplines.

As Ronald writes in *Triumph*, Wicca is perhaps the religion that Britain gave to the world. If this is true, then we British should not then be so surprised that the rest of the world will be so very willing and keen to

write back to us about it in return.

It is not surprise, more sheer delight. The scholar, magician and publisher Mogg Morgan (2009) writes of *Triumph*, in admiration of the way Ronald highlights

“the positive effect of the transference of pagan witchcraft to USA from whence it returned politically refreshed. It’s so easy for the little Englander view of witchcraft to overshadow the novel contributions of our American friends.”

If the articles herein tell us one thing, it is that occultism nowadays has become a worldwide *bricolage*, a broad, eclectic and often contradictory hotchpotch mixture that can and does draw upon the Classical myths, various world pantheons such as Egyptian, Greek, Tibetan and Native American gods, Taoism and Hindu philosophy, the ‘romantic’ Celtic movement, feminist and gay activist politics, science fiction and fantasy tales, pop culture, urban myths, drugs, sex, rock’n’roll, local folklore, new technology and much else besides (and damn, we finally have to mention *Harry Potter* here). That perhaps explains why so many academic disciplines can be brought to bear on the subject under study, and for that reason why there is so much scope for future work.

Ten years on from *Triumph* there are numerous scholars in many countries, working in several diverse disciplines who are producing increasing volumes of excellent research on this area. *Via* that process we find new openings for areas of research, in a fractal fashion - each question that is answered (or at least given some kind of resolution) often poses several more intriguing problems that need to be investigated- as evidenced by the articles herein from Sabina Magliocco and Robert Priddle for example, which invite considerable further diverse strands of research, as do the others. The academic and lay reader alike are providing feedback to researchers and the process is an upward expanding, evolutionary spiral of excellence, collaboration and sheer wonder. It is a fabulously enticing, dizzying and satisfying field to work in.

However, as Amy Hale’s article (especially) shows, working on magic in Western society in academia has methodological problems, and often the methodological issues intervene so much that the actual research topic can take second place. In addition to that (and the jobs front

problems that I touch on in my paper which follows), then diffusion of your findings in this area in book form is not such a smooth ride either. One of the publishing executives at Oxford University Press wrote to me (within a letter of general support of this project) that they would have loved to provide some ‘what it was like producing *Triumph of the Moon*’ anecdotes to provide us with some background for this preface, but that (less than ten years later).

“I’m afraid (such is the state of permanent revolution in publishing) that there is no one currently at the Press who was involved in its (*Triumph*) publication” (Wheeler, 2009).

So, ironically for a book which is about a groundbreaking modern history text, we do not presently have any access to any reminiscences of producing a book that is so very close in time.

I would also like to briefly discuss the uneven playing field of modern academic science. ‘Normal’ psychology uses in general a statistical threshold of 0.05 for significance- that is, after complex statistical testing, experimental results must have a less than one in twenty chance of happening by chance, and not being due to the experimental variable that is being manipulated, for ‘proof’ of that variable to be shown to be causing an effect. For example this might apply to different levels of caffeine intake used in an experiment on adult attention span and accuracy.

Parapsychologists (for example Bem & Honorton, 1994), in contrast, routinely have to work at the 0.001 level to gain the same level of academic credibility as their psychological brethren- in other words having to employ *a one in a thousand* likelihood of the same chance problem interfering with their results before they can be considered ‘proof’.

Other articles appearing in the same prestigious mainstream journal as Bem & Honorton’s paper only required a 0.05 threshold for their results to be believed and published. There surely is no justice...

Much like Bem & Honorton, who have to employ tests of statistical powers often far in excess of those required of colleagues running experiments on more accepted phenomena in order to achieve publication in the very same reputable journals, academics of occult areas working

within the 'straight' academy often have to try much harder than their colleagues to make any headway. They often have to crest higher waves than others working in more 'normal' and 'acceptable' fields, or run that much faster than everybody else in order to gain similar levels of institutional acceptance. This will change, over time.

As the archaeologist and art historian Robert Wallis (1999, 4) writes elsewhere:

“in effect, it doesn't matter how close (we) get ... (to involvement in the subject material) so long as ... (our) findings express the level of insight and constructive, critical evaluation that one's academic peers require for outstanding scholarship.”

It might be that general standards in academic work rise, to meet the level of scholarship often required of these researchers of magical areas, rather than studies of occultism reducing in quality to the standards now expected of broader scholarship. It is probably useful to note here that Ronald did not hugely 'up his game' when starting his work on researching fringe religions, since he had always been at that standard of professional scholarship and profoundly well-researched output, which is why he has been honoured in various ways during his career.

Although there is still much to achieve and considerable work to do in order to consolidate the position of magical studies in academia and both gaining and holding well-earned institutional respect for this level of scholarship in occult subjects, Ronald's work has been, and still is, a triumph. It at once provides a map and an oxygen tank to those who would explore these alien (to academia) planetary landscapes. And, as I discuss in my paper which follows, it is vitally important to broader society and the future peace of the world- in ways that are not yet fully realised- that such studies continue.

Therefore I will close by inviting you, the reader, to do three things:

One: to join me in resoundingly applauding and appreciating a universe in which Ronald Hutton's pathfinding work exists.

Two: to be hugely thankful every time you write the citation "Hutton, 1999" in your work.

And three: to look forward with a glad heart to where scholarship in this subject area might perhaps have progressed to by the time *Triumph* has its 20th birthday in 2019, and to dare to dream of the phenomenal magical subjects that we might be exploring by 2029, in the name of increased religious tolerance and understanding.

Let's make that last one happen.

Dave Evans
Bristol, England
Summer 2009

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