

EARTH TIDES PAGAN NETWORK NEWS

12 PAGES OF COOL STUFF

BELTANE 1997

\$1.50

About The EarthTides Pagan Network

The EARTHTIDES PAGAN NETWORK was established in 1989 as a support resource for Maine's Pagan community. This community is diverse, independent and geographically distant. We practice earth-based alternative religions. Most of us worship in existing groups or as solitaries, but feel a need for contact and a shared forum to express opinions and concerns over issues bearing on the Pagan Community in general.

The EPN keeps names, addresses and phone numbers confidential except to other network members. Individuals who are under 18 years of age must submit written parental approval to attend gatherings or study with members. The EPN will aid in establishing contacts between individuals if asked to do so, but accepts no legal responsibility for the results.

This newsletter comes out eight times per year around the Sabbats. Literary, poetic and artistic contributions are welcome as well as letters, articles, book reviews and editorial pieces. Please keep submissions to no more than two pages, typed and double spaced. You may also send your submission in ASCII, MSWord or WordPerfect format on disc or submit it by e-mail to wachel@wa2000.winarea.biddeford.com or mugwert@ime.net

Submissions will be edited for grammar, spelling and to fit available space. The EarthTides Pagan Network News is copyrighted 1997 by The EarthTides Pagan Network. All submissions remain the property of the authors and may not be reproduced without their permission.

Subscriptions are available for a suggested donation of \$11.00 US funds per year. Single copies may be obtained by sending a \$1.50 donation and a self-addressed, stamped envelope to EPN, PO Box 406, Anson, ME 04911. The next EPNN will come out just before Beltane. We hope to hear from more of you before then. Blessed Be!

EPNN STAFF

Arwen Evenstar	editor
Harper Meader	editor
Kelt	business manager
Elkwing	production editor
Mugwort	production editor



In This Issue:

EVENTS CALENDAR.....	2
EARTH TIDES CONTACTS	3
READER'S FORUM: SEX & PAGANISM	4
EARTH TIDES' NEWS.....	5
UPCOMING FESTIVALS IN NEW ENGLAND	5
PAGAN PANTRY.....	5
STARCAT'S CORNER BY STARCAT	6
DRAGON FLAMES BY KELT.....	6
MEANDERINGS BY ARWEN EVENSTAR	7
HOOFBAT: A COLUMN ABOUT MEN'S ISSUES WITHIN PAGANISM BY HARPER	8
ON THE GARDEN PATH TO ENLIGHTENMENT BY ELKWING.....	8
THE PAGAN PANTRY	8
POETRY.....	9
JANE'S TIDINGS.....	10
BOOK REVIEW BY HARPER.....	11
EVERLOVE BY ARWEN EVENSTAR.....	12

PO BOX 406, ANSON MAINE 04911



EVENTS CALENDAR



May 1 BELTANE
 May 4 Eta Aquarid Meteor Shower; 4AM
 May 6 New Moon 4:46 AM DST
 May 11 Earthtides Pagan Study Group at Silo 7 Bookstore in Bangor. 6:30 PM. For info call 848-2850 or email mugwert@ime.net
 May 14 First Quarter Moon 5:55 AM DST
 May 17 Dowsers Gathering in Bangor. The group meets the 3rd Saturday of each Month. For info call Gordon Barton 963-5801
 May 20 Dowsers Gathering in Gardiner. The group meets on the 3rd Tue. of each month. For info call Barbara Foust 582-8615
 May 22 Full Flower Moon 4:13 AM DST
 May 29 Last Quarter Moon 02:51 AM DST
 June 1 Sunday Circle at The Space At Silo, Mt Vernon. 10-11:30 AM, \$2.00, Non-denominational, honoring celebrating the seasons in creative contemplative ways. Bring a reading or song to share. Call 293-2239 for more info

June 5 New Moon 02:03 AM DST
 June 12 First Quarter Moon 11:51 PM DST
 June 14 -June 21 Northern Grove's 5th Annual Midsummer Revel. A Wiccan/Pagan festival designed for the networking and enjoyment of all Pagan folk. Contact Lorelei (207) 583-2420 or lorelei@ime.net for information.
 June 20 Full Rose Moon 2:09 PM DST
 June 21 Litha
 Monthly Dowsers Gathering in Falmouth Contact: Richard Mc Kenzie 797-2513
 Winthrop Area Saturday Night Drum Jam - Held monthly at One Heart Studio. Donation \$2.00 call 377-4168 for more info.
 June Beginning Belly Dance lessons with Elkwing in Bangor. Call 848-2850 or mugwert@ime.net for information.

Craftwise Creations

Leigh & Fred Griffich

Fine Art Quilts, Wall Hangings and Clothing

Unique Hand-built and Wheel-thrown Pottery

"Unique Images in fiber and clay"

RR 1, Box 710 Starks, Maine 04911 - (207) 696-3676

Apple Valley Books

Don't go to a superstore, go to a Super Store!

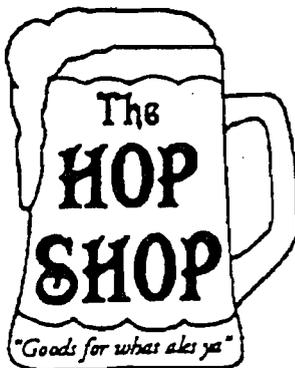
One floor new books, one floor used books
Music, pottery, tarot, incense, Magic Cards

We can special order just about anything!
Ask about our 10% off program!

37 Main St.
Post Office Box 356
Winthrop, ME 04364
207-377-3967

applebvbk@wa2000.winarea.com

Home Brew Supplies



Ed McDowell, Owner
P.O. Box 900
59 Portland Rd. (Rt.100)
Gray, Maine 04039

(207) 657-5550 (800) 252-5550



Scott Tarbox, H.P.
Proprietor
(207) 873-7776

STOP BY FOR A SPELL!

5 E. Concourse
Waterville, ME
M-W / 9-5 TH-SA / 9-6

Which Witch



herbs and lore
from days of yore

P.O. Box 323, Readfield, Maine 04355

EARTHTIDES CONTACTS

NOTE: The EarthTides Pagan Network does not screen the contacts listed below. We are not the "policemen" of Paganism in Maine and would frankly resent such an authority. Everyone should be able to follow their own path. But the downside to this freedom is that YOU must exercise GOOD JUDGEMENT when using this list. Anyone who makes you uncomfortable or asks you to do anything which makes you uncomfortable is probably wrong for you. Individuals who are under 18 years of age must submit written parental approval to attend gatherings or study with members. EPN will aid in establishing contacts between individuals if asked to do so, but accepts no legal responsibility for the results

Augusta Area:

Bill and Johanna Chellis - 685-3860 Pantheists working with the circle, wheel, and labyrinth.

Immanent Grove: a fellowship of practicing pagans of all persuasions. All are encouraged to pursue their own world views & personal relationships with the Gods. Contact: Harper or Evenstar, The Immanent Grove, PO Box 233, Readfield, ME 04355.

Bangor Area:

Kitty and Jim - 848-2850 We're garden witches; Organic Gardening-arians. We are following the garden path to enlightenment! mugwert@ime.net

Tom Lawrence - 866-3994 CUUPS: Covenant of Unitarian Universalist Pagans, monthly meeting in Bangor.

Clinton Area:

Nemeton Community Center Celtic Spirituality - 426-2964 We are rediscovering and practicing the nature-centered spirituality of the Celtic tribes. We observe and celebrate agrarian festivals, and holy days based on a celestial calendar and lunar cycles.

Jay - Farmington:

Circle of the Jade Tiger - Kerry Phillips 645-9570 (after 5:00) - Goddess-oriented Shamanism, with a definite splash of Green Man energy. Simplistic and creative rituals that allow for growth and the understanding of death, change, and personal healing.

N. Waterford:

Circle of Trianon - Eclectic Wicca Gene and Judy Hemingway - 583-6519

Madison Area:

Far Flung Coven - Pantheist Wicca Leigh and Fred Griffith - 696-8565 We focus on seeking the deeper truths shared by all religions, to respect all Gods and Goddesses, and to respect all religious paths.

Portland Area:

Jane Raeburn 885-0424 Wiccan Priestess: networking, community, and ritual

Sebago Lake Region:

House O' The Greenwood - Lorelei - 583-2420 Focusing on using our spirituality and Eclectic Wiccan concepts to help us cope with daily life. While there is no formal coven at the moment, Lorelei is available to teach. <http://www1.usa.com/~valiriantng.html> or lorelei@ime.net

Waterville Area:

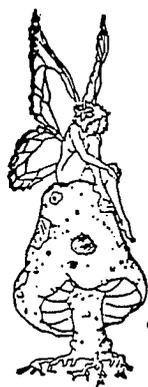
Dragon of the Mist - Druid/Pantheist Wicca Contact Dragon of the Mist 9-5, M-Sat., 873-7776, 5 East Concourse, Waterville

Melissa Moon - 873-0528 Eclectic Wicca and Woman's Spirituality - Networking with all in the area online: comptutr@maine.com

Cyberspace

The Maine Pagan Mailing List All Maine Pagans with email capability may join in the lively conversation. Send email to pjane@maine.com to sign up.

Bulletin Board: *Circular Logic* - 873-4981 Data line



"ENCHANTMENTS"

...CRYSTALS AND MAGICAL GIFTS

16 McKown ST.

Boothbay Harbor, ME 04538

ELEVEN

EIGHT FULL ROOMS

OF METAPHYSICAL

BOOKS AND SUPPLIES

NEW: HERB ROOM!

William G. Kirby, Proprietor

Telephone (207) 633-4992



Silo Seven

7 Bomarc Rd, Bangor
www.silo7.com • 942-5590
9 - 6 Mon-Fri; 11 - 7 Sat-Sun

For your magickal enrichment...
books, candles, incense, magazines,
jewelry, tarot, runes, music, gifts

READER'S FORUM: SEX & PAGANISM

Editor's note: The Litha topic will be "Polarity of Genders in the Craft". We want and need your opinion!

I take the sexual aspect of my spiritual beliefs for granted. I find it very hard to explain it to others who aren't Pagan.

Sex, but more specifically, sexuality, is the foundation of my beliefs. Sex is the ultimate expression of the creative life force for me. Sex is extremely spiritual, yet as physical as the Earth Mother under our feet.

I have an eight year old son. I'm trying very hard to share my beliefs with him about sex and sexuality. I have to be very careful with what he sees and hears about sex, because the "state" could deem something, anything, I believe to be sexual abuse. I don't want that.

I handle the topic of sex as straightforward as possible. I'm open and honest with my son. I use appropriate names for genitalia and try to explain feelings and emotions about sex as simply as possible. When he gets older I will go into more detail, as much as he can handle.

The message I'm trying to get across to my son is that sex is a wonderful experience that is physically and spiritually based, and should not be taken lightly.

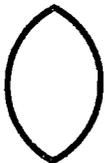
I ask the Lord and Lady to guide my son and I along the path of enlightenment. They know and can show me how to handle it.

Blessed Be,
Lady Khyrohn

Sex and Paganism

I approve wholeheartedly of both.

Jane



I was browsing last month's issue of Ms. Magazine for an expose of the Christian Chastity Movement in which teenagers sign agreements with Jesus that they will not have sex until marriage. An episode of Politically Incorrect featured a female reporter denouncing the sexual revolution as harmful to women; apparently women should say no to sex to get men to say yes to commitment.

Leaving aside my horror at the idea of sexuality as a weapon, both of these situations bother me for the same reason: they both lack personal responsibility. To decide upon a charted course for sex based upon a religion's viewpoint or a society's mores is to allow someone else to make your decision. This is totally anti-Pagan!

Paganism is not an easy religion. There are no simple answers handed to us. We must find our own way through the mazes of life, bearing total responsibility (and joy) for all of our decisions. To allow someone else to dictate how we should live is reprehensible.

Another concern-which I addressed in my column in last year's Beltane-is that of Pagans adopting Christian values because we live in a Christian society. I see a serious problem here. We are not Christians, and to attempt to mainstream our beliefs and practices to make them more comfortable to outsiders is not going to do our religion or us personally any good.

So, in order to be Pagan, do I have to have sex with x number of people before breakfast? Only if I want to. No exploitation, coercion, or rape is allowed, but, aside from these guidelines, you're on your own. The Gods gave us all wisdom and choice; use them.

Elkwing

Amusing - I typed the word "sex" and my modem shut down... just how should I take this??

Living in an age of post-sexual revolution and relative sexual freedom AND being Pagan - what more could a gal ask? Pagans, I have found, have fewer body issues, and feel less anxious about talking with their children about sex. At Midsummer Revel 1995, we had forty naked Pagans in the lake, from 5-year-old Mark to a couple who were in their 60's. My own child frequently pipes up, "Wanna be nakid!" and will fling his clothes off (and diaper, Gods help us) to run about the house. Many of my Pagan friends' children do the same - it is refreshing to see such trust and innocence alive and flinging itself about. At first, it was startling to see other people's children running about like little woodland sprites; the old attitudes of society kicked in for a brief period. But I kicked 'em right back out.

Masturbation is another issue which is, pardon the pun, lightly touched upon. Frankly, I would rather teach my child good habits and healthy attitudes than the "hairy palm" routine. Masturbation is a healthy form of tension and energy release.

In Portland, there has been a police "attack" on video shops which carry "adult" videos. I would *much* rather a person go home with a smutty film and "take care of business" than take their frustration out on another person, or find some other violent form of release.

Sexual release is a healthy and important part of being human, both physiologically and emotionally. IMHO, This gelding of society is crippling and dangerous.

Rev. Lorelei Greenwood



Raising the maypole at Popham Beach 4/17/97 - photo by Lightweaver

EARTHTIDES' NEWS!

At the CPR meeting held last month, EarthTides had a most productive meeting on who we are, where we've been, and where we're planning to go. For those who missed the meeting, and would like to participate in upcoming events and ongoing efforts, please write to Immanent Grove (on the contact list) for committees and meetings.

CPR was such a rousing success that the decision was made to expand our relationship with the retreat. Therefore, we have already made reservations for the last week of January (for Imbolc and CPR), and the last weekend of April (for Beltane). Mark your calendars, now! If the last one was any indication, they will fill fast and be lots of fun!

EarthTides will have a booth at the Full Circle Summer Fair this July in Union. Vending will be allowed at the booth. We need items to vend, donations of money to defray rental and printing costs, and people to be at the booth and talk to interested visitors. Please contact Kitty at 848-2850, or mugwert@ime.net for info.

We will, of course, have a booth at the Common Ground Fair. There is some talk of vending of "craft" items being allowed this year, but nothing final, yet. We do need many volunteers for the three days at the booth. (Mugwort and Elkwing will be spending part of their time stewarding the beer judging). Contact Immanent Grove, Jim and Kitty, or Far Flung Coven (in contact lists) for info.

Beltane News Flash!

Over 50 people including a gaggle of children were together at Popham Beach for the EarthTides Beltane Ritual. A new record!

UPCOMING FESTIVALS IN NEW ENGLAND

5/21-26 **Rites of Spring**, Western MA. Workshops, rituals, music, drumming, dance, cabins \$275 by 3/1. Rites of Spring, PO Box 340, Williamsburg, MA 01096 (617)395-1023

6/6-8 **Love Without Limits** Massachusetts. Polyamory workshop for people with more than 1 lover IntiNet Res.Cn. P.O. Box 4322 San Rafael, CA 94913 (415)507-1739

6/14-6/21 **The Fifth Annual Midsummer Revel** will be held in the Sebago Lakes area in Central Maine. The Revel is a Wiccan/Pagan festival designed for the networking and enjoyment of all Pagan folk. Revel activities will begin Wednesday June 18; you are welcome to camp anytime after 11:00 AM on Saturday June 14. Full week rates apply to those arriving between Saturday June 14 and Midnight Tuesday June 17. Weekend rates apply to those arriving Wednesday June 18 or later. A map to the Revel site will be sent after paid registration is received. A booklet with detailed information about events, times and sites will be waiting for you at the Lodge registration area. Program proposals are being accepted until May 15. Contact Lorelei at 207-583-2430 or lolelei@ime.net or write The Northern Grove PO Box 5363 Portland, ME 04101.

8/23-30 **Witchcamp** Vermont/Quebec. Focused workshops, rituals etc. with Reclaiming. Trillium c/o 360 Toad Rd. Charlotte VT 05445

9/5-7 **Unity with a Beat** Hebron, CT. Learn skills facilitating drum circles in clinical & community setting Bob Bloom (860) 429-9280

An international Pagan Events calendar is published by Larry Cornett, 13347 Caves Road, Chesterland, Ohio 44026. Six issue, one year hardcopy subscription: \$11.00 U.S. \$16 Canada. You can get a frequently updated calendar on the Worldwide Web at: <http://www.io.com/cookec/pagan/calendar.htm>

THE PAGAN PANTRY

Maine has it's own "Pagan Pantry"! It is here to help people and animals in need, Pagan or not. Those who are in need should call (207) 296-3482 and ask for "Star". You may also write to her at PO Box 10, Stetson, Maine 04488

Donations of non-perishable food, money, and non-food items such as cleansers, pet food, toilet paper, shampoo, etc. can be dropped off at Silo 7 in Bangor, Dragon of the Mist in Skowhegan or with Star in Stetson - call for directions.



STARCAT'S CORNER

I just moved back to the country, and found myself breathing a big sigh of relief. I was born and raised in a small Maine town, and lived in rural areas until about 7 years ago, when I moved to the heart of Bangor. Granted, its not a very big city, but as a pagan I found myself constrained in some of my activities. So here are a few words of advice on surviving, and enjoying, life as a city witch.

Make an effort to mark the passage of the seasons. This may seem obvious, but you do need to be more conscious about doing so, or you'll find yourself saying What? It's Lammass already? Watch the quality of the sunlight, the neighborhood cats, the foliage in your favorite park.

Walk wherever you can. This gets you out into nature more often, and it can even be a benefit to city living, because you may dwell closer to your workplace, the credit union, or the grocery store. Find the parks, trails along the river or shoreline, and neighborhoods with beautiful flower gardens.

Adapt your rituals. This becomes especially important if you live in an apartment, where noisy chanting and dancing at midnight is not appropriate. Do quieter work, focusing more on meditation when you raise energy. Or do your rituals earlier in the day (which as a night owl doesn't really appeal to me, but it works for some people). If you work skyclad, get thick curtains. In Maine, most people have to do rituals indoors for at least part of the year due to the extreme weather, so that aspect of city dwelling is not as much of a problem.

Take your vacations in the wild. I survived so long living in town by spending my vacations, and many weekend or day trips, hiking in the woods or near the ocean. It becomes literally, as well as symbolically, a retreat from your everyday reality. You can schedule these trips around Sabbats or Esbats, and perform your rituals outdoors.

Use the variety of resources available to you. Some of my favorite places to go include used bookstores, the library, thrift shops, and funky little cafes. Go enjoy some live music. Buy herbs in bulk at the health food store, or get a deal on candles at a discount store, without having to go too far out of your way.

Entrain yourself to the energy of the place you live. Energy patterns run different in the city, with many people and lots of machines. But if you are in tune with your surroundings, your own magick is more effective and can have a positive effect on those around you. As an aside here, I will mention that as a fairly open pagan (I don't flaunt it, but I have Goddess stickers on my car and a stained glass pentacle in the front window) I have

had no problems at all with prejudice from my neighbors. With some exceptions, most people in a city setting (in Maine at least) are of the live and let live mindset.

These tips have worked for me during the past few years. But just the same, I do feel more relaxed now that I live out in the woods. I can have a big garden, the stars are more visible at night, and I don't have to listen to cars and sirens all the time. I can do my rituals outdoors under the moon, and I don't need to worry about disturbing the neighbors. Best of all, I'm in closer touch with Mother Nature.

- StarCat



DRAGON FLAMES

Beltane, ah Beltane! What means you to me? Beltane is the first of the new year. The first time I will walk Judy's labyrinth in Clinton. The first time at Popham Beach for the year. The spring flowers, the first forsythia, and the first time to meet so many people at this year's Beltane celebration. Welcome new people and the new year.

"I have been reading ISHMAEL, a highly unique novel by Daniel Quinn. A novel it may be, but loaded with lots of food for thought. I would love to say more but that would spoil it for you. Find it, read it, but don't tell, until someone else reads it." (DRAGON FLAMES, EPNN, Eostar 1996)

Last year I made the above recommendation, Now, I'll tell you to read Daniel Quinn's THE STORY OF B. Quinn's writing will strike a chord with many pagans. In "B" you discover that the core of his "how do we save the earth from all the 'Takers'" philosophy is Animism. For many of us, that too is where our spirituality rests. Read them.

Since a reader wrote asking, what paragraph A, had to do with paragraph B in my last column, a note about my style. DRAGON FLAMES is a collection of thoughts and tidbits. So don't expect A to agree with B. Perhaps the separators will help keep each flame in place.

<Kelt>

Meanderings

WARNING: The following Meanderings contains material of an adult nature.

OK, still reading? Not easily offended, especially in this "Spring is busting out all over" time of year? Good.... Spring, which in Maine is sometimes Nature's cruel joke--often far colder than it ought to be, considering what the sun looks like from inside the windows--is finally here. Winter's grip is loosened, and the God's time of great strength has begun.

Not surprisingly, given what the birds and the bees and the beasts of the wild are doing out there, this is the time when those of us who feel the year's cycle in our bodies and spirits get pretty frisky--OOPS, I forgot I've already warned off the faint-hearted--I mean even hornier than usual. It's no coincidence that many pagan trads do variants on the "let's do some magic on the seeds we're going to plant" ritual this time of year. The verdant, fecund Earth is just crying out to be plowed.

The question here is how that impulse is expressed.

Beltane, the Celtic/Wiccan Sabbat, corresponds to Tana's Day celebrated in Strega. On this day, Italian witches move into the time of the year when they work primarily with male archetypes, male deities. Until ShadowFest (Samhain), a priest will have the dominant role in ritual/magical work, if there is a priest available. If not, the priestess will work as a priest, using her male side (what Jung would call her "animus"). Sounds odd, but it works!

Strega is, quite emphatically, a fertility religion. During this time of year, ritual is openly sexual, with both public (within circle) and private (as in let's leave circle and go off into the fields) sex happening. Partners are often chosen by lot, and no willing participant is left out. To do so would be unthinkable! (I should interject here that I am absolutely not saying that ritual sex, open or otherwise, should be universal among pagans. As in anything else we do, we all make our own choices; Strega is good for some, and would be absolutely wrong for others.)

There are several contexts for ritual sex. First is the "let's bless the seeds/fields so we have a good crop" ritual, sometimes applied to earth-healing or specific or general human endeavors. Sex may also be used as a very effective way of raising and focusing energy for a positive magical purpose. A third possibility is as a gift of pleasure to the Gods (author's note: I'm referring here to deities who are male, female, and neither). We're all familiar with giving gifts to Gods or land spirits, whether we're talking about a libation of a bit of wine, playing a tune to a tree, or making offerings of flowers on Aphrodite's altar. Practitioners of Strega believe that Gods are as sexual as we are, and particularly appreciate sharing our bodies (what Wiccans call "drawing down")

when we have sex, so they can share in our pleasure as well.

Italian witches believe that the tradition's power would be diminished if one ignored its sexuality; one cannot be Strega without welcoming and rejoicing in it. In a ritual setting many pagans do simulated Great Rites, seed magic, and dance around the Maypole, with male newcomers to skyclad ritual worrying, at least a bit, about how they should hide a hard-on should one accidentally occur while they're studiously not looking at the naked women. Witches who practice Strega honor both the women and the hard-on; they ride the Maypole. Evoe!

- Arwen Evenstar

World Percussion!

Catch the fever!

Sales, service, repairs, classes, jams!
Djembe, Ashikos, Don Dos, Djun-djuns, Kpanlogos,
Bougarabous, Doumbeks, Frame Drums, Tambourines
from *All One Tribe, Everyone's Drumming, West Cliff,
Remo, Earth Rhythm, Mid-East Mfg., Afena Akoma!*

Rattles, bells, rainsticks, singing bowls...
other exotic percussion instruments for all ages!

"the best sound for the best price!"

available at

Meridian Arts

Third & Fourth World Crafts

*A non-profit gallery bringing you
global treasures at affordable prices!*

and

The Space

to wonder, explore, discover & create!

Visit both at SILO, Belgrade Rd., Mt. Vernon
293-2239



HOOFBEAT: A COLUMN ABOUT MEN'S ISSUES WITHIN PAGANISM

The subject of sex as it relates to ritual is one of those real toughies. In public, we almost all claim to be pretty chaste. When somebody decides to do one of those Samhain newspaper stories about what Witches really do, the interview almost inevitably gets around to the skyclad question. Usually the answer is evasive: "Do you think I want to go around with nothing on in bug season during the few months that there isn't snow on the ground? Really! And why do you think I have all these flashy robes? You must have heard about 'Skyclad' brand ritual robes, from No Moon Rising Coven!"

We don't want the hassle of having the public know we do naked rituals, let alone have sacred sex! I think that this has been going on long enough that the multiple generations of newcomers to the craft have been believing the PR stuff for the last ten years. Nobody told them it was just protecting our asses, so to speak; they grew up in three years and three days, and went out to found their own covens with a pretty prudish attitude about their bodies. Pardon me while my biases show through yet again. In terms of general sexuality I think I am far left of center within Paganism. Give me skyclad any day, even with snow on the ground!

On the other hand, I find that anything codifying the act (acts!) of sex puts me off. An extreme case was when an old friend of mine who does real sex in ritual, with coven present (few really do this), shared with me her outline for the event. It was a double-sided, neatly typed choreography of intercourse and oral sex, with dialogue given. Details included distribution of body fluids in meaningful patterns across each participants body while orating in blank verse. This is way, way too controlled for me! I like sex to be spontaneous, unhurried, inarticulate, and wild. The Gods are welcome to be present, but I figure they're here anyway, so they wouldn't miss it!

- Harper



ON THE GARDEN PATH TO ENLIGHTENMENT

My Grandfather, who grew up on a homestead, told me many times that this time of year was the hardest on the farm. Everything around has the promise of new life, but in the root cellar there was nothing left but some wrinkled apples and half rotten potatoes. He went on to say that the first thing that was ready every year was the rhubarb, and they were so hungry for something fresh that the first rhubarb pie of the year was a taste of paradise. Every year my Grandmother makes rhubarb pie for the family to carry on the tradition. It's a charming story; just the kind of wonderful, ancestry stuff everyone loves. I hate rhubarb; Grandmama makes lemon meringue for me.

The chives and golden thyme are already in usable state; the taste of salads is about to noticeably improve. I spent part of this week starting the outside work. I've got a lovely case of dermatitis over both hands; I always forget that I need to wear gloves if I'm working around the junipers. Still, after clearing the mulch between them away the daffodils are trying to break through.

Our first major sign of spring happened last week. I burst into the house crying for Mugwort. I ran to him, and deposited one tiny yellow flower into his hand. Coltsfoot has arrived. Coltsfoot is neat because it flowers long before the leaves appear. All over the mud little yellow flowers are blooming. Coltsfoot in steaming water is just the thing to take care of a case of spring asthma, too. Later, all the dock leaves that go with it will be a bane, but right now, the bright pretties are welcome.

The living room is full of flower flats with hundreds of tiny plants. It takes me almost half an hour in the morning to water and shift them under lights. In another week or so I'll start hardening them off on the back porch.

The world is changing day by day. The timeless, endless cycle has changed to another renewing year. And, like the rest of the world, I cast off my winter skin and prepare to face a new season of growth. The trick will be to remember to look up from the garden and occasionally notice everything else.

- Elkwing



AZURE DRAGONFLY

Distinctive Native American,
New Age & Maine-Made Jewelry

Crafts • Books • Cards
Cassettes & CDs • Zuñi Fetishes
Select Crystals & Gemstones



10% OFF PRE-ORDERS OF BOOKS, MUSIC & SIDELINES
High Street, Belfast • Across from Colonial Theatre • 338-6100

POETRY

I am a Moth to your Flame
Always weaving around your Flame
Trying to light on to the one thing that will cause my
Sure death
Obsessed with unsatiable want to be near you

Your are the one and only brilliant spark in my heart
My eyes are blinded to all others
I can only focus on the iridescent glow that emanates
From you
Each moment of the night I live to be near you
My dreams flicker in and out of a consuming hope of a
Union with you
A union

Ahh What a dream of madness

To smell you
To touch you
To feel your warmth next to me
To unite in an internal embrace of final ecstasy

You have touched me with your warmth and radiance.
Showing me that there is a well of deep emission in this
Misshapen form

Emissions that will no longer be denied but must express
Themselves
As I swirl around you
Hoping to be your chosen one'
If only for one virulent moment

But you are the light of the world
Free to be the past, present, and future
And I am but a lowly Moth
Dancing around your flame

-Lawrence



For Moondance

Ten years ago,
On a windy October night. . .
The storm was called "Gloris."
Who would have thought
A rose could bloom
On such a cold, cold night?

Two years later,
A chilly April morning. . .
The river had risen
To an unexpected crest.
A bridge had fallen,
The town cut off;
A spring rose grew
And flourished.

Five years pass. . .
Blossoms grow and flourish;
Thorns prick the fingers
Of two distracted gardeners.
A small life begins to grow;
Then dies.
The roses whither,
And fall for lack of care.

Two more years go by. . .
Only thorns remain,
Where roses flourished and grew.
A garden of brambles,
Nourished with venom and spite,
Has choked the fragrant blossoms
And wraps its tendrils
'Round two bleeding hearts
That used to beat as one.

I loved you once,
As a new spring rose loves the sun.
The roses now have died;
The sun has passed behind a cloud.
I shall not re-enter this garden of pain;
Nor water the brambles with my tears.
We've poisoned the soil with pain and spite;
Sadly, we close the garden gate,
And go our separate ways.
The winds of time blow on.

A last look back. . .
Do I see a red rose
Amidst the thorns
That wrap themselves
Around the garden of my heart?

November 19, 1995

Richard

Jane loves news! More than chocolate, even! Many sweet thanks to all who contributed to this edition. As always, if you see Pagan or Wiccan-related news items, don't keep them to yourself! Let Jane know at PO Box 64, Portland, ME 04112, or e-mail pjane@maine.com.

How religions get started

This has got to be the best story I've heard in a while: Once upon a time, there was a man in Ketchum, Idaho, who decided (possibly with the help of amphetamines) that he really needed to commune with nature. Off to the woods he went, hiking 10 miles to a secluded hot spring, in which he immersed himself. After some time in the 90-degree water, he decided it was time to leave, and discovered his first tactical error: His clothes were now dripping with mud. His solution to this problem - hanging the clothes to dry on a tree while he re-entered the thermal pond - might have worked were it not for his second tactical error: It was February. The clothes didn't dry, they froze. And this man remained in the pond, alone, without food, getting snowed on for a WHOLE MONTH, waiting for spring to arrive and dry his clothes. When he was finally rescued, moss was growing on his back. Now, years later, some folks in Ketchum, led by one Ross Leventhal, have decided that this is an inspirational story of a spiritual figure. I'll let Leventhal tell it: "Because of his patience and dedication ... he had become part human, part plant. A lot of people talk about being 'at one' with nature, but Moss Man actually did it! He reportedly had strange visions. One afternoon he is said to have watched a wolf with pure white fur stalk and kill a deer. Can you appreciate all the symbolism involved here? A 28-day moon cycle in the womb of Mother Earth. A man who has turned green, nature's color. A white wolf, a dead deer, a pair of frozen Levi's. It's all so symmetrical. That's why some of us decided to have a yearly celebration honoring Moss Man." The celebration involves white-robed people with moss on their heads who march, singing, to Frenchman's Bend, drinking the "sacred beverage" (beer). They crown a queen of the Moss Man festival, they elect a new high priest (who proclaims "I command you all to continue passing the sacred beverage until someone sees the white wolf!") And, best of all, they bring trash bags and clean up around the hot spring. Hail Moss Man! (Outside magazine, 3/97)

How religions get started, II

If you're not familiar with the tongue-in-cheek Church of the SubGenius, perhaps it's time you were. "Rev." Ivan Stang helped found the admittedly for-profit religion, with its pipe-smoking deity "Bob Dobbs," in the '80s, and a lot of the people who thought it was funny are now running major computer corporations. So it's only fitting that the Church has become one of the most visited religious places on the Internet (<http://www.subgenius.com>). As the Austin, Texas, paper reports, "Stang has found himself Pope of a world called cyberspace." (Austin American-Statesman, 3/7/97)

Custody fight

Rana Kern of Long Island, a Pagan and the mother of a 3-year-old, won custody of little Brandon after a judge ruled against her ex-husband's attempts to discredit her by exposing her as a Witch and alleging that she practiced ritual animal sacrifice. She showed pictures of her ex attending a Pagan festival and helping to set up a Maypole as proof that he understood and participated in her religion. The case provoked a good deal of journalistic humor about "good witches" and "which witch was which"; Mrs. Kern corrected reporters who called her ex-husband a "warlock," saying Walter Kern - who denied under oath that he'd ever practiced witchcraft - was a Druid. (New York Post, 2/18/97; Associated Press, 2/19/97)

Listening to women

The Bangor, Maine, paper reported sensitively on a women's spirituality workshop at a local Unitarian church. California Priestess Ruth Barrett led 30 women exploring ways to create ritual in women's lives. Among those interviewed for the story was a former Wiccan. (Bangor Daily News, 2/22-3/97)

Victory in the pines

AppleMoon Coven in Massachusetts reports victory in its discrimination case against Cathedral in the Pines, an organization in New Hampshire which administers land left as a shrine for "all faiths." Trustees had denied AppleMoon's HPs, Diane Desrochers, permission to hold a Pagan wedding onsite. The New Hampshire Human Rights Commission took up the case; among other demonstrations of support, a Unitarian minister told the trustees he would not perform ceremonies there until all religions were allowed to do so. After nearly two years of wrangling, the trustees agreed to allow access by all religions and to sponsor an interfaith conference. (AppleMoon press release; Associated Press 3/3/97)

Craft - the other kind

Organizers of the Baltimore Craft Show this year noted that spiritual themes - angels, stars, ancient Egypt - seemed more popular than ever. Dona Dalton of Philadelphia, who makes decorated wooden boxes in ancient Egyptian themes, explains, "There's an urge to shut out some of the chaos in the world. People are trying to go inward to feel safer. If you go to yourself, you end up going spiritual." (Washington Post, 2/20/97)

Mythology hits prime time

NBC is going to broadcast a four-hour miniseries during the May sweeps based on, of all things, "The Odyssey." The ancient Greek epic is being brought to TV by Robert Halmi, who awakened network executives' eyes last year by scoring a hit with "Gulliver's Travels." This time, no expense is being spared: Scenes were filmed in Malta and Turkey to approximate the original landscape of Homer, and the series stars Armand Assante as Odysseus, Greta Scacchi as Penelope, Isabella Rossellini as Athena and Bernardette Peters as Circe. High culture or high camp? Guess we'll just have to watch... (L. A Times, 2/16/97)

Burning times

A Ukrainian man who believed his neighbor was a witch burned her to death on a stake. Ivan S. of the Black Sea peninsula of Crimea claimed the woman cast "evil spells and curses," and was responsible for the deaths of his mother and dog, and for a car accident he was in. (Associated Press, 2/6/97)

Taking it too seriously

Mercedes Lackey writes fantasy novels, popular among some Pagans; three of them, the Diana Tregarde Investigations, feature an "occult police force" called the Guardians. Fair enough - but apparently some people are taking it too far, prompting her to ask an Internet-connected friend to issue a disclaimer. For the record, there are no Guardians, she is not a Guardian, anybody who says they are or can make you a Guardian is full of it, and nobody is suppressing new Diana Tregarde books, she's just stopped writing them because they didn't sell. As Lackey's forwarded message points out, "Jeez Louise, if I had occult powers, would I be sitting here writing my ass off for a living? Heck no, I'd be out in Vegas in the VIP suite with half a dozen semi-naked chorus boys feeding me caviar, that's where I'd be!"

Who are these people?

Jon Katz, writer of Wired magazine's Netizen column (can you tell Jane's a Web-geek?), reports on a survey published in American Demographics' February issue, defining an "emerging culture" of "cultural creatives": people who believe in "environmentalism, feminism, global issues and spiritual searching." Sound like anyone you know? The magazine claims this group makes up 11 percent of all Americans, and tend to be "well-educated and on the cutting edge of social change." Now doesn't that make you feel good? Oh, well, Jane tried ... (Wired, 3/7-9/97)

We're out there

A statistical analysis of World Wide web users, by a company called Survey Net, reported that 1.8 percent of web users are Witches, just ahead of Buddhists (1.5 percent) but behind Jews (2.6), Muslims (5.4), Scientologists (7.3), agnostics (10.1), atheists (11.2) and Christians (40.2). (Interactive Week, 3/10/97)

We're still out there

A Time magazine cover story about the explosion of online religion devoted a side article ("Can Thor Make a Comeback?") to less conventional religions, mentioning Pantheism, Druidism and Asatru among others. The magazine compares the explosion of Internet publishing to the invention of the printing press. (Time, 12/16/97)

Hey, Mum...

The Indian city of Bombay has officially changed its name to Mumbai, the name of an ancient Mother Earth Goddess. The federal government reluctantly agreed to the name change, but warned that it will cause trouble in international financial circles. The new name is pronounced "moom-by." (Associated Press, 2/23/97)

BOOK REVIEW

Sacred Mask, Sacred Dance by John Jones, with Chas S. Clifton, Llewellyn, 1997.

For anyone interested in ritual drama, and I know you're out there, *Sacred Mask, Sacred Dance* is a real find. The authors have created a contemporary ritual system, which they call "The Masked Rites of Tubal Cain", and much of the book is a detailed presentation of that system, largely based on myths and other lore of the British Isles. Although this system is precise and limited, the authors stress that readers are free to expand the ideas of the book in order to incorporate their own experiences and interests. They also address the question of how to include meaningful masks from other parts of the world (like here).

The thirteen animals represented by masks in the book are: Stag; Raven; Squirrel; Owl; Fox; Boar; Goose; Cat; Ram; Hare; Mare; Hound; and Swan. Each of these is discussed, considering its place in the mythology and in ritual, and suggestions for making the masks are provided. In the chapter on the stag mask, they write, "Make no mistake, the 'old ones' did not evolve their religious concepts and faith through reading great and learned tomes; far from it, they found it through observation, seeing and remembering what was going on around them. Seeing with an understanding eye, they found something that linked them into the ebb and flow of nature, making them part of that cycle and with this, a certain understanding." There are many useful insights to be found in the description of each mask's part in ritual alone, and the discussion of masks and dance, incorporating mazes and labyrinths, are also helpful.

Along with some discussion on forming a group and choosing a mask, the book includes illustrated instructions for making your own masks from several materials. The photographs of masks used in their own group are inspiring!

Harper



EverLove

The Sun paints His colors 'cross the sky.
Earth awakes as ravens cry--She greets Her love.
In winter, melt the killing frost,
In summer ripen grain,
In fall, You die a sacrifice,
In spring, We love again!

Fly high--never close enough to hold,
I will wait in dark and cold... 'till You return.
You sail across the winter sky
As days grow in your hand.
You chase the darkness from my soul
And warm the frozen land.

In spring, We will dance the circle round,
Seeds of love upon the ground--brief is our joy!
The days grow long; the fields grow green,
All Nature is reborn.
I feel the gladness of the hills,
But soon my heart will mourn.

Too soon, summer's joy and autumn's pain,
Blood upon the fields of grain--bitter as tears!
Earth's music will arise to Him
Who's born anew each year.
She sings of joy and sacrifice,
And love to banish fear.

--Arwen Evenstar

EPN
PO BOX 406
ANSON, ME 04911