

EARTH TIDES PAGAN NETWORK NEWS

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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 mugwort@ime.net

Submissions will be edited for grammar, spelling and to fit available space. The EarthTides Pagan Network News is copyrighted 1997 by Fred M. Griffith. 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. The next EPNN will come out just before Eostar. 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
Mugwort	production

Imbolc



They expect us seeds
to stir while the ground
is still frozen? We
don't stir, we shiver.
Where's the blanket?

a gramposiginal

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PO BOX 406, ANSON MAINE 04911



EVENTS CALENDAR



- Feb 1 IMBOLC
- Feb 2 EarthTides Sunday Night Pagan Study Group in Augusta. 6:30 PM. Call 685-3860 for info
- Feb 2 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
- Feb 7 New Moon 10:06 AM
- Feb 9 EarthTides Augusta Study Group - see above
- Feb 9 Pysanky (Ukrainian Eostar Egg Decorating) Workshop. 10 AM - 5 PM at Apple Valley Books. Call 377-3967 for more info
- Feb 14 First Quarter Moon 3:57 AM
- Feb 15 Dowsers Gathering in Bangor. The group meets the 3rd Saturday of each Month. For info call Gordon Barton 963-5801
- Feb 16 Earthtides Pagan Study Group at Silo 7 Bookstore in Bangor. 6:30 PM. Group will meet monthly. For info call 848-2850 or email mugwert@ime.net
- Feb 16 EarthTides Augusta Study Group - see above
- Feb 19 Dowsers Gathering in Gardiner. The group meets on the 3rd wed. of each month. For info call Barbara Foust 582-8615
- Feb 22 Full Snow Moon 5:27 AM
- Feb 23 EarthTides Augusta Study Group - see above
- Mar 1 EarthTides Augusta Study Group - see above
- Mar 2 Last Quarter Moon 4:37 AM
- Mar 2 Sunday Circle at The Space At Silo, Mt Vernon. see above.
- Mar 8 New Moon 8:15 PM
- Mar 9 EarthTides Augusta Study Group - see above
- Mar 15 First Quarter Moon 7:06 PM
- Mar 15 Dowsers gathering in Bangor - see above
- Mar 16 EarthTides Bangor Study Group - see above
- Mar 16 EarthTides Augusta Study Group - see above
- Mar 19 Dowsers Gathering in Gardiner- see above
- Mar 20 EOSTAR Vernal Equinox 8:55 AM
- Also Monthly Dowsers Gathering in Falmouth Contact: Richard Mc Kenzie 797-2513

Merry Meet

"Someday I will own a full woodshed." This mantra is chanted daily as I shovel snow and chip ice off of the firewood preparatory to bringing it into the house. After it warms and drip-dries, it will enter the wood stove and sizzle until dry enough to burn.

At that time, a flame will appear and slowly grow in intensity, drying the wood next to it and eventually sharing its warmth with us in the rest of the house. Like the sun, it takes its own sweet time melting the ice before warming us all.

As we gaze at frozen soil and ice coated trees, it is hard to believe that beneath it all is a living, moving organism. It is easier to believe that the force(s) which give and sustain life have withdrawn from the world, never to be seen again. Only the slowly increasing levels of sunlight suggest that life may again spring forth.

What we must remember is that life, like the seasons, flows in rhythms; some are yearly, some are monthly and some are daily. The rhythms not only flow from the Earth, Sun and Moon, but also from the forces which created the rhythms and set them in motion. Like the Earth, we must adapt to these rhythms through constant awareness of their being. Like the Earth, we must flex and stretch to adjust to the changing balance.

May the ebb and flow of life's rhythm's manifest in balance and harmony for each of us.

Blessed Be. - Fred Griffith -

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.

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.

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:

Avalon-9 - 885-0424 A Wiccan group incorporating Celtic and other influences with a healthy dose of humor.

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. *lorelei@ime.net* or <http://users/loa.com/~toyman/customers/tng>

Showhegan Area:

Dragon of the Mist - Weekly class/study group. Pantheist Wicca with a strong Druidic background. Contact Dragon of the Mist 9-5, M-Sat., 474-9474, 60 Water St., Skowhegan

Waterville Area:

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

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

READER'S FORUM: COMMUNITY RESPONSIBILITY

Editor's note: The topic for this issue is Community Responsibility. We have two opinions below

The Eostar topic will be "The Future of EarthTides". Are you happy with The EarthTides Pagan Network as it is? Would you like to see it doing more? And if so what? - more public rituals and gatherinnngs? political action? more teaching? We want and need your opinion!

Elkwing Writes:

Since I decided this issue's topic, the least I can do is respond to it. There was a lively discussion on MEP lately about whether or not a central tenet of Paganism is to help others. Of course, it was quickly pointed out that there are no central tenets in Paganism!

However, the question of responsibility remains. It's been many years since I was a Girl Scout, but I remember something about an Oath that outlined just who our responsibilities were to. My only gripes (aside from my deep dislike for doing anything by rote) were that it left out responsibility to self. Aside from that, we were to be answerable to our troop, our God (!), our family, and our country. I can go with that.

From observation, it seems to me that the happiest among us are those that are involved. And it would seem that being concerned with one's greater community both benefits the mundane community, and does the Pagan world a lot of good; it is difficult to condemn someone as a "witch" if that person serves on the School Board, PTA, and other community minded organizations.

Of course, even more important that doing good is doing no harm. There must be a way that we in the Pagan world can prevent the damage caused by those who do harm. I don't know how to go about it, but it would seem that rumors of teenagers being used by Pagans for their own purposes, for instance, should be answered by the community. I'm not suggesting a "shunning," or a "Witch-war," but it would seem that as a community we should take responsibility. Any ideas?

Dragon Mist Writes:

COMMUNITY RESPONSIBILITY

One major responsibility to the general public is to inform anyone interested or that may have been misled or misinformed what we as Wiccan's really are and what we are not. I feel that Wiccan community responsibility should be:

Live by the Rede.

Honor Nature, the Gods, Goddesses and all there beauty.

Live within and promote Love, Peace, Harmony and TRUST.

Pass one's knowledge on to one who inquires of it or where one sees fit to do so.

Live your life HONORABLY.

I always refused to live in the so-called "Broom-Closet" and feel that no-one should. No other religions do. It's been my experience over the past 25 years or so that the ones who live in the so-called "Broom Closet" are the most judgemental, self-righteous and bigoted of all. I have been Wiccan/Druid for 25 years and I honor all opinions not judgements. Judgements are for Courts of Law and the Religious Left.

This is one of the many topics of discussion during my class/study/discussion groups held at my store in Skowhegan on Saturday mornings.

Blessed Be

Editors comment:

The opinions expressed are not those of the editors. I for one fail to see the "love, peace, and harmony" in this vitriol. Being in the broom closet myself, I take exception to being called bigoted. The writer sounds full of hate, strife, and disharmony to me, and I take that insult personally, as will other closet pagans. What is he really teaching?

- Harper

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STARCAT'S CORNER

Journeys to Create Reality Part 1: Walking

This is a tough time of the year for me. One of my favorite activities, for exercise, pleasure and spiritual balance, is walking. The cold and icy weather make a daily walk impossible, and some weeks go by when I don't get out for stroll at all.

Whether it is a brisk walk through the hilly Bangor streets, a stroll in the woods, or hiking in the mountains, walking is a magickal activity for my husband Quester and I. When we first met, we went for long walks in the warm spring rain, usually at night ("Dancing under a streetlight in the rain is no fun alone" -- Quester), getting to know each other and sharing our hopes and dreams. The rhythm of our walking and breathing, talking and singing, became a ritual.

We still perform this ritual often, and, over the years, we've discovered that the type of talking we do on our walks is different. It has a free and open quality to it, and the ideas and plans we come up with often manifest in our lives weeks and months, even years, later. Walking is what we choose to do when we need to feel more centered, individually or as a couple.

The energy pattern of the walk itself is a good ritual: a gradual buildup of energy, the release of intent, and the return. Walking is a meditation, allowing us to enter the alpha state, conducive to working magick. We are part of our surroundings, yet also observers who move through them. We reaffirm our contact with the Elements: the earth we tread, the air we breathe, the fire of the sun or moonlight, the water of rain or of the lake, river or ocean. We envision our intentions and release them, our individual wills joining with the creative energy of the Goddess. This is followed by closing the circle, grounding once more where we began, yet changed in some way.

On our walks, Quester and I have worked to create our reality in many ways, using the spell to set goals, react to changes in our plans, solve problems, or simply celebrate life! We create, refine and in-corporate new ideas into our walks. Through application of this fun, practical magick ritual, we've changed jobs, found a new place to live, improved our physical health, found new outlets for our creativity, and even added a new member to our family.

Soon it will be getting warmer, and we'll step out and walk on a daily basis, energized and enlivened by this part of our magickal journey.

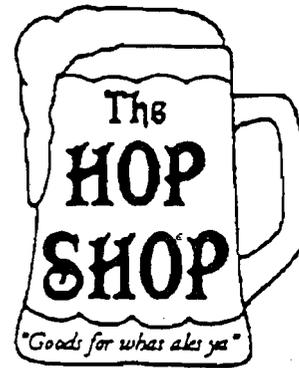
Next time: Journeys to Create Reality, part 2: The Road Trip.

Starcat

Editor's Note: Welcome to Starcat, EPNN's newest columnist. Isn't it so true that everything we do is a magical act; I've always appreciated the way that, in the Craft, our lives and our faith are one and the same.

--Arwen Evenstar

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Meanderings

What Is EarthTides?

Nearly ten years ago, a small group of Maine pagans saw the need for networking our various groups, and solitaires as well, and founded EarthTides to accomplish just that.

Over the years, like many similar organizations, EarthTides has both increased and decreased in size. But while it has changed in size, it has never changed in focus and intent--to be an organization composed of pagans from all over the state who wanted to share common concerns and interests. The newsletter you are reading, and the Lammas gathering or open circle you may have attended, is part (but not all) of that. With the advent of MEP*, a computer mailing list for Maine pagans, I began to understand both the number and diversity that exists in our community. And many of the folks on MEP (as well as many of those who stopped by our Common Ground Fair booth) are also subscribers of this newsletter.

Which brings some questions to mind.

First of all, exactly what IS EarthTides? Is it just a newsletter with subscribers? Is it a membership organization? If so, who are its members--all Maine pagans or only subscribers? Who should be listed as contacts? Anyone who requests, or should there be some kind of review process? If we include a contact person/group, what responsibility does that imply?

Second, is it time to put EarthTides on a SLIGHTLY more organized basis? The newsletter has always requested and received article submissions from all over the state. But if EarthTides is more than just a newsletter, should we hold membership events (puleeze no boring meetings!!!!) so the larger community can have more input into this newsletter, the Common Ground Fair booth and presentations, gatherings and other events. What about incorporation? Non-profit status? Anyone to help with the paperwork needed to accomplish this?

Third, if EarthTides Pagan Network is truly to represent Maine pagans, do we need to have more diversity in its leadership positions? While I understand that the way leadership in volunteer organizations works is that anyone willing to put forth the effort gets the job, do we need to reach out more actively to get pagans from all over the state more actively involved in decision making?

I hope this article will generate lots of ideas and suggestions (see the small print on the front cover for our postal and e-mail addresses). Next issue I plan to put them all together into some kind of coherent whole, and perhaps we can go on from there.

*For more information on MEP, email the moderator: pjane@maine.com.

Arwen Evenstar

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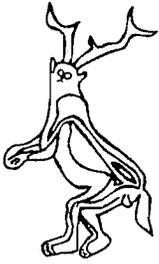
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SILO is the homestead of Jeff Hanna, Barbara Gail, & their dogs, Hunter & Rima, & the location of *The Space, Meridian Arts, & The OAT Canoe Co.* We are located in the Belgrade Lakes Region of Central Maine, one mile up the Belgrade Rd. from Mt. Vernon Village Fire Station. Call & we'd be glad to help you plan your route! **We welcome you to SILO, & ask that you please take care of & respect our land, home & gardens.**



HOOFBEAT: A COLUMN ABOUT MEN'S ISSUES WITHIN PAGANISM

Sure, the days are getting longer, but the cold still dances just outside the door and on the outside of our windowsills! The sun is growing stronger, but the chill and the darkness aren't letting go without a struggle. I turn my face to the thin sunlight, encouraging it while being reassured myself that spring, new life, real warmth is on the way. With walls, insulation, tight windows and dry roof we harbor the warmth of our lives close to the hearth and wait for the greening. In homes with a woodstove it is easy to have a sense of where the heart/hearth of the house is, but when the furnace is tucked away in the cellar, or electric baseboards circle every room, that comforting presence is easy to forget.

For several winters we've been putting out ice-lanterns on the coldest days. We leave a five gallon bucket full of water outside overnight, then pull the hollow cylinder of ice out of the bucket, and pour out the water. Then we light a votive candle inside it, and the cheery little flicker of flame inside the mass of ice seems to defy the whole weight of the winter's cold.

Another way we keep life in the house is with an oil light, kept running all the time. We use a nice pottery bowl with a wick floating on vegetable oil. Packages of the wicks are inexpensive, and a gallon of vegetable oil lasts at least forty days. This winter is the first time we've tried this, and the comfort we derive from that little flame glowing warmly on an altar when we wake up, as well as when we come home after work, is truly wonderful.

These are two ways to keep a bit of the sun in your home, to nourish your heart through the cold time. I encourage you to try this if you don't already, or do you have your own ways? How do you keep the sun alive through the winter?

Harper Meader



ON THE GARDEN PATH TO ENLIGHTENMENT

Imbolc: time of freshening sheep and beginning of Spring. Pah! Here at Swamp Castle the only signs of Spring coming are the sunrise I drive into in the morning (and the attendant sunset I drive home into) and the Persian cat that needs to be de-tangled every night. Every year I try to talk myself into a Sabbat frame of mind. We've done some fairly interesting ritual, but nothing momentous ever occurs; the energy simply isn't there for me. So, being a fairly pragmatic and in-touch-with-nature Pagan, I've decided to pretty much blow this Sabbat off. Fortunately, we've been invited to an Imbolc weekend that prominently features many Pagans and a hot tub. There's a celebration I can get behind!

The last of the seed catalogues are here. Mugwort informs me that after this newsletter is put together we must put together our seed orders. Last year's tomatos were a disaster; this year I think we'll put them back in a raised bed. I'll move all the super tough perennials over to the semi-swamp the tomatos were in last year. I can't decide if I want to do ornamental corn again; two years ago was drought, and last year they rotted in the cold wet. Still, 3 years ago they were spectacular. Maybe I'll try again, and this year I'll do some serious weatherworking.

Upon reflection, maybe Imbolc is having some effect. Although still mostly dormant, the seed catalogues have started my own slow awakening. I can only hope that the Earth is busy doing the same.

Elkwing

Which Witch



herbs and lore
from days of yore

P.O. Box 323, Readfield, Maine 04355



**DRAGON
FLAMES**

Great book! Finally started reading *Tex And Molly In The Afterlife*. EPN member, Richard Grant has written a winner.

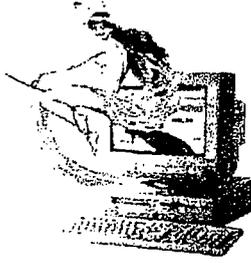
The Rowan Moon. We begin the second lunar month of the Celtic calendar. The Rowan (Mountain Ash) is an oracle tree symbolizing the quickening/rebirth of the year as the earth responds to the sun's warmth. Here in Maine, it's hard to see this on the first of February. This moon marks the Fire Festival, Imbolc or Candlemas, a celebration of Bridget/Brede, Triple Goddess. Other correspondences to this moon are: Red, Ducks, and Yellow Chrystolite.

For those of us in the North, perhaps we need consider "the Rest and Cleansing Moon", second moon of Waboose, Spirit Keeper of the North. Characterized by Otter, Silver, and Air.

Whichever moon, of whichever trad, we are into the second moon of the year. A time to begin and continue. A time to initiate, change, and grow.

With the flame's aid, we move towards Spring.

<Kelt>



**CYBER
PAGANS**

At Imbolc, the days are getting longer and I think of spring. But its still winter so I spend serious fantasy time with seed and garden catalogs. There are lots of these on the net. For seeds especially suited to our climate see Maine's own Johnny's Selected Seeds at <http://www.johnnyseed.com> or Denali Seed Co. of Alaska at <http://www.seedforu.com>. Richter's Herbs at <http://www.richters.com> has a nice selection of herbs seeds, and Shepard's Garden Seeds at <http://www.shepardseeds.com> has a wonderful selection of hot pepper seeds, including an extra hot variety of habanero. If you're a fan of English country gardens see Garden Cottage Seeds at <http://www.greenfingers.demon.co.uk>. Exotic and tropical plant seeds can be found at PC Gardens, <http://www.pcgardens.com>. And, The Seed Guild, <http://www.gardenweb.com>, sells unusual and rare seed from botanical gardens around the world.

Brewing is the other magical activity that keeps me busy this time of year. Currently there are three batches of mead and a batch of extra special bitter ale happily fermenting here at Swamp Castle. The Brewery, <http://alpha.rollnet.org/index.html>, has a lot of information for those interested in this craft. Especially see The Mead Hall, <http://www.alpha.rollnet.org/Mhall.html>. Meaders will also enjoy The Mead Makers Page at <http://www.atd.ucar.rdu/rdp/gfc/mead/mead.html>. Finally don't miss The Real Beer Page at <http://realbeer.com>. Besides lots of information about making and drinking beer, it has a section called "Burp Me". Here you can download sound files of burps made by beer drinkers. The fact that the Internet, billions of dollars worth of computers, data lines, satellites, etc., is being used to distribute the sounds of beer burps around the world confirms my Erisian view of the Universe.

Mugwort

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BOOK REVIEW:

THE DARK GOD BY NICHOLAS MANN

In one of Llewellyn's new offerings, Nicholas Mann, author of *His Story*, explores the darker side of maleness. *The Dark God, a Personal Journey through the Underworld* is an exploration of the issues of masculinity and male deity. Mann alternates chapters in a harrowing passage in his own life with discussions about the underworld, the hidden darkness of the male psyche, the development through history of male deities, and the need for dark gods in today's pagan pantheons. His conclusions and suggestions are concrete and hold together well, while leaving the reader plenty of room for individual spin.

The story takes place in 1972, when Mann, young and exploring the world, is arrested in Turkey for drug possession. His experience in prison in a foreign land, and the changes he goes through then provide a framework for a thoughtful treatment of "the Dark God". The telling of the story is colorful and entertaining, successfully drawing the reader into the experience; "how would I have reacted to this?" The ordeal is long and grueling, and gives Mann plenty of time to explore the underworld, that dark side that we so carefully seal over, deny, and project away from ourselves. He suggests a pantheon of Goddess, Dark Goddess, God, and Dark God, with all four being necessary and important to all of us.

The Dark God, according to Mann, is not to be confused with "evil". Most of us have had to field that issue in conversation with family and friends since choosing paganism as a way of life. Mann writes, "If there is any identification of evil that emerges in the journey to the underworld...it is not an active or external devilish principle. It is a repression of our profound mythological inheritance and a general failure on our parts to fulfill all that we are capable of becoming on this rich, life-abundant planet earth." From this point he proceeds through a realistic assessment of the human psyche and of our relationship with that life around us. Mann follows this with an open-structured set of suggestions for individuals to find a path back to relating to the Dark God. Finally, there is an extensive listing, with descriptions, of gods and mythical figures who can be seen as "Dark Gods".

In all, I found *The Dark God* to be a thought-provoking work, an entertaining read, and a good addition to my personal "male mysteries" library. This is the one out of ten new craft books that is a keeper.

Harper Meader

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 P.O. 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.

IN THE NEWS

The following events to be held at the Space at Silo, call 293-2239 for directions and more information.

Drum Jam and Boogie Bash--January 25th, February 22nd, March 22nd. Bring drums and anything else that makes noise! Drum, then boogie to your favorite music. Adults \$3 to \$5, supervised children \$1.

Dancing the Rhythms of Life--an 8-session class in movement, in which opening circle and guided imagery create a safe space for everyone to free the natural dancer within. Tuesday evenings from 7-9 p.m. beginning Jan. 28th. \$80 for the series.

Introduction to African-Inspired Drumming--learn basic hand-drumming strokes, techniques and rhythm patterns using djembes and ashikos. Saturdays from 10 to 11:30 a.m. beginning February 1st. \$52 for the series plus \$2 per class drum rental (or bring your own).

LATE BREAKING NEWS!

Cabin Fever Pagan Retreat!

Earthtides Pagan Network is sponsoring a Pagan Weekend sometime between Eostar and Beltane at Hershey Retreat in Stockton Springs. This facility is very private, on large grounds surrounded by the ocean. It will have quiet/noisy sleeping rooms, with tent space available for the hardy. This is a great season for sharing ideas in a warm place, and we hope for this to be the first of an annual retreat-festival. We plan several focused discussion groups, with topics to include the future direction of Earthtides, cyber-paganism, and variations on ritual structure. Events will include a Belly-dancing Workshop, a Panic Torch Race, and a Frost-giant Swim!

Cost for the weekend (dates upon request) is \$15 per adult, with children under twelve free. Registration is limited to twenty-five registrants, so don't delay! Contact Mugwort at 848-2850 or e-mail mugwert@lme.net

Jane's mopping up! The Northeastern flood left her temple space 8 inches deep in stinky water. But she's learned something: There are lots of great and helpful people out there in Pagan-land! Be counted among them by sending your Wiccan- and Pagan-related News to Jane's Tidings, P.O. Box 64, Portland, ME 04112, or e-mail pjane@maine.com.

Stop thief

Police in Cairo arrested three men who they say stormed a museum and sawed a limestone statue of Isis in two. Three farmers are accused of holding up the guards at a museum for Pharaoh Seti I in Badrasheen, just south of Cairo; the masked men then sawed off the upper half of the statue, which depicts Isis suckling Seti, who is depicted as her son Horus. Police posed as antiquities traders and captured the suspects when they tried to sell the sculpture. (Washington Post, 11/28/96)

Tea for two

A correspondent gives this description of a current Nestea commercial: "A jilted bride (white/blonde) and an African American woman are shown sticking pins into a groom doll and setting it on fire. Somewhere outside, a man who appears to be the groom is beginning to smoke in a suspicious manner. He then runs into a deli and drinks a Nestea drink which of course puts the fire out." Practitioners of Santeria, their supporters, and opponents of African-American stereotypes may wish to brew their own tea. (Fox, 7/5/96 and thereafter)

Can't patent Mother Nature

Amazon tribes are fighting a California man's attempt to patent a variety of the flowering rain forest vine, ayahuasca. Loren Miller had taken out the patent to study the vine's possible value in cancer treatment and psychotherapy. They plan to sue, demanding that U.S. officials revoke the patent for the powerful hallucinogen. Indigenous leaders say the dispute highlights the need to protect tribes from being exploited by pharmaceutical companies. (Dallas Morning News, 8/28/96)

Read all about it

The public library in Seabrook, N.H., has received more than 250 donations of occult-related books, part of a protest by Pagans and others against local officials' decision to shut down a public presentation on Tarot cards. (Portsmouth Herald, 10/31/96)

Watch out for those tarot readers

Loren Liptak, proprietor of Chrys Tal, a store in West Virginia, is fighting off a Christian fundamentalist boycott by a group concerned about the appearance of a local woman giving tarot readings. "This is just something to bring more people into the store. Since this began, I think I have received more support from folks than those who want to boycott," said, Liptak, whose merchandise includes Christian and Buddhist literature, women's products and crystal healing items. (newspaper report sent by correspondent)

What, me pesky?

Technopagans are upset about Daggerfall, a Halloween game available on the Compuserve online service. Promotions for the game ask, "Can you find the witches' covens in Daggerfall? Get in the Halloween spirit and track down the 12 covens that are scattered throughout the provinces of the game Daggerfall. ... Need a few hints to track down those pesky witches' covens?" Presumably players of the game are not seeking enlightenment from the covens. E-mail Judy Weller, [sysop, 72662.536 @compuserve.com](mailto:sysop,72662.536@compuserve.com), to let your views be known. (communication from online)

A fund of our own

The Pagan community has gathered to provide its own response to the terrorism that has victimized black Christian congregations in the American South. Founders of the Yemaya Fund, named for the African goddess who was both a rape victim and creator of all the world's peoples, write, "As Pagans and practitioners of women's spirituality, we have experienced the pain of not being able to worship freely. Now is the time for us to reach out to other communities in compassion, recognizing that religious freedom must be preserved for all faiths." Donations of any size may be sent to WCF, P.O. Box 121, Garden City, MO 64747. Make checks payable to WCF and write "Yemaya Fund" on the memo line.

A Pagan's page

The Gallup (N.M.) Independent recently appointed Malcolm Brenner as religion reporter. "I may be the only neo-Pagan religion editor of a daily newspaper in the country," Brenner said. Brenner's beat includes a multi-ethnic area including Native American, Hispanic and Muslim communities. Brenner emphasized that under his editorship, the religion page, which runs on Saturday, will be open to people of all faiths (or no faith at all). The New Mexico Equal Employment Opportunity Commission is investigating Brenner's claim that he was fired from a previous paper because the publisher learned Brenner is Pagan. (Gallup Independent, 10/26/96)