

Editorial Policy

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Contents

Features:

MICHAEL RIGAUD - THOUGHTS ON THE DRUID'S OR SERPENT'S EGG	4
LORRAINE MACDONALD - GODS OF THE CELTS: LUGH LAMHFADA	7
STEVEN OF PRODEA - MEAD MAKING - SECRETS OF THE WICCAN ELDERS	8
DANIEL HANSEN - MATRE, THE MOTHERS	20

Columns:

SABLE - FROM WITHIN THE STANDING STONES - PRAGMATISM	3
ANDREW LEHMAN - LEHMAN	9
CAILLEAN - BACK TO THE TRIBE - REVIEW & EDITORIAL	10
ELLEN EVERT HOPMAN - THE HERBALIST - GAIA SYMPOSIUM (PART 1)	16
NEBULA - PRACTICAL DRUID - MUSICAL INSTRUMENTS	22

Departments:

POETRY: SEVENTH DREAM, CHRIS SMITH; SOLITARY SOLSTICE, KATELYN SKYE; TRANCE, KIRA	6
REVIEWS: GREEN EGG CALENDAR, THE WAY OF WYRD, THE WORLD AS I SEE IT, FIRE IN THE HEAD	14
LETTERS: GAVIN FROST	18



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<i>Harter's Picture Archive...</i> Dover	8



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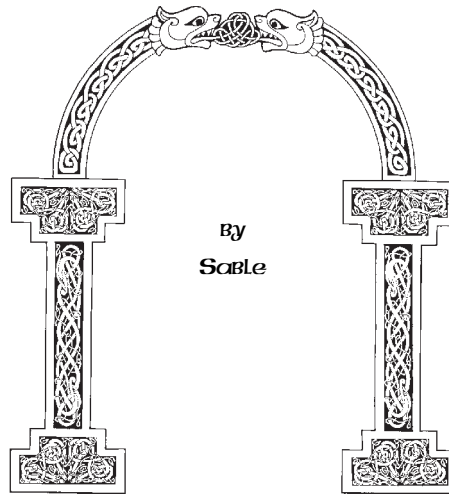
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From Within the Standing Stones

The school district where I grew up believed it was good medicine to expose aspiring teachers to a taste of the classroom. Student teachers, with their zeal and their ineptitude, became a necessary hazard of my secondary education. I remember in particular one 10th grade English student teacher who digressed into a tirade about Adolf Hitler. In her mind, Hitler was a totally evil being who had no redeeming qualities. Her frothing elicited moans of disagreement from the students, several of whom were Jewish! In her own defense she snorted, "Name one positive contribution Hitler made to society!" From the back of the classroom came a low-pitched voice, "What about the Volkswagen?" Even idealistic teenagers, suckled on Judeo-Christian dualism, had the intellectual where-with-all to realize there are no such things as absolutes, even when it comes to political despots.

Writing a column for Pagans about the problems of absolutism is somewhat like preaching to the choir. For the most part we're a pretty non-judgmental lot. It's "them out there" we have to worry about-- the moralists who are so hardened in their convictions that they feel justified in condemning the rest of us. In their minds we don't have morals. Unlike them we don't pretend to have simple solutions to complex problems.

I began to examine some of my own beliefs because that's what good Druids are supposed to do from time to time. Besides, it kills those hours in the wee morning when I'm trying to get the baby back to sleep after the 2 o'clock feeding. What I discovered in my semi-comatose state was that I am a paradox. My morality (in Pagan terms that means my gut feelings about an issue) was usually in opposition to my ratio-



Pragmatism

nale. In other words, what my heart told me was right wasn't what my head told me was best, and my head usually won the argument. I guess you could say I'm a moral wimp.

I suppose I should give you some examples. I'm ethically opposed to animal testing (re: gut feeling-yuck!) I don't feel we have the right to torture other beings. At the same time I realize there is a need for at least some animal testing until we can produce viable alternatives. So, okay, I won't picket your lab.

I'm philosophically opposed to gun control, but recognize the need for it in an imperfect world where hot-headed, irresponsible children find it easier to fire a pistol than to swing a fist. So, "boo" NRA.

I'm uncomfortable with abortion. I do feel that a fetus is a life (maybe not the same as a born human life, but what does that matter when you're Pagan and respect all life forms?) and that life should not be taken thoughtlessly or without sound reason. Yet I know that many abortions are done for justifiable reasons, and that under the right cir-

cumstances I might be compelled to seek an abortion. It is not my place to judge whether another woman's reasons are "sound" in my mind. So, I won't picket your clinic.

And what about environmentalism? In theory I stand behind Earth First!'s motto of "no compromise in defense of Mother Earth." Yet, I recognize that without compromise the environmental movement will not generate the public support it needs until the situation is beyond hope. So, I won't chain myself your redwood.

Is it possible to oppose one's own morality? Presuming that I am of sound mind, yes. Practical necessity can outweigh even the strongest of moral convictions. Why? Because absolutism is the benchmark of a utopian world. We don't live in such a world.

I hope that my 10th grade student teacher gets buried with her Bible. It's bound to do her more good wherever she's going than it will here.

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Thoughts on the Druid's or Serpent's Egg

By Michel Rigaud

We're all aware that the Druids had a significant reputation as powerful magical workers but most of our information on the specifics of this magic is vague, exaggerated or through hints in folklore. Pliny, a Greek writer, describes the serpent egg or Druid's egg first hand in his book, *Natural History* (XXIX):

There is also another kind of egg, of much renown in the Gallic provinces, but ignored by the Greeks. In the summer, numberless snakes entwine themselves into a ball, held together by a secretion from their bodies and by the spittle. This is called anguinum. The Druids say that hissing serpents throw this up in the air and that it must be caught in a cloak, and not allowed to touch the ground; and that one must instantly take flight on horseback, as the serpents will pursue until some stream cuts them off. It may be tested, they say, by seeing if it floats against the current of a river, even though it be set in gold. But as it is the way of magicians to cast a cunning veil about their frauds, they pretend that these eggs can only be taken on a certain day of the moon, as though it rested with mankind to make the moon and the serpents accord as to the moment of the operation. I, however, have seen one of these eggs; it was round and about as large as a smallish apple; the shell was cartilaginous, and pocked like the arms of a polypus. The Druids esteem it highly. It is said to insure success in lawsuits and a favorable reception with princes; but this is

false, because a man of the Vocontii, who was also a Roman knight, kept one of these eggs in his bosom during a trial, and was put to death by the Emperor Claudius, as far as I can see, for that reason alone.

This is a fascinating anecdote that brings to mind many questions. Through some modern research into Celtic iconography and natural history, I have some tentative answers to these questions.

The first question that comes to mind is, "What was it?" Everyone seems to have an idea. There were formerly some areas in Ireland, Wales, Scotland (and perhaps there still are) where country folk could show you an "adder Stone" (Welsh *glain neidre*) or a "Druid's gem" or "Druid's glass" (Welsh *Gleini na Droedh*, Gaelic *Glaine nan Druidhe*). These items usually turned out to be swirled, multi-colored glass beads from the iron age of the early historical period. Amber beads and pearls have also been put forth on occasion.

The problem with these items is that they don't match the description given and not only Pliny, but anyone else around would have known these items for what they were -- pieces from necklaces and other small objects. (For photos of early Celtic glass beads see The Celts, in the bibliography.)

Most academics think the egg may have been a fossilized ammonite. These were small spiral-shelled creatures with tentacles radiating from the outer shell opening. As a fossil, the shell is usually the only part to survive. This sounds close to the given description except for

the described pocketed areas, similar to octopus legs. A similar theory has them being fossilized sea urchins. This sounds very close, but shouldn't Pliny have been familiar with these things, too?

Piggot doesn't like either of these solutions. He thinks they are the cast-off egg-cases of whelks (sea snails). An agglomerate of these is pocked, with a round, parchment-like surface. In addition, they appear to be confined to Atlantic waters and so might be unfamiliar to Pliny. The problem is that they tend to be larger than a smallish apple



and have a surface that's more delicate than cartilage.

Now on to the colorful explanation of its formation and acquisition that we are given. We know, through herpetology, that snakes don't do the kind of things that Pliny was told. We also know of Druid concerns about having too much of their lore known by the common people. Was this story merely a way to keep information about the charm a secret? Could it be a cryptic metaphor for the truth? I prefer the latter.

Snakes, with or without ram horns, are a common cult animal in Celtic iconography. They are found on stones, jewelry and the famous Gundestrup cauldron, as well as in folklore and the sagas.

The snake seems to be associated with the underworld, thermal springs, hidden treasure, and the bioenergies of the body. Throughout the Celtic lands,

and indeed the world, there also seems to be an association of serpents and dragons with the energies of the earth (and the highly controversial ley system). If we assume the egg to be a fossil, then serpents, through the energies of the earth, could be said to have spit forth their essence to form it.

The description of the egg being thrown into the air seems, at first, incompatible with the fossil theory. Perhaps this was symbolic of a ritual used to cultivate the fossil. If so, it would have a number of similarities to the famous description of the mistletoe gathering ritual. The plant was supposedly cut, caught on a cloak, and not allowed to touch the ground. Here the item is thrown into the air by "serpents" (Druids performing a cultivation ritual?) and also caught on a cloak. Once thrown from the earth and caught, it is kept from its home environment. Of course, by removing this fossil, the serpentine spirits that formed it, and which perhaps guard it as a treasure, become angered. This provides good reason for quick flight. Riding horseback is probably suggested to keep the bearer out of contact with the earth.

Streams were also of particular import to the ancient Celtic religion and are detected by dowsers because of their particular energy characteristics. Perhaps these energies are able to cut off these pursuing spirits in the manner stated.

The final piece in this conjecture involves the supposed ability of this item to "float against the current of a river, even though it be set in gold." I don't know what the terminology for such things was two thousand years ago, so this is very tentative, but dowsers and geomantists refer to many of the earth energies detected and worked with as streams. Perhaps such a statement refers to a specific energy property of the egg when subjected to these energies. It is also possible that the rock forming the fossil could be rich in magnetic ore and therefore opt to align itself to north

or south, against a dowsed stream. I tend to find the magnetic theory unlikely, though, as it is my understanding that the formation of magnetic ore involves a specific cooling of metamorphic rock -- something that is unlikely to preserve fossil remains.

Pliny says that the Druids esteemed these items highly. This would make sense for a caste that was often involved in lawsuits and interaction with nobility. An egg may also have been symbolic of a Druid's skills. There isn't an enormous amount of snake lore evident in the insular material. While history shows the Christianization of Ireland to have been rather peaceful, Dr. Ross feels that this is due to suppression of native tradition by the scribes recording such things. It's perhaps illustrated in the myth of St. Patrick driving the snakes from Ireland. The material that does exist points to the interaction between serpent-like creatures of great power and various heroes. Alexei Kondratiev has written a rather convincing article for the parallel between the serpent as presented in these sagas and the energy fields that are cultivated and used by yogis, martial artists and magicians. This would perhaps make a "serpent stone" a very appropriate symbol of an adept's special training.

When it comes to the use of a serpent stone today, there's little to go on except conjecture, such as this, and magical experimentation. If anyone has any experience with serpent eggs or comments or criticism on their nature or this article, please feel free to contact me care of Keltria.

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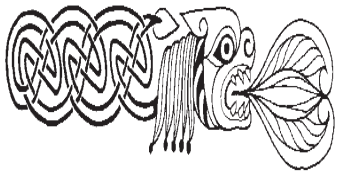
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Poetry



Trance

By KIRA

Seventh Dream

By CHRIS SMITH

In the wind
beyond the seventh wave
the voice over time
from another place
Her children are gone
spread across the world
one soul crying among
the nations not heard

Mother of the thousands
dream of the return
the womb of the groves
circle of rebirth
from the Silver Crown
to the earth's hearth
harp and drum
blood of the earth

Wheel of life
She awaits the return
watching the dance
sun and moon
in days to come
with one song
Mother we are home
never far away

Solitary Solstice

By Katelyn Skye

The robe is soft and unadorned-
I draw it on with thoughts of Night,
My trembling fingers stroking white
So dazzling pure and faerie light
As drifting snow has never formed.

Like latticework the ribbons pour
In shimm'ring shades of lacy pale;
The Night discards her virgin veil,
She leaves for me a silken trail...
I seek the Mystery once more.

The Spirit Voices sing to me,
The name they whisper not my own-
Yet to my ear is not unknown
I do not walk this path alone;
I follow windsongs to the Tree.

Her music draws me farther still...
At last I reach the Other Side.
The vision fades of tears long-dried
And human weaknesses denied
Slain on the Altar of Will.

She now requires a sacrifice-
An offering of value dear
To justify my presence here;
The Dryad essence ever near
Demands I pay the price.

My movements slow to Celtic time...
An ancient clockwork sets the pace
And mirrors that reflect no face
Now beckon me to their embrace
In barren, breathless rhyme.

The Willow bends as singing winds
Fall silent 'neath the midnight skies;
Her form appears before my eyes.
All sound surrounding slows, then dies...
And True Communion thus begins.

how different things are at night
i see whitish dry dust
and hear high thunder
i am hidden; concealed -
part of the cold ink that was air
part of the moving moon and earth
i cannot see myself
lost in what was once the world
and now is only fragments
with no line
to separate shadow
from object

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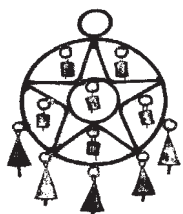
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Gods of the Celts

Lugh

Lamhfada

By Lorraine MacDonald

Among the vast hierarchy of Celtic deities Lugh is probably the best known as a Sun God. His worship was widespread throughout Europe and the Albion Isles as attested to by the numerous places named in his honor. Like all Celtic Gods, Lugh's prowess in battle was irresistible due to his mastery of the magical weapons he possessed. These were weapons such as *Fragarach*, the magical sword which came to life in battle and slew all in its path, the *Gae Bolga*, the lightning spear which seeks out his enemies and destroys them and returns to him at his bidding, and the *Skiath Dhu*, the black shield which renders the possessor invulnerable to wounds. He also rode the white mare, Aonbharr, which could ride between the boundaries of the worlds and was a shrieking demon in battle (the night mare herself). These made him the ultimate warrior.

While these aspects of the Sun God are well known, in our Gaelic Irish/Scottish system Lugh Lamhfada (Lugh of the long arm) plays a far wider role than that of just warrior Sun God. As well as being a battle god as all Celtic gods were, he was also the "Samildanach," all master of the arts and crafts; this being the state of perfection required over many lifetimes to the Wheel of Life, Death and Rebirth and to travel the spiral road of the Milky Way to the Summerlands of the Ever Living Ones. Even today the Milky Way is known in Ireland as the hero's path of sky-set Lugh.

Lugh was also the unifying factor of the peoples of Ireland as he had a Fomorian mother, Ethlui, and Danaan father, Cian. This united the old aboriginal gods of the Underworld with the

cosmic sky gods of the peoples from the East, literally the unification of the solar and the older lunar calendar into the nineteen year cycle (the Druids' rod).

The earliest recorded peoples of Ireland and Alba were those who later became known by the Romans as the Pictish people. In Ireland they were known as the Fir Bolg, Fir Gallion, and Fir Domnu. These people were the children of the Earth Mother Domnu and great dragon Lord Balor of the Lands Under Wave. These were the Children of the Moon Clans who fought and at one time subjugated the incoming peoples of the Goddess Danu and her pantheon of solar deities. This situation was finally resolved at the second battle of Magh Tuiread when the Milesian peoples of Danu inflicted a decisive defeat on the peoples of Domnu and set up the Kingship of Temhair (Tara).

Celtic mythology usually reflected historical events and according to their beliefs of "as above, so below." This



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battle had also been a war of the gods themselves, a war of the heavens. The Danaan gods of light had thrown off the yoke of the dark lords of the Underworld under the Kingship of Lugh who was both Fomorian and Danaan, and therefore acceptable to both peoples. We also see this event repeated in the Goddess Bride who has a Fomorian father [Ed. Note: Our sources show the Dagda as Bride's Father.] and a Danaan mother, thus the joining link between solar and lunar goddesses. Thus there comes into being the accepted order of Sun King as Consort to the Earth Goddess, sovereignty, of the realms of the Moon. In Lugh we see the marriage of the old and the new incoming order which became the five-fold system of our Gaelic Craft and was to last many centuries until the coming of Christianity. With its bell, book and candle Christianity was to toll the ending of the golden age of the Celtic people and subdue their wild, free spirits with its dogma of self denial and its fear and hatred of femininity by its omnipotent God.

Finally, in summary, in our religious beliefs, being of the Light and the Dark, Lugh stands in the gray area between the black and white pillars which are realms of creation. Like Bride, She between the Worlds who is the inspiration of all arts, crafts, poetry and music, Lugh is the active principle of all these things mastered in perfection. Bride is the inspiration of desire; Lugh is its fulfillment. Therefore we mortals can see Lugh as the perfection of the Human Spirit through many lifetimes of attainment, becoming free to join the Old Ones in immortality.

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Mead

Making

Secrets of the Wiccan Elders

By Steven of Prodea

It's easy to make good mead. No special experience, ingredients, or equipment are necessary. Here's what you'll need:

Honey -- Any kind. Flavored honeys, of course, produce flavored meads.

Water -- Distilled or spring water is the best, but even tap water will do. Just let it sit in an open container overnight so the chlorine can evaporate.

Yeast -- Use white wine yeast if you can (any brew store will carry it; check your Yellow Pages), but even bread yeast (like Red Star or Fleischmann's) will work. Don't use so-called "brewer's" ("nutritional") yeast. It isn't the same stuff.

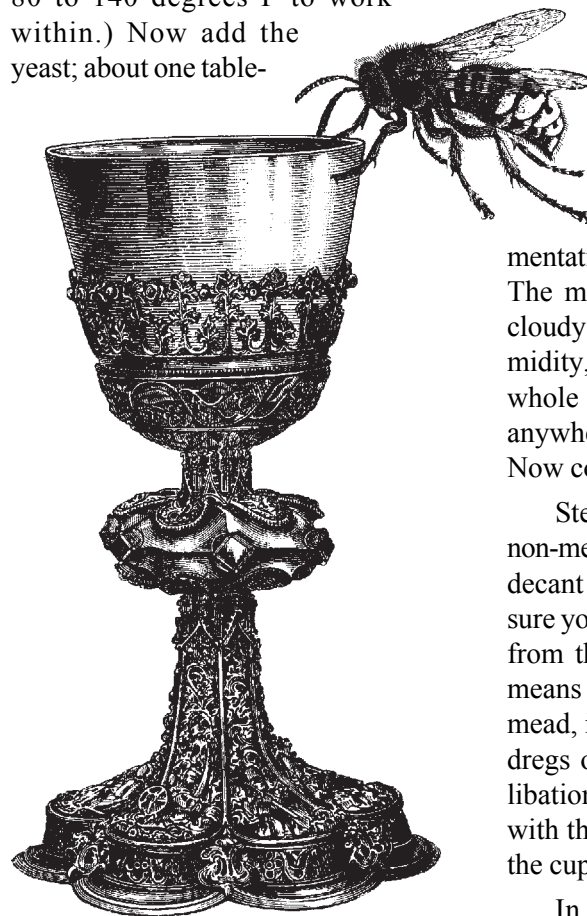
A Crock or Jug -- Glass or glazed ceramic only, please. Gallon cider jugs work just fine.

That's all you really need to make fine mead. Fancy stuff like air locks are for perfectionists. I'm basically a slob vintner -- throw it together and see how it turns out. Over the years, my luck's been good enough for me to justify my lackadaisical attitude towards it all.

Here's what you do. First, be sure all your equipment (crock/jug, stirring and measuring spoons, funnels) is clean, if not sterile. Soaking them in boiling water is usually good. A diluted bleach solution will make double certain. In many ways you've got less to worry about with mead than with other wines, since honey is a natural bacteriotoxin anyway. Still, it's best to be careful in matters of cleanliness.

Next, heat your water until it's almost--but not quite--boiling. Don't use hot water directly from the tap (it has more lead dissolved in it). Place the honey in the crock and add the hot wa-

ter, stirring (deasil, of course; brewing is a ritual, after all) until they're completely mixed, (I'll talk about proportions later.) (Some books tell you to boil the water and honey together. My sources insist that boiling destroys the delicate esters that give honey its flavor. Suit yourself.) Check the temperature of the liquid; it should be somewhere between warm and hot. (You've got a range of 80 to 140 degrees F to work within.) Now add the yeast; about one table-



spoon per half gallon of liquid is fine. Stir until the yeast dissolves. Say a blessing over the mead. Now wait. Gods willing, in five or ten minutes you'll see the yeast begin to grow. If you don't, the temperature of the liquid was either too hot (and has killed the yeast) or too

cold (failing to activate the yeast), in which case you'll have to start again. Too bad -- better luck next time.

Once the fermentation has started, cover the container and leave it alone. (I usually cover the crock with a plate; you can slip a balloon over the neck of a jug.) Remember, fermentation produces gases, so don't seal anything too tightly or you may end up -- Lady forbid -- with an explosion. Keep the crock in a warm place, out of direct sunlight. It's better to not move the crock around, this can slow the fermentation process. Check the mead-in-the-making periodically for anything funky going on. Basically, all you have to do is wait.

Your ear will tell you when the fermentation is done. Listen closely. You won't hear anything. The gentle (or fierce) bubbling that characterizes fermentation will have stopped. The scum that formed on the top during fermentation will have sunk to the bottom. The mead itself should be clear, not cloudy. Depending on temperature, humidity, and other acts of the Gods, the whole fermentation process may take anywhere from 5-6 days to 2 weeks. Now comes the first bottling.

Sterilize a jug, jar, or bottle with a non-metallic, tightly fitting lid. Carefully decant the mead into this container. Be sure you don't get any of the dead yeast from the bottom of the crock. If this means wasting an inch or two of the mead, it's worth it; I always take these dregs outside and pour them out as a libation to Mom. Seal it tightly, mark it with the date, and put it in the back of the cupboard to clarify.

In six months, pull it out again (carefully, without shaking). There will be a layer of precipitate on the bottom of the bottle. Decant the clear mead into sterile bottles (Grolsch bottles are nice because they're self-sealing), making sure not to get any of the precipitate in. Be sure when you bottle to leave about an inch of air space at the top, to



Review & Editorial

By CaitLear

Equality of the sexes is something which just about every branch of Paganism takes for granted, and this factor does much to empower us as both practicing priestesses and priests. More than that, it empowers us as human beings. In our modern world, most people consider equality to be a basic right, yet, even now women fight to gain the same pay as men, and to have the same access to society's benefits and privileges. Dominance, or "power over" (Starhawk, *Dreaming the Dark*) is very much with us, and especially with the women of our society. This discrimination has a long history and it is probably a good thing that the revealing of this history is being done by women who, by their scholarship and literary skill, are showing that women do not have to exist in roles which are defined by the men in their lives. One such woman is Londa Schiebinger, and her book is one I would recommend to anyone who is curious how it is possible for half of the human race to be relegated to the inferior status of second-class person.

Londa Schiebinger's book, *The Mind Has No Sex: Women In the Origins of Modern Science*, documents the growth of modern science from roughly the seventeenth century until the present. Its primary intent is to show that women, who demonstrated the ability to contribute equally with men, were

systematically excluded from the mainstream of science. A second intent is to show how the same arguments which allowed women to be seen as second class scientists were broadened to prove that they were, as well, second rate humans.

Women have not traditionally been accepted in formal educational institutions, but surprisingly have not always been excluded from formalized education. Prior to the eleventh century, women of noble birth were welcomed into church schools where they were taught the same subjects as men. No mention was made of women whose social status was not as elevated, though. Apparently early on, women's access to education was linked to station of life, and so, not all women had equal chances at higher learning.

The farthest back that Schiebinger goes in her history is the sixth century. It might be a good idea to go back further, to try to find any patterns which might explain why early successes women had with education did not continue. Many revolutions have begun by a relatively small number of people, and it is not improbable that, if left to develop naturally, the early female scholars could have provided the role models for women of more enlightened times. This did not happen, history shows time and again that those in power guard their power and prestige jealously. Those with greater strength will overpower their weaker opponents in disregard for any other worthwhile qualities which they may possess. Generally, the physiology of the male allows him to be a more effective warrior, and whether right or wrong the male established a position and self-perception of power that extended in to most areas of society. By the time of the sixth century, there was a considerable history of male domination, and subsequent attempts by both liberal males and women in general to loosen this grip on power could not help but be met with exuberant resistance.

Resistance came soon after the eleventh century, and by the fifteenth century royal dictate had removed the primary responsibility for education from the hands of the church. Here was the start of the university, and it was from its inception a male dominated system. As kingdoms expanded, bureaucracy did likewise and the new universities were seen as the means by which those in power would train their assistants and successors. Service to the king was now linked to university education.

During the seventeenth century a new system of thought began to seek legitimacy. This was natural philosophy, the direct ancestor of science. The intent of its founders was to break away from the traditions of the medieval universities and provide educational services more responsive to the needs of people. Immediately there arose the problem of who those people should be, and whether or not women counted among them.

There follows a lengthy account of the panic reaction of men in general to the possibility that women would be granted equal rights to the power and prestige which had always been seen by men as their property alone. Many of the arguments which were made may seem to us bordering on the ridiculous, but it must be remembered that any change to an established status quo will be seen as extremely threatening, and even if promising worthy results will be resisted.

From the start, the ability and contribution of women was not questioned. What was questioned was their sex. An almost adolescent petulance lies just underneath many of the objections of the men of the time, and they seemed to be worried about who was going to wash their socks and make their dinners as much as anything else. The downfall of civilization was pronounced, should a woman excel at science (or anything else) yet leave her house in a messy state.

Schiebinger spent several chapters discussing the early academic societies which allowed women to hold philosophical court in their homes and salons. The worth of these must be

questioned, because they do not address the common women. These societies were accessible to the noble females alone, and so do not speak of the opportunity of women in general. Additionally, they did not ultimately allow women to do more than sit on the sidelines and direct, and with the fall of aristocratic systems, did not even do that any longer. One possible positive result of the high-born ladies and their *écoles en salon* would have been setting the fashion of feminine education, whereby all women modeled their aspirations and behavior after that of the wealthy. Unfortunately, wealth was the passport into these societies, and the moderately and poorly-incomed ladies simply could not get in the door. It is interesting to note here that allowing women to be equal to men was to stand in opposition to the very tradition which gave the higher class women their money and prestige. Admitting their equality would deny their admission into the society which allowed it, because that society would cease to exist.

Men were allowed into all sectors of scientific activity, but the women were left with philosophy alone or, if granted access to a "hard" field, were only allowed those which were

considered to be feminine, such as botany. Even then, the tendency was for women who published their scientific findings to "roll over," and apologize for presuming to offer masculine opinions. The productivity of women still

had to be costumed with the anxiety-reducing cover of a masculine mask.

On the European continent, the system of guilds briefly offered a possible

Continued on Next Page...

release for women from their sexual fetters. The non-philosophical working guilds which produced tangible results and required hands-on techniques fit in with the methods which were being preferred by the scientists. Poetic inquiry was being replaced by dedicated scrutiny, and it was not out of the question for a woman to play an important role within a guild. Once again, sex presented a barrier which was not to be breached. A woman could distinguish herself with countless accomplishments, and still the scientific academies would not grant her admission.

An interesting note on the exclusion of women from the medical field concerns the role of the midwife. For centuries, midwives not only assisted women in birthing their children, they provided a host of support activities both before and after birth. Most importantly, they offered a formidable body of knowledge on contraceptive techniques, and this greatly bothered the males of the time. A common argument was that women were the ones who had the babies, and this largely defined all aspects of their role in society. The thought that a woman could control her reproductive abilities, even to when and if she would conceive, allowed the possibility of women who were not bound at all by the duties of child rearing. The male power structure stepped in at this point, and created the need for a continually-replenished population. How, it maintained, can a kingdom or nation be successful in holding its enemies at bay, and maintaining the systems it already has, if its population is in danger of decrease? The fact that women were denied university education, where the lasted techniques and medical knowledge were to be found, forced them to fall farther and farther behind their male competitors. The women who were attended to by the midwives were less

and less able to benefit from the holistic care which heretofore had been available, and the end result was a population of women who knew less and less about their own bodies. The new male field of obstetrics quickly stepped in to fill the gap.

All during the time period from the thirteenth century until the eighteenth, philosophical discussions included the personification of abstract concepts. The concern behind this was whether or not feminine principles were more important than masculine ones. It may be difficult for the educated minds of today to fully understand this passion. It seems to us evident that sex and gender are merely two aspects of humanity. There are so many more that it seems ridiculously simplistic to sum up the total definition of a thing, or a person, by only two characteristics.

In any event Science, Truth and Reason were understood to be women, while Intelligence, Instruction and Instinct were men. To make the issue more difficult to resolve, ascribed sexual characteristics (gender) were also used to define concepts, and the debate widened to include the question of whether or not physical sexuality had anything to do with gender. Images embedded in the language of the day added a final knot to an already complicated discussion. European nouns are seen as either feminine or masculine, and so larger archetypal concepts hide behind seemingly-innocent words. In German, the word 'turnip' is feminine, and in English a boat is referred to as 'she'. Speaking a sexually weighted language cannot help but cause the speakers to make assumptions about the relative worth of the two human sexes. Personifying science as a woman represents a curious contradiction. The growing style of science was to objectify everything, to view the world and Nature as a lifeless machine which must be taken apart and studied to be understood. Yet qualities which were considered feminine included sympathy, empathy, nurturing,

compassion and poetry. One cannot help wonder why, if the very essence of that which is to be studied defies cold objectivity, that would be the style of inquiry which would be adopted, and that women would be largely barred from studying Her.

The Neo-Platonists presented a philosophy which gave women a basis for argument. This was the separation of mind from body. If this premise were true, then the intellect of a woman could be considered equal to that of a man. Religion was quickly offered as a counter argument, and soon intellect was married to spirit and soul as a sexless (perhaps the only one) part of human makeup. Women were given the guarantee that, once they were dead and not inhabiting an inferior female body, that they would indeed be equal to men.

A whole series of scientific studies were conducted, to establish that, physiologically, women were inferior to men and thus social inequality was not imposed by men, but was an inevitable result of natural law. The bodily humors of Aristotle and Galen were used to show that women, possessing less heat than men, were inferior. Interestingly, the theory was advanced that there was actually no such thing as "man" and "woman." There is, it was maintained, an eternal Feminine and Masculine force in Nature, and the manifestation of these two into the world of gross flesh and matter took the form which the laws of this world dictated. Temperament and intellectual ability were also attributed to the body's humors, and the cooler female just was not up to the level of the hot male. A particularly interesting conclusion was that the woman's genitals, being internal, proved she did not have the intrinsic heat to propel them outwards. One wonders why an outward projection of genitals signals superiority. Could they not also show an unnatural overabundance of heat, so great that the normal internal configuration of the sex organs were

disfigured and thrust well beyond the positions of health and decency?

Throughout all the arguments, there is a constant theme of one-upmanship. There seems to be no real attempt to resolve the individual ability of either sex within the definition of that sex. The desire is to, once and for all, prove that men are superior to women. The verdict was already in, the jury bought and compromised. The studies on cranial size, volume of the rib cage, the position of the sex organs were never to decide if women were equal to men. The entire effort was to prove that they were not.

By the eighteenth century, women in science was not the prime issue any longer. The debate was over women in society in general, and the question was: what will happen to society if women do not act like traditional women any longer? The answer to this was a tricky one. Women were no longer to be compared to men. Each sex was considered to be best suited to the job that it is organized to do. Unfortunately, the role of the woman was to be that of a complimentary partner, and not an equal but subordinate one. How could one argue otherwise? The physical structure of a woman, which no longer should be compared to man's, loudly declares that Nature has chosen for her the role of the bearer of children. This was an early version of a sexually-based 'separate but equal' doctrine. The rules which apply to men simply do not have any relevance to women at all.

There is no easy resolution to the question of male-female equality, and it has not been solved in our present time. From the beginnings of formalized institutes of education, women have been increasingly denied access to quality education. Earlier, this denied them the ability to successfully enter the new fields of scientific inquiry. Deeply-embedded social norms have constantly surfaced to scuttle most efforts which would result in the dominant male relinquishing even the smallest part of his power. Science itself has not helped, and perhaps should not be personified as Woman, but a Three-Toed Sloth. When issues arose which might sway popular opinion one way or the other, the mighty figures of science largely kept quiet, which is loud communication in its own fashion.

Schiebinger discussed the fact that science should be objective and neutral. Yet all through its history it systematically excluded females as a group, and assigned lesser worth to a variety of disciplines largely on their perception as being feminine in general character. This pointedly shows a value system at work, and negates any claims of objectivity and neutrality. The values which have been accepted have largely been passed without the vote of society's women, and again there is no objectivity nor neutrality. A paradox is built into the traditional system. Women are not capable in the scientific arena, so should not have access to it. Not having access, they become less ca-

pable. Being less capable, any education expended on women would be wasted, and education is critical to any acceptance into the scientific arena.


In one of her last chapters, Schiebinger noted that a more recent argument against women's equality, in science or society, is that for equality to exist, every aspect of the woman must be equal to that to which she is being compared. Female physiology is, of course, different from male, so she is knocked out of the competition from the start. This argument continues to make the assumption that the male is the superior sex, but no meaningful argument can exist when only one side is doing the arguing. The female voice has not been given much chance to be heard.

A danger is inherent in any contest over who should be the king, or queen, of society. Replacing the present regime with a newer version ignores the fact that domineering regimes are the problem. When one side has won, the potential contributions of the other side may never have a chance to be made, and then everyone is the poorer.



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1993 Green Egg
Calendar
Reviewed By Realta-Anfa

If you ever wanted to tell your boss that you won't be coming in because of a religious holiday, this calendar is for you! There are only 20 days in the year that aren't a holiday in this calendar, and most of the others are celebrated by many different traditions, so take your pick.

The days of the week are named for the sun, moon, Saturn, and the respective deities. The name and duration of the month in different cultures is also given. Represented are various traditions: Native American, Celtic, Sumarian, Mayan, Islamic and many others including both well-known and obscure Christian holidays. A bit is said about most of the holidays, such as *Up-Kelly-Aa* (or *Up-Halliday*) in Scotland -- a "holiday celebrated by Pagans to protest the usurpation of the Yuletide by Christians," celebrated on Jan. 28th. In all cases the tradition/country of the holiday is given.

It was interesting to see what holidays fell together, and the calendar would definitely be useful for someone trying to track when different cultures celebrated a particular thing or theme. The art is wonderful, not only is there a picture for each month, but art is sprinkled within the dates as well. The artists vary from Otter G'Zell to Darla Hallmark, with eight in all. Where the artists can be contacted, as well as a bibliography have been included, so additional information is easier to find.

The calendar is not in color, excepting the front cover, and is printed blue on white. However, should color be desired, get out your own paints, pencils, or crayons and do your own! You can make this into a bright addition to your wall.



The major disadvantage that I noticed is there is so much information already there, writing additional information, such as dates for Grove rituals, could be hard, if not impossible, to do.

For an informational calendar with wonderful art, this is a good addition to any wall!

Green Egg Calendar, Ed., Diane Darling, Church of All Worlds, \$7.95, **Recommended.**

The Way of Wyrð
By Brian Bates
Reviewed By Chris Smith

I originally found out about this book while reading through an issue of "Shaman's Drum." I was looking for information about the British Museum manuscript Harley 585, the translation of a text known as the *Lacnunga*. It is an account of Anglo-Saxon magical or medical cures from what might have been a shaman transcribed to what is thought to have been a Christian monk of about the tenth century C.E. Incredibly, the text may not have been blue-penciled by the Church. Much of what is written in the text is very true to the Pagan beliefs of that time.

Dr. Bates, who is involved in the Shaman Research Project at the University of Sussex, England, expresses the contents of the *Lacnunga* through the interaction between the two characters in *The Way of Wyrð*: Wat, who is a Christian monk and scribe, and Wulf, who is an Anglo-Saxon shaman. Wulf not only tells Wat of his tradition, but takes him through ceremonies of healing and personal encounters with the natural forces. Dr. Bates goes into detail about methods used by the shaman and, as well, relates some of the history. The word, Wyrð, itself is explained to mean the interconnection of all things, similar to a web.

Dr. Bates is planning a follow-up to *The Way of Wyrð* that deals more directly with the *Lacnunga*.

The Way of Wyrð, by Brian Bates, P.H.D; 1992, Harper Collins publisher, \$10.00, paperback; 208 pages; ISBN 0-06-250084-8, **Highly Recommended.**

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The World As I See It

By ALBERT Einstein
Reviewed By BOB

This second edition of a collection of papers, letters, speeches and pronouncements, omits the essays on Relativity and other scientific subjects included in the first edition. The result is that we get a better understanding of Einstein, the man "in the world."

The first third of the book gives a picture of a man who speaks, not as if his words were "The Truth", but out of his own moral convictions. His deep belief in the inter-relationship of all the universe, in the importance of individual freedom and in the responsibility that such freedom entails, is the driving force in his life.

What at first might seem an unnecessary modesty about his work is clarified by his attitude that all achievements, great and small, are of equal importance.

Einstein is truly a person of compassion, wit and great humor. One gets the sense that if Mark Twain were to have a coughing fit in the middle of one of his better anecdotes, Einstein would be able to step in and continue for him without missing a beat... or changing the essence.

Throughout this section shines his thoughtful commitment to equality, tolerance, education, children, humanity and possibility.

The latter two thirds of the book presents his views on politics, pacifism, early Nazi Germany and the Jews. In some of these pieces, Einstein describes facts of what existed during the period of about 1910 to 1934. Rather than attacking or criticizing, he simply states his position (or opposition) and the reason for it. He then proposes a change, a course of action to effect such change and supports this with a statement of



the moral principal which guides him in these thoughts.

Einstein often sincerely praises those who are working towards a better future for mankind. Yet he refrains from "blanket condemnation" of those who act contrary to this goal. Rather, he expresses his personal abhorrence of the political conditions in Germany and what he needs to do in reaction/response, as well as possible courses of action by world leaders that will help bring about peaceful coexistence, tolerance, equality under law and a secure future for mankind.

The World As I See It is a book to be read once, then re-read. Then buy a second copy and send it to some prominent or influential person as a gift.

The World As I See It, by Albert Einstein, Citadel Press (Carol Publishing Group) - Abridged Edition - 1993 112 Pp. \$7.95, **Highly recommended.**

Tides

A Journal of Wicca and
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Tides is descended from *Harvest*, a well-established and popular NeoPagan zine. *Tides* is produced in New England and is internationally distributed. Practical articles, news, networking, letters, reviews, reader surveys, rituals, opinion, & more. 60 pages, discreetly mailed 4 times a year for the cross-quarters (May 1, Aug. 1, Oct. 31, Feb. 2).



Sample copy is \$4. Subscriptions are: \$13 per year (US, third class), \$18 per year (US, first class) and Canada (US dollars or Money Orders only please), and overseas \$23 in US dollars. Please make checks payable to: *Tides*.

Fire in the Head

By Tom Cowan
Reviewed By Chris Smith

Fire in the Head begins with a comparative study of the Celtic myths and their shamanic equivalents in other societies. Tom Cowan attempts to offer a rationale on how to explain the existence of Shamanism in the Celtic cultures and how it operated in Celtic society. The phrase, 'Fire In The Head,' refers to the state in which a shaman exists while having an ecstatic, visionary experience.

Fire in the Head offers a broad range on the prevalence of Shamanism in the Celtic cycles of dismemberment and rebirth, how the poetic figures of Taliesin and Amergin may have been Shamans and the continued references in modern literature such as Yeats.

Cowan goes on to discuss the shamanic applications in Celtic mythological structures and in the arts such as music and dance. He explains how the shaman is multi-skilled as storyteller and entertainer throughout time. There is an explanation offered about the Celtic ability of shape-shifting as seen in various figures in Celtic mythology, this viewed as a shamanic ability.

Fire In The Head offers an overview of Celtic history and myth and attempts to explain the nature of Shamanism in terms of the Celts. I recommend this book to anyone who enjoys such comparisons.

Fire In the Head: Shamanism and the Celtic Spirit, Tom Cowan, 1993, Harper San Francisco, ISBN 0-06-250174-7, pp. 222, \$14.95 **Recommended.**



he Herbalist

Ellen Evert Hopman - Master Herbalist / box 219 Amherst, Mass. 01004



I recently attended the 1993 GAIA Symposium on Naturopathic Medicine in Ashland, Massachusetts. It was a pleasure to listen to experienced clinicians cover botanical protocols for digestive disturbances, pregnancy and lactation, chronic fatigue, ovarian toxicity, longevity, heart disease, immune enhancement, H.I.V., and Native American uses of plants for healing.

I thought I would share some of the specific formulations given by these experienced presenters. This event was a first for the East Coast and I hope that it will be followed by many more like it.

FOR Urinary Tract Infections

Tori Hudson, N.D.

	Formula
Buchu	2 dram
Uva Ursi	2 dram
Equisetum	2 dram
Chimaphilla	2 dram

Dosage: 20 drops of tincture ever 2 hours up to 48 hours. Follow with 1/2 to 1 tsp. 4 times a day.

Consider also; Homeopathic remedies Apis or Cantharis for burning sensations, Pulsatilla for tearfulness, Nux Vomica for an Angry "Type A" personality, etc.

Drink a lot of water and unsweetened cranberry juice to acidify the urine.

gaia Synoisium

part I

Avoid coffee, tea, alcohol, chocolate, deodorant soaps, contraceptive gels, and sex (during the infection!)

Select from the following teas:

Ulmus fulva, Equisetum hiemale, Petroselinum sativum, Althea officinalis, Galim aparine, Zea mays.

Vaginitis and Candida

Suppositories were recommended over douches as douches can drive the infection toward the kidneys. Make suppositories from cocoa butter and powdered herbs such as; Hydrastis, Calendula, Urtica urens, Symphytum, Ulmus, Gentian violet, Allium, Berberis. (Simply mix the herbs and cocoa butter, roll into a pie dough consistency, cut into sections and store in the refrigerator to keep them solid.)

Use the suppositories for 3 to 5 days, A.M. and P.M. for a mild infection, 3 to 7 days for a moderate case, and 7 to 10 days for something more severe.

Implant acidophilus and yoghurt directly into the vagina, or an entire garlic bulb, peeled and intact (be careful not to nick the bulb or it could burn, wrap a piece of gauze around the bulb for easier removal.)

Alternating hot and cold sitz baths using the above herbs can also be helpful. Always end with a cold bath.

Bacterial Vaginosis (Infection with a nasty odor)

Use suppositories with powdered herbs; Myrrh, Echinacea, Usnea, Hydrastis, Althea, Geranium maculatum, Achillea.

Insert in A.M. and P.M. for at least 10 days.

Build the immune system systemically with Licorice, Echinacea, Usnea, Hydrastis (equal parts). Dosage: 1/2 tsp. 3 or 4 times a day for two weeks. Vitamin supplements; beta carotene, C, E, Zinc.

Follow with the person's Homeopathic constitutional remedy.

Herbs for Pregnancy and Lactation

Mary Bove N.D.

Beverage teas that are safe for pregnant women and their fetuses (use in combinations and not alone). These teas can also be used as foot baths.

Lemon Balm (Melissa)

For spasms and tension in the bowel. Helps with sleep, emotional stress. Excellent for the bath.

Anise, Fennel seed

To relieve gas, calm the stomach, aid in respiratory tract infections, for heartburn and constipation.

Nettles

Nutritive. A great iron and mineral tonic. Best if eaten fresh but a vinegar tincture will extract some minerals.

Oat Grass (Avena Sativa)

High mineral content. Soothes nerves. Combine with nettles and lemon balm. Might be helpful for mothers addicted to drugs.

Raspberry and Strawberry leaf

tones muscle layer of the uterus, enhances contraction, decreases spasms. High in magnesium. These can be taken alone throughout the pregnancy. Helpful for diarrhea.

Red Clover

For upper respiratory tract infections, sinus problems, mix with elderflowers. High in minerals. Useful for eczema and psoriasis.

Spearmint

Milder than peppermint. Soothes the stomach. Take in tablespoon doses.

FOR

MORNING SICKNESS

Equal parts in a 1 ounce bottle;

Ballota nigra (Black horehound)
Filipendula recutita (Chamomile)
Pimpinella anisum (Anise seed)

plus 25 drops of Zingiber officinalis (ginger) tincture per each 1 ounce bottle.

Dose: 5 to 8 drops of tincture in the mouth or with water as needed.

MOTHER'S CORDIAL

To be used during the last five weeks of pregnancy only!

Blue Cohosh (Caulophyllum thalictroides)

Partridge Berry (Mitchella repens)

False Unicorn Root (Chamaelirium luteum) or Spikenard (Aralia racemosa)

Cramp Bark / Black Haw (Viburnum opulus/V. prunifolium)

Dose: 1 tsp per day of the tincture.

POST PARTUM WASH FOR THE PERINEUM

Calendula, Symphytum root, Yarrow flowers, Rosemary leaf. Equal parts in a tea. Use a sport bottle to spray on the herbs.

TO INCREASE BREAST MILK

Fennel (foeniculum)

Blessed Thistle or Milk Thistle (Cardus (Silybum))

Goat's Rue (Galega officinalis)

¼ cup 4 times a day

FOR CONSTIPATION

Eat whole grains, millet with flax seed. Drink plenty of water.

Yellow Dock
Dandelion Root
Viburnum opulus

¼ cup 4 times a day.

FOR URINARY TRACT INFECTION

Unsweetened cranberry juice and vitamin C. Slippery elm pudding (just mix the powdered slippery elm bark with water until a pudding-like

consistency is achieved. Flavor with lemon or vanilla if desired).

COLDS AND FLU

Elder flowers (Sambucus)

Red Clover (Trifolium)

Eyebright (Euphrasia)

Up to 2 cups per day

Use these in herbal baths and for facial steams as well.

VARICOSE VEINS

Bioflavonoids

¼ cup 4 times a day

Rose hips

Hawthorn berry

Vaccinium

TO QUIT SMOKING

Avena Sativa

Licorice

Borage

¼ cup 4 times a day

It can help to chew on a stick of licorice root.

EDEMA

Dandelion leaf juice

(2 tsp per day)

Tea:

Zeamays

Agropiron repens (Couch grass)

¼ cup every 2 hours



There is an ongoing controversy in the Pagan community; it concerns paying — paying not only for counseling from clergy but also for any teaching whatever. The history of this controversy goes back, I'm afraid, to Saint Gerald Gardner. Gardner was fairly well off by the time he went public with his version of the Craft, with the pension of a British civil servant to pad him against old age and poverty. He told his people not to take money for readings: mainly because he was afraid that they would get embroiled with the police. This was at the time when in England there was much discussion about fraudulent mediums, when the whole subject of getting the final pieces of the Witchcraft Acts repealed and replaced by the Fraudulent Mediums Act was up in the air.

As you may know, this finally came about with the 1951 Fraudulent Mediums Act; that act repealed the Witchcraft Act of 1736. The 1736 Act had, of course, purported to end official persecution of Witches, though it retained clauses that could be used to persecute anyone who did readings. If we wind history back a little further, it is fairly obvious that clergy — whether they be called Druids, Witches, or Cunning Folk — were supported by the people. That support took the form of clothing, food, fuel, and the other necessities of life.

When Yvonne and I founded the Church and School of Wicca, we decided that we would live under a Vow of Poverty; that all proceeds from the School's courses, all proceeds from book royalties, all proceeds from lec-

ture stipends, all proceeds from our creativity and work of whatever form, would be paid directly to the Church, and that the church in turn would provide our food, clothing, shelter, and transportation. We further agreed, when the money was available, that we would each receive the staggering sum of \$20 per week discretionary funds. With these funds we could buy the occasional meal out or go to the occasional movie. We felt that such an arrangement very closely paralleled the old way and could not be considered as excessive or abusive. Normally, when we go on a lecture tour, we lecture for free in return for shelter and food. Overall this has worked very well. Of course we have been severely criticized by some in the Pagan community for expecting that people pay for our teachings. In our rather famous lecture "Heretical Witchcraft", I make the point that people listening to that lecture have paid \$20 or more for the privilege of listening — yet, that lecture constitutes about half of the first lecture of the School's course in Witchcraft, which costs, on average, \$12. Not only that, but the people who receive the printed lecture have it to refer to forever.

When Isaac Bonewits was ill and unable to work, the Druidic groups rallied around and sent food and other gifts to him and his family. This was extremely generous — however, it seems to me they could equally well have sent cash; for cash is the modern exchange equivalent. In centuries past, getting the gift of a ham or a joint of chops after a pig was butchered was very common.

In our little village in England, we always gave some of each butchering to the neighbors — and received back from them a similar gift when they butchered. Nowadays only in rural districts does this practice survive.

So when you receive a windfall of money, why not gift some of it to the Church? A large number of Pagans seem to feel that giving even a dollar toward wine and candles for a ritual is too much. I decry that attitude. I think it is merely the effect of Mammon and a bunch of cheapskates using the old Gardnerian as an excuse to avoid supporting their religion and its leaders.

I would like to remind people that you get what you pay for. If you refuse to pay for quality teachings and quality rituals, you're going to end up with crap.

Like many Pagan groups, the Church and School of Wicca has its financial ups and downs. Right now, with the nation's economy frozen in a shambles, the Church is also down. You may have noticed that some Wiccan schools have had to reduce their advertising. We're not at that stage ... yet. The more this cheapskate attitude invades the Pagan community, the weaker the community will become. (How do you think that will make fundamentalist televangelists feel?)

To me, it is absolutely incredible that a community that is now probably a quarter-million strong can't find it in their hearts to support a handful of philosophers, musicians, and teachers without complaining bitterly about the cost. These selfless people have given up their paychecks and dedicated their entire productivity to the future of the Movement and the planet.

In the earliest days of our work for the Craft, Yvonne and I were very comfortably situated indeed. I was a director of international sales for a major aerospace firm, with gold credit cards, international travel cards, and all that sort of stuff. We gave it up, subordinating our enjoyment of physical plenty and

comfort — even our health — to what we perceived as a greater good. At times we have had to subsist on food stamps. At times we have gone without needed medical attention. Yet we are probably the most criticized of all the workers who are described as selfish and money-grubbing because we expect people to pay for the teachings.

You have to make your own decisions. You are either going to become and remain part of the god Mammon's evil empire, ranking self-indulgence and complacency above support of the Pagan movement, or you are going to transcend that attitude and rely on the

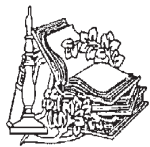
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if what you're doing is right, She will provide. One of the things you must realize about Mammon is that its servants are accountants. If you are unwilling to trust your leaders or the trustees of your Church without requiring them to account for every penny, then you're in the wrong religion. You're still a Christian materialist, not a true Pagan.

- Gavin Frost

Many Christian Churches recommend (or even require) a tithe of 10% of your income. I know of no Neo-Pagan organizations that receive even 1% of its membership's income in sales and services, let alone tithes. The Henge of Keltria receives many requests from prisoners and other persons that cannot afford its services. We are able to fulfill only a portion of these requests due to lack of funds. The Henge goals of providing a sanctuary, paying our authors for their work, and being able to support our membership in all of its spiritual needs are only pipe-dreams without money. I agree with you, Gavin, that the Neo-Pagan community needs to rid itself of this pervasive attitude that paying for

services (or tithing) is intensively wrong. Mainstream religions will never take Neo-Paganism seriously until we fill our coffers. The lack of economic seriousness in the community lends itself to Neo-Paganism appearing to outsiders as a "hobby religion." We often joke that the only difference between many "New Age" seminars and Neo-Pagan workshops is the price. The "New Age" seminar costs about 10 times the Neo-Pagan workshop.

I disagree completely with your comments about not requiring Church leadership to account for every penny. If you are a business, then you need to account only to the IRS. If you are a Church, then you need to be fully accountable to the Church's membership. Members may then decide if what you are doing with your money is in their interests; if it is not they may redirect their money to other organizations.

- Tony Taylor

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*Reviewed as *Moon Shadow*, prior to being renamed *Raven's Call*.



Matre, the Mothers

By Daniel Harner

In the beginning, God was a woman filled with the power of creation. She was the Earth and the Moon was her sister. She was fruitful and gave life to all beings on the earth, both plant and animal. Everywhere you could see Her. The hills and mountains were her breasts and caves were her womb. Everywhere were green plants and amidst the green were her other children, the animals. Mother Earth was indeed fruitful and her children were also fruitful and multiplied. This Earth Mother has come down to us as being Magna Matre, Gaea, and Mother Nature.

Most authorities are in general agreement that the Neolithic people of Europe had some form of Mother Goddess worship. Part of the evidence comes down to us in the form of small "Venus" figures. These clay or small stone figures were shaped or carved into a pregnant female figure with enlarged breasts and buttocks.

In this early stage of animism (the belief that spirit inhabits every tree, animal and stone), the cult of the fruitful mother was derived from the vegetation-spirit found in trees and corn. It is supposed that this fertility cult was exclusively in the hands of women who served as the conservators of tribal lore. Women were the leaders of the tribe's magical rites and served as the priestess of this early fertility religion. As a result, women were magicians par excellence. Even after the gradual dominance of patriarchy, women still professed to working magic and their claim to it has never been forgotten.

There are several reasons why experts believe the Earth Mother was served by women. First, the earth was conceived of as female because it gave

birth to all life. Simple logic would say, "The Creator is a woman." Women work the greatest magic with their bodies; they create life by giving birth. It may have been that those priestesses did not bear children themselves. Rather they channeled child-bearing energy into working magic as evidenced by historical survivals of virgin priestesses.

Clearly agricultural rites were in the hands of women. Men were seen as hunters and dealt with animal spirits, honoring the divine powers that watched over particular animals. Women attended the fruitful mother that was concerned with agriculture and earth fertility magic.

Symbols of the Great Mother are or were everywhere in nature -- cleft sticks, ovals, cowrie shells, even stones with a hole as well as the hills and mountains represented Her. These smaller talismans could either be worn or carried in a pouch.

With the Indo-European invasions, gods began to take prominent positions. In many places it appears that earlier goddesses became the consorts of the new gods. There was a gradual encroachment of men on what was woman's domain with the growing supremacy of gods over goddesses. Men ousted women as the magic wielders; however, many of the magical rites concerned with agriculture and fertility magic still remained in the hands of women. The Goddess was a tutelary deity associated with specific geological locations. Many physical features had names and legends attached to them. In order for men to secure their authority over the land a sacred marriage to the land had to be performed. Symbolically, this was done with a mar-

riage between the king and a maiden, who represented the Goddess.

Worship of the Great Goddess evolved into what we recognize as the cult of the Matres or Matronai (The Mothers). The Matres were a three-fold extension of the Great Mother. The Matres' symbols were fruits (or a cornucopia), flowers, and a child in their arms. The Matre were the supernatural protectors of individuals, families, towns, and river crossings. They were also associated with another group of female triad divinities known as the Virgines. These were possibly a different phase or aspect of the same magico-religious system similar to later religious development such as the Bona Dea or the mystery rites of Demeter and Persephone. There is little doubt that the cult of the Matre was one of the oldest features of Gaulish mythology. Sadly, most of the legends concerning them were lost with the passage of time. All we have left are references such as "The blessings of the Mothers" and "The hill of the Mothers." The cult was very popular and widespread, especially in alpine Gaul and lower Germany.

The Matres (and the Virgines) were both served by priestesses who possessed tribal lore and performed magical rites. Clement of Alexandria compared these priestesses to a sect of philosophers among the Gymnosophists, who made truth their study and claimed abilities to read the future and predict forthcoming events. Clement also mentions that female Samnes always preserved their virginity. The priestesses of the Matre must have either been included as a part of Druidism or adapted their cult to Druidic practice. These priestesses of the cult of the Matre can be considered as a class of Druidesses. Their traditions go back to the Neolithic era with the worship of the Great Earth Mother.

By: *NEBULA*

One of my favorite memories of Pagan festivals is the sound of the ritual procession, punctuated by the percussion of drums, rattles, and bells. We can bring these haunting sounds into our daily lives by utilizing them in our meditations, devotions, and rituals.

While some instruments such as maracas, claves, and tambourines can be purchased cheaply, many others will tax even Pagan professionals' budgets. (Cheap drum is an oxymoron!)

Used instruments are an option. The best deals on used instruments can be had at garage or yard sales. They are usually castoffs of kids who once enthusiastically pursued learning an instrument only to quickly tire of it when they learned they had to practice it every day. Pawn shops are a treasure trove of abandoned instruments. You can find an occasional good deal, although not as good as at the garage sale. Finally, music stores sometimes deal in used instruments. You'll pay top dollar, but may capture a find not available at the garage sale or pawn shop (like that "perfect" drum.)

When all else fails, you can make simple instruments yourself. They won't have quite the look or acoustical sound of a professional instrument, but they are cheap and relatively easy to construct. Many are simple enough to be made and used by children.

You can make a simple drum from an empty oatmeal box. First, glue on the lid, then cover the cylinder with construction paper and decorate to your liking. A better drum can be made by covering a wooden, ceramic, or heavy cardboard cylinder with heavy interfacing material. Glue the interfacing to an open end of the cylinder. Tighten the head of the drum by anchoring it to the cylinder with nails, rubber band, or cat-gut (whatever will work best with your



Musical Instruments

cylinder material.) Paint several coats of thinned white glue over the drum head, allowing to dry between each coat. Decorate your drum with paints, beads, feathers, and other trinkets.

Panpipes are a favorite of Pagans. You can construct a simple panpipe from 3/8 inch rubber hose, 3/8 inch dowel rod, and cardboard or thin wood. Cut the hose to the following lengths: 4-1/2 inches, 4 inches, 3-3/4 inches, 3-1/2 inches, and 3-1/4 inches. Saw five one-inch pieces from the dowel. Insert the cut dowel pieces into the sections of hose so that the inside length of the "pipes" measure 3-15/16 inches, 3-7/16 inches, 3-1/16 inches, 2-1/2 inches, and 2-3/16 inches. (Make marks on a pencil for each needed length. Insert the pencil into the hose section and adjust the depth of the dowel piece to reach the required length.) Space your hose sections about 1/2 inch apart onto a strip of wood or cardboard. Glue them in place. Glue another piece of wood or cardboard on top of the pipes. When

the glue is dry, the panpipes are ready to be played. To play your pipes, blow across the open end of each pipe as you would to play a jug.

Maracas or rattles can be made from any lidded container. Rice, beans, or small jingle bells are inserted into the container. Use different type containers (wood, metal, glass or plastic) and different fillers to create different sounds.

Another simple project you might wish to try is ankle bells. These are made from strips of sheep hide (with the wool still attached), leather thong, and large jingle bells. You will need two strips of sheep hide one to two inches wide and 7 inches long. You will also need two strips of thin leather thong (it must be thin enough that the jingle bells can slide onto it) 18 inches long. And you will need 8 large jingle bells. Finally, you will need a hole punch that will work on leather. On the back side of each strip of sheep hide, punch a hole 1/2 inch from the end. Continue punching holes 3/4 inch apart until you have eight holes. You should have 1/2 inch left over at the end of the strip. Thread the thong through the first hole, beginning on the underside of the strip. Thread a bell onto the thong and thread the thong through the next two holes. Place another bell on the thong. You should end up with four bells on each strip of sheep hide. Slide the thong so that equal lengths are at the end of each strip. Use the thong to tie the bell strips around your ankles.

Some of these ideas and several more can be found in the book *Rhythms, Music, and Instruments to Make* by John Hawkinson and Martha Faulhaber.

Biographies:

Cailleán is an elementary school teacher, a Keltrian initiate, and the Secretary of the Henge of Keltria.

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Sable is one of the Co-founders of the Henge of Keltria, and is co-author of *The Henge of Keltria Book of Ritual*. She has been practicing Druidism since 1979. She lives in Minneapolis with her husband, Iarwain, and sons, Erik and Tanner.

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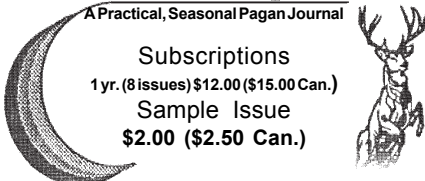
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