

# WOOD AND WATER

WOOD AND WATER

WOOD AND WATER



VOL.2 NO. 43  
SUMMER SOLSTICE  
PRICE £1.25

## CONTENTS

The Ragana	Stasys Baltrunas
Walk for the Earth	Penny Eastwood
Ritual Abuse: a response to Prudence Jones	Junstine Cooper
The Mathematician who had Little Wisdom	Daniel Cohen
The Magice of Wychbury Hill	Susan Newland
Summer and Everywhere Maidens (poem)	Ellen Cooney
Astronaut (poem)	Wren Sidhe
Lammas Sunrise (drawing)	Monica Sjöo

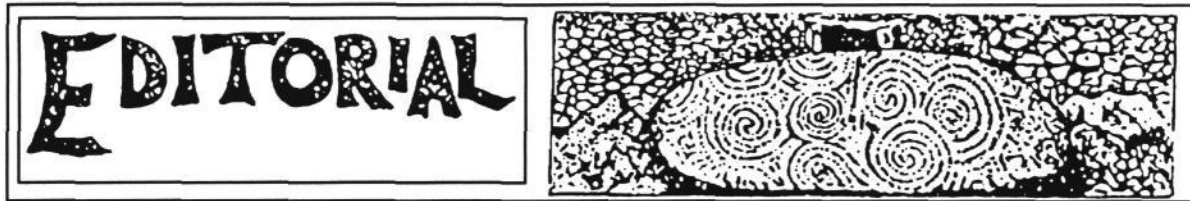
Plus reviews, miscellany, letters, etc. Front cover, and illustrations to *Mathematician* and *Astronaut* by Lou Hart. Illustrations to *Summer* by Cathy Dagg. Headings by Wen Fyfe.

### MOONS and SUNS to Autumn Equinox (London GMT)

	Full Moon	New Moon	Sun enters
July	3rd 23.45	19th 11.24	Leo 22nd 19.51
August	2nd 12.10	17th 19.28	Virgo 23rd 02.50
September	1st 02.33	16th 03.10	Libra 23rd 00.23 (equinox)
		Sun rises	Sun sets
August 1st			19.48
August 2nd		04.25	19.47
September 22nd			17.59
September 23rd		05.48	17.57

© 1993 Daniel Cohen and Jan Henning. Individual writings and drawings © by their creators. Please write to *Wood and Water* for permission to reprint.

Wood and Water, volume 2, number 43. Summer 1993.  
A Goddess-centred feminist-influenced pagan magazine



This issue begins with an article on a Baltic goddess by a Lithuanian writer. We have had other material from him, which we may publish, but it is more oriented towards magic and Wicca than we usually publish. Are readers interested in this?

We are also reprinting, at the request of the author, an article from *Moonshine* about Saving Wychbury Hill from a proposed bypass. We have not published anything about the campaigns to save Twyford Down and Oxleas Wood. This is because we have not been directly involved, and we could only have copied material from elsewhere. Again, we would like to know our readers' views on whether they mind seeing material in more than one magazine. For that matter, we would be interested to know what other similar magazines our readers usually see.

The controversy over child abuse continues with a response to Prudence Jones. We found her general discussion cogent, and see no reason to doubt the cases of abuse mentioned; but we are not convinced that even the use of the word 'ritualistic' rather than 'ritual' is useful. We note that a major case in Pembroke with charges of organised physical and sexual abuse is due to come to trial in the autumn. This is the first time we have heard mention of "organised physical abuse". We suspect that it may show that some of the abusive activities alleged in so-called 'ritual abuse' cases do occur, but that there is no need to use the term 'ritual abuse' at all.

We have kept the price of *Wood and Water* at £1 for a long time, but rising costs (and larger issues recently) have made it impossible to maintain this. The price is now £1.25 an issue, or £5 for a subscription.

Daniel Cohen

#### WOOD AND WATER SUBSCRIPTION RATES

If there is an X in this box ☐ your subscription has run out with this issue.  
We hope you will renew.

**PLEASE NOTE NEW RATES.** Single copies £1.25, \$3 USA (postage included). Annual sub (4 issues), £5 UK. Overseas surface mail £6, air mail £9. Overseas by sterling payment or by foreign notes, rounded up as necessary. We CANNOT accept cheques or money orders not in British currency. FREE to prisoners. Please make UK cheques payable to *Wood and Water*.

ADDRESS. c/o Daniel Cohen, 77 Parliament Hill, London NW3 2TH, or c/o Jan Henning, 18 Aylesham Rd., Orpington, Kent BR6 0TX.

## THE RAGANA

The ragana may be said to represent a darker side of the Baltic religious faith. In Her aspect of the Goddess of Death She is often feared when She manifests as the White Lady, for She portends death. Yet Ragana is also the Goddess who has charge of rebirth, generation, and occult vision.

The name Ragana appears to be descended from the word 'regeti', meaning 'to know', 'to see', or 'to foresee'. This makes Her a Goddess of Prophecy. Ragana is also equivalent to the term Ragas. Ragas is the Goddess of the horned or crescent moon. It is also She who is depicted as the familiar Triple Goddess symbol of the circle flanked by two crescent moons. Ragana is also the Goddess of rains and storms, sharing this position with Perkunas (who is equivalent to Thor). It is probably no accident, then, that the German word for rain, *regen*, is a cognate of Ragana.

Ragana has several distinguishing characteristics. She is a shape shifter. Most often She is seen as a beautiful young woman. As a destroyer, She stops cyclic growth, and yet, since before anything can be created something must be destroyed, Ragana's major concern is regeneration. Placenta is sacred to Her, and all babies belong to Her. Her tree is the birch, Her bird is the owl, and the black cat is Her familiar. In Her crone aspect, She is familiar to most westerners under the Hellenistic version of Her name, Hekate (Ha-Kah-Tah), Goddess of the witches. In the Baltics, an entire class of witch spirits and humans are called Ragana.

Ragana is also Morgana of the Celts, and the Goddess Ana of the same people. In this aspect, She becomes the Guardian of Death, and also the Mother of the Gods. An interesting note is that the snowflake is associated with Ragana. In the Runic script of the Balto-Nordic people, *hagalaz*, she is said to be the Mother of Runes, the occult magical glyphs sacred to the Gods. This associates Ragana with Freya, as both are Goddesses of magic, as are Hekate and Morrigan.

To demonstrate how far-flung Her worship became, one can use the linguistic evidence herein indicated. It could also be shown by hard physical evidence as well that Ragana was widely worshipped. In ancient times, Her symbol of the frog with the lotus head was known from the Baltic to the Mediterranean, and it can be found even to this day in Christian churches. The butterfly, probably because of its metamorphosis, was also associated with Ragana. The butterfly in abstract drawings becomes the double-headed axe. This depiction is fitting since it associates Ragana with death and war.

If one chooses to look deeply into the Celtic Morigana (Morrigan, etc.), the name can easily be shown to be a derivative of Ragana (*see below. Eds.*). In Her 'old hag' form Ragana is called Moré (Lithuanian), hence we get Morigana. This is the Goddess of Death, as is the Celtic Goddess whose name is often abbreviated to Maro. In various cultures, She is called Mora (Greek), Mara and Mahr (Germanic), and Marava (Slavic). These words all associate with nightmare and also butterfly. Modern survivals also include the French *cauchemar* and the Germanic *nachtmar*.

An in-depth study of Ragana could literally take the student across Eurasia. It has been persuasively argued that a 5000BCE Baltic migration took Her and the major deities throughout Europe. In some instances She underwent a sexual transformation and became masculine. So highly respected was Ragana that Her name survives in our own day as 'regal' from the Latin 'regina', meaning queen. Many modern Christians use Mary, which is a form of Her name, in daily worship.

A mysterious and beautiful Goddess, Ragana could not be ignored. She is a highly sexual energy. Not only is She the goddess of death and rebirth, but she is also Goddess of Love and Lovers, passion and fruition. *Ra* itself means a guardian spirit of wildlife. *Rad/Rod* is Lord and Ruling Power. Rada refers to the God as the ruling power over life function, and this designation is incorporated into the name. The lustful God Pan even gets his name from Ra, as ultimately does the Lithuanian Ganikilis. Here the concept is one of rulership over a given area. Ganikilis comes directly from *ganykla* or pasture. Ra is the concept of divine guardianship over the life of the pasture. In the metaphysics of the Krivis the two concepts are inseparable, and it is

reasonable to believe that our shamanic ancestors held a similar view, since it is from them that we gained this idea.

Ragana is mysterious, a destroyer and yet the life force itself. She is both lust and passion. She is both death and birth, for unless we succumb to Her kiss of death we may not be reborn into a new life. Ragana is the Mystery of Life itself.

Stasys Baltrunas

# WALK FOR THE EARTH

*For World Peace, International Social Justice and The Environment*

10, BROUGHTON ST., HEBDEN BRIDGE, WEST YORKS, HX7 8JY. PHONE: 0422 844710

Or: 3, Bennis Lane, Luddenden, Halifax, W. Yorks HX2 6SP. Phone/Fax: 0422 882304

Anyone with a sense of connectedness to our living, breathing planet will feel oppressed by the insidious and seemingly unstoppable advance of the 'technosphere' — roads slashing through hills and woods, poisons adulterating our waters, light pollution shutting us from the stars, a constant hum of mechanical background noise invading the quietness of wild places, ancient holy sites turned into tourist attractions. We don't need scientists to tell us that something is going wrong, but our fears are heightened as they point to dramatic ozone depletion and impending climate change.

My feeling is that all this environmental devastation is a symptom of a sickness within our culture — a society based on greed, social injustice, militarism, and dualistic thinking. It is hardly surprising that people are becoming more and more alienated, succumbing to apathy or despair.

However, political campaigning to change all this can **in itself** be alienating, if we become detached from our earthiness in a depressing round of meetings for the sake of meetings, procedural discussions, and preaching to the converted in draughty halls.

The answer lies, I think, in a more holistic approach although this is not always easy to achieve. For example, I began writing this article in my head as I walked through a meadow of wet buttercups and cow parsley and suddenly found I had become totally detached from my surroundings.

A holistic approach encourages campaigning, but it is campaigning with feet on the ground, joyful and life-enhancing. It involves 'walking our talk' by letting ourselves in for the huge adventure of making radical changes in our own lifestyles. It is emotional — an openness to pain and joy. It is to do with loving the universe; as Che Guevara said, all true revolutionaries are motivated by love. And, through all this, it has a strong spiritual dimension.

I am myself active in Walk for the Earth, a non-hierarchical, semi-organised network of about one hundred people committed to non-violent campaigning on peace, environmental, and social justice issues. There are two forthcoming events which may be of interest to *Wood and Water* readers. One is A Small Green Forum. August 27th-30th; this is a camp in a secluded Pennine farm where discussing sustainable lifestyles and political campaigning will be mixed up with song and dance, sharing visions, and having fun. The other is Walk against the Road Schemes, September 18th-25th, which is a week-long walk connecting proposed road schemes in Yorkshire and the Northwest, arguing for a green transport policy. Anyone interested should phone me or Billy Frugal on 0422 844710.

Can approaches such as these save the day and result in a habitable planet for our children and grandchildren? I have no idea; but I can see no other way forward. And, above all, it's fun!

Penny Eastwood



## RITUAL ABUSE; A RESPONSE TO PRUDENCE JONES

I read this piece with a mixture of incredulity and deep frustration. In this response I want to try to shift the debate away from a preoccupation with our persecution as pagans and towards a better understanding of the structures and politics around the ritualised sexual abuse of children. We need to see ritualised child sexual abuse in a wider social context on the basis of an understanding of sexual abuse as an abuse of power. I use the term 'ritualised child sexual abuse' to mean the abuse of children and adolescents consisting of physical, sexual and psychological abuse and involving the use of rituals. In any discussion around it we need to be honest about all the power relations involved, not just those between us and the fundies or just between the perpetrator and survivor.

As a worker in a small collective running a hostel for young women escaping sexual abuse my job involved counselling, outreach, research and hostel work as well as working closely with other feminist collectives on this issue. In the course of this work I met women who told me about their ritualised abuse as children. These women were not fundies, neither had they gone to the press with their stories, neither had any of them instigated legal proceedings, successful or otherwise, against their abusers. None of them mentioned whether their abusers were pagans, satanists or anything else. I believed and still do believe those women. Why should they lie to me?

Yes it is true that Christians use the concept of 'ritual abuse' to enhance and propagate their anti-paganism. They also use reports of cases to do this. The media use the concept of 'ritual abuse' to sell papers, justify their investigative techniques and propagate their anti-paganism. They also use cases to do this and of course to pursue social workers, etc. to comfort their readers with a convenient scapegoat. Social workers and the police and child welfare professionals treat allegations of ritualised sexual abuse in the vacuum of fundie and media misinformation, their own anti-pagan hysteria, etc.

All of the above may lead one to totally dismiss, as Ms. Jones does so vehemently, any notion that there is such a thing as the ritualised sexual abuse of children. Jones is correct in asserting that the term 'ritual abuse' is problematic, though she does so in an unfortunately flippant way given her obvious lack of understanding of the issues around this. 'Ritual abuse' is an incredibly broad term bandied about within our culture, mostly without any careful definition and often defining the vaguest notions of wicked pagan orgies, inverted pentagrams, etc. Unfortunately for us pagans our culture's association of all these things with abuse plus its unquenchable appetite for all things sexual means we seem to be no nearer disassociating paganism in all its forms from the Dennis Wheatley and *Sunday Sport* view of us. Our rituals are after all the things that unite us, the sacred space that we share. To have the word 'abuse' to mean child sexual abuse just tagged on to this is convenient for them and very poor news for us.

Ms. Jones argues further that there is no need for the category of ritualised child sexual abuse as "the only categories that matter should be those that describe the kind of harm that is done, so that we have an idea of how to treat it. So why introduce a new usage in this single case?" To answer this we need to look at the way language legitimises our experiences. The term came into being gradually through the naming of it by survivors and the organising around it by survivors and feminist lay workers (that xtians and media took it up so keenly is not the responsibility of those women).

The term child sexual abuse is a relatively new one in our society (remember Freud and the learned 19th century establishment's denial of any such thing? (1)) The term 'rape' is inadequate (though obviously easier to hear) to describe experience — if I tell you that I've been raped you have no idea of what actually happened, of how I need supporting, you will only find out by listening to me, you will only understand the things that may trigger flashbacks if you understand the context of my attack. I may find certain smells or a hand on my neck extremely threatening, other survivors may not. We can argue about whether rape of the mouth need be a separate legal concept but that doesn't lessen the fact that I will need to use that term to fully explain what happened and why I react as I do. This ongoing work of naming what happened is vital to our healing and of course to any notions of 'treatment' (I assume Ms. Jones means counselling and support).

The process of naming involved in the evolution of our language around sexual violence is a complex one. For example even in the early part of our century the term 'rape' was not commonly used. This was usually euphemised as 'seduction' or as a man 'having his way'. Thus a survivor speaking now of her rape in 1929: "We didn't know about rapes then or anything like that." (2). Our experience is legitimised by our language so that, for example, in the years leading up to legislation, marital rape literally did not exist in the sense of a recognisable experience deserving support. The horrors of this crime were of course always evident to the raped woman but I believe the literal non-existence of the term isolated survivors and militated against them getting help. When rape is regarded in the whole context of a woman's life, it is evident that marital rape should be a separate term from rape where the woman is not economically dependent on her attacker. Likewise with the term 'date rape'. This will have a whole set of implications that other rapes will not. Feminists have long known that being able to fit our experiences of sexual violence into a commonly held framework is vital in the processes of assessing our support needs as well as in the collective political work that can fight rape in all its forms.

Clearly survivors of ritualised child sexual abuse will have their own needs around the context of their abuse. I'd have thought it was pretty obvious to us as pagans that we may need to take that on board as we do use rituals. Or is Ms. Jones 100% sure that there are no such survivors who might be or want to be involved in paganism? She is upset that this term has been set upon with such glee by our society. Yes, this is difficult for us. That Ms. Jones feels the need to refute the existence of such abuse in such depth is indicative of the sloppy thinking which has engendered this situation.

To counter this we need to separate the two issues, as Ms. Jones has so woefully failed to do. On the one hand, there is in the media, among xtians and in society a hysteria around paganism and a manipulation of 'ritual abuse'. On the other hand, there is the work of survivors and lay workers around the ritualised sexual abuse of children. Jones speaks of "the myth of ritual abuse" as if it were the same thing as the experience of ritualised sexual abuse. We know that this is one of society's myths in the sense that the media loves it, fundies love it and they all tell lies about us. This 'myth' is often explicitly and dangerously thrown in with general notions of horrible 'others' (though, no, Ms. Jones, this is not comparable to the start of Hitler's Holocaust). None of this mythologising is at all helpful to survivors or to us as pagans but we have to keep this separate from the issue of whether we do or do not believe that such abuse can and does happen. I find the way Ms. Jones can so blithely dismiss the testimonies of survivors and lay workers incredible. She takes the term 'ritual abuse', then defines it for us as, "abusers who are following a religious/spiritual programme one of whose aims, central or otherwise, is the deliberate abuse of children", then gleefully informs us that, of course, "such a programme has been shown not to exist in every case so far."

Jones follows this ludicrous definition with a reminder to us of her 'pagan principles' of being against, naturally, "any activity... which would violate the integrity of another living being ... [and that she] would seek to help and protect anyone who had been the victim of such practices."

Well, would you, Ms. Jones? Your article certainly gives me the impression that you seek to tell survivors to shut-up if they were abused in a ritualised context. Your assurance that you value your image as a "truthful person" so much that you would indeed serve "the deities of truth" by an "admission of the existence of satanic abuse if the evidence warranted it" is hardly comforting. You use the term "satanic abuse" there, elsewhere "ritual abuse" and "satanic ritual abuse" — your use of these labels is nearly as sloppy as the media's. As is your use of notions such as 'truth'. For you truth is fixed as defined by the state — something frighteningly reductionist (your conflation of the correct analysis of fundie/media/state use of 'ritual abuse' with your denial of the existence of ritualised child sexual abuse) as a concept and rigidly defined by such things as forensic/corroborative evidence and state legal procedure.

You tell us that "it is actually from police departments and social science and psychology professionals that we have obtained much of our evidence that the ritual abuse myth is unfounded." You seem to think that this fact will force us to conclude that the people you refer to as "self styled victims" are indeed, as you put it merely "disturbed individuals" with "well-crafted sob stories". What, all of them? Just the ones who are fundies or who write to the

press? That is a cruel accusation to make. What you don't seem to realise is that a successful or unsuccessful prosecution in this country is not a definition of truth or falsity. The point is (as the 'Birmingham 6' amongst others can tell you) that what does or does not get sanctioned as 'the truth' by the state is hardly an infallible guide but a many-faceted political matter. There likely are false accusations made against us but we pagans are only a small part of the mechanisms around ritualised child sexual abuse in this country. If you would care to read some of the vast amount of work done by feminists and other activists on this issue you would begin to understand some of this structure. And yes I am sick and tired of pagans writing about sexual violence with such an incredibly poor understanding of sexual politics.

Apparently you and SAFF et al. cannot seem to grasp the simple fact that your "boxes and boxes of proof" offer nothing more than the current state of debate in our culture about something which survivors are once again painfully starting to name. Because our culture focuses — and so do you — on satanists and 'black' magicians in this does not mean that no satanists are child abusers any more than it means that no judges, journalists, pagans or wiccans are child abusers.

We know — and so would you if you'd bothered to find out — that child sexual abuse is cross-cultural and recognises no barriers of class or belief. We may wish that there was a way of predicting who will or won't abuse but there is not. Neither is there any way that we can define limits to such abuse. Abusers may use any kind of rituals or whatever other scenarios they get off on. How do we know all this? By listening to adult survivors who are organising collectively around their abuse, who are naming it, who are speaking out about what you find so difficult to hear.

In 1989 I attended the first national conference of child sexual abuse survivors, lay workers and activists in London. There I participated in a workshop on ritualised abuse. The women there were not "spinning stories" — they were engaging in political work, they were supporting each other and networking; survivors and other activists struggling really hard to name and trust and work together. And why were they doing all this? To join some christian fundamentalist anti pagan crusade? No. Labels such as 'satanist', 'pagan' etc. weren't used or needed in that workshop. We were doing it because of a belief that we all need to acknowledge the existence of ritualised sexual abuse before we can have any hope of stopping it and offering appropriate support.

Stunned as I was by your piece I know that it is only endemic of the very muddled thinking I have to say a lot of pagans seem to engage with on this issue. Perhaps it is too much to hope that all pagans will sort themselves out on this but it would be a great step in the right direction to see an end to articles which so categorically deny even the existence of ritualised child sexual abuse. Meanwhile I hope your "deities of truth" are gentle with you!

1. See *The assault on truth - Freud's suppression of the seduction theory* by Jeffrey Masson. New York: Farrar, Strauss and Giroux. 1984

Also *The best kept secret: sexual abuse of children* by Florence Ruth. Prentice Hall Press. 1980

2. Quoted in *The secret world of sex* by Steve Humphries (BBC2, 28:2:93)

For further information contact: The Child Abuse Studies Unit, Polytechnic of North London.

Justine Cooper



## THE MATHEMATICIAN WHO HAD LITTLE WISDOM

*(Some of our readers will know that I am by profession a mathematician. This story was written when I was at a conference in Edinburgh. What happened to the hero of the story is in part an account of a genuine mathematical result, which is why there are some technical details referred to. This result has perhaps a moral for all of us; it says that there are situations where a problem can be solved, but where the natural solution is much harder than some clever trick.)*

If any of you who read this volume do not like stories, then I am sorry for you. Stories are the thread from which the fabric of the world is woven, and to dislike stories is to dislike life. But, to any such people, I would also say that if you read this story you will also learn some mathematics.

Once there was a mathematician who had little wisdom. One spring he attended a group theory conference in Scotland, which may or may not have been wise of him. Since the conference was long, he decided to take a couple of days off, which was certainly wise. He had heard much about the beauty of Scotland's rivers, and the fine salmon that swam in them, so he decided to go salmon-fishing. He did not think of the need for a licence, nor that a large charge is made for the right to fish for salmon in most places; indeed, he had not even checked whether there were salmon in the rivers at that time of year. This may seem foolish of him, but turned out not to be so.

He went to the Tweed, which was running sweetly. He saw many people fishing for salmon, but found a pool where no-one was. Not thinking that this might be because that was not a good place for salmon (for he had little wisdom, though, as we shall see, he was also lucky), he began fishing under a bright spring sky. And, after he had been fishing for some time, he caught a fine salmon, and, after a struggle, landed it. Great was his surprise when the salmon spoke to him. "Put me back" it said; "put me back in the river before I die."

The mathematician was wise enough to do as the salmon asked. I have heard some suggest that he should have kept the salmon in a tank, and made much money by exhibiting it as a talking fish. Even on the everyday level, this idea is foolish, since he had no way to compel the salmon to talk. But there are deeper reasons why this thought was foolish. Many say that our treatment of the world as something to be exploited for financial profit, rather than as something sacred, has led us to the brink of disaster. Be that as it may, to treat the creatures of the inner worlds in such a way is a certain recipe for disaster.

The salmon, now returned to the river, spoke again. "I am the Salmon of Wisdom. I have fed on the Nuts of Knowledge that fall from the hazel tree which leans over the Well at the World's End. Since you have set me free, I will grant you a gift."

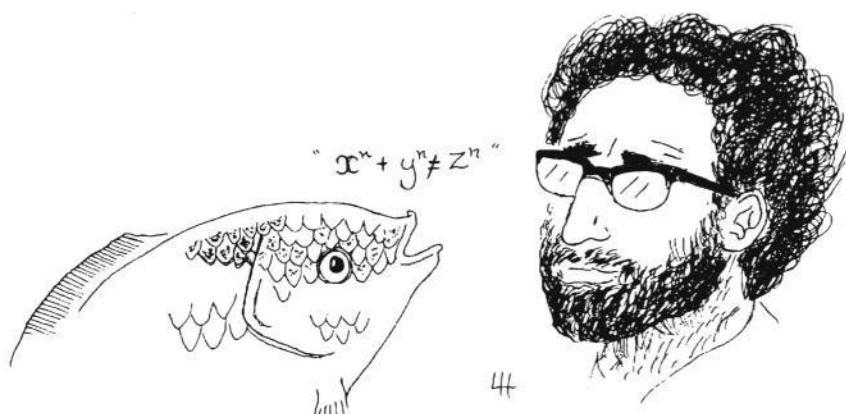
Now the mathematician had been thinking hard about a certain finite presentation of a group. "What I want", said he, "is a machine that will tell me whether or not a word in the generators equals one in the group I have recently been considering."

The salmon replied "I must warn you that if you ask me for something impossible I will vanish, and what little wisdom you have may become even less."

"That's no problem" answered the mathematician. "I know that there are some finite presentations for which no such machine exists, but I have shown that in this case it can be done."

So the salmon swam deeper into the river, and returned carrying a little machine. It looked very delicate and attractive, and the mathematician was delighted by it. He took it home, and used it with great pleasure for several weeks. He enjoyed looking at it, for it was indeed a work of art, and his eyes kept following the tracery of lights that showed the machine was operating, finishing with either a green light or a red one. Since this machine was not of the ordinary world, it never ran out of memory in which to perform the computation.

But after a while the mathematician, who had little wisdom, became dissatisfied, and decided to ask the salmon for a more powerful machine. He went back, with the machine, to the pool where he had first caught the salmon. The river was running high, and the skies were grey,



but he did not notice that. "Salmon," he called, "Great Salmon of Wisdom, I desire a gift from you".

The salmon came up to the surface and spoke. "What is it this time?" "This machine is very nice, but I would like a machine that does more. Instead of one that just shows a green light when the word equals one, I would like one that actually tells me how to write that word as a product of conjugates of the relators and their inverses."

"Remember, if you ask for the impossible, I will vanish and you may lose even what little wisdom you have." "I feel quite sure that, since you have given me one machine, you can also give me the more powerful one I desire."

"You are right" said the salmon, and swam deeper into the river. He emerged carrying a heavy and ugly machine. The mathematician dragged it home. For several weeks he was happy using it.

But after a while, since he had little wisdom, he became dissatisfied, and decided to ask the salmon for a more powerful machine. With an effort, he dragged the machine back to the pool where he had first seen the salmon. It was a hard journey, under a black sky, with thunder in the distance, and showers of hail. When he arrived, the river was in flood, and lapped almost to his feet. Since he had little wisdom, he did not see what this had to do with him, and once MORE called out "Salmon, Great Salmon of Wisdom, I desire a gift from you."

The salmon came up, and asked what he wanted this time. "This machine does what I asked for, but it is so slow. There have been many occasions when a word for which the first machine answered my question in a few seconds, has taken days on this new one. What I want now is a machine which will do what the second machine does, but will do it as fast as the first machine."

"I'm getting tired of your demands" said the salmon crossly. "Is that what you really want?" The mathematician, who had little wisdom, did not notice the warning in the salmon's tone, and said, firmly, "Yes, that's what I want."

At that, the salmon leapt into air, cried out "What you ask is impossible!", and fell back into the river with a splash that drenched the mathematician. When he recovered from being soaked, the salmon and the machine were gone.

As he began to start homewards, the salmon appeared briefly, and said "Read computer science journals, as well as mathematics journals. Then, it may be that instead of losing what little wisdom you have, you may even gain some."

When the mathematician returned to his home university, he did as the salmon had suggested, and started to look at computer science journals, including back issues. He discovered, to his surprise, that they contained a significant number of interesting results in group theory, and he learned why his last request was impossible, since there are presentations (of which his was one) for which the word problem has an easy solution, but for which any solution of the special kind asked for is difficult.

The last I heard of him, he was still looking at these journals, and also at logic journals, as well as those more directly concerned with his own interests. And, by doing so, his wisdom had increased.

Daniel Cohen

## THE MAGIC OF WYCHBURY HILL

After being involved in the public enquiry against the proposed Kidderminster-Blakedown-Hagley bypass, this article is a personal reflection by a native Brummie on the messages that Wychbury Hillfort and its surrounding landscape and history is revealing for us — in our future environmental and traditional wellbeing.

Wychbury Hill and its wooded iron-age fort are situated on the borderland of the West Midlands and of Hereford and Worcester county, and fall within the parishes of Hagley and Pedmore. The main part of the fort comes within the Hagley Hall estate of Lord Cobham (Lyttleton family). English Heritage has the jurisdiction over the seven acres of the fort itself. The history of this hill and surrounding area dates back to mesolithic times.

The fort, 700 feet high, commands a position of strength at the north west end of the Clent hills. It stands on the borderland between two great physical divisions, the Severn and Trent valleys, and is on the watershed of England. The geology of Wychbury Hill is very interesting, for it lies on a triple faultline consisting of coal measures, New Red Sandstone, and Permian strata, making it an important energy (ley) centre for this region. A small covered reservoir stores water coming from inside the hill. The Elan Valley aqueduct, carrying water from Wales to Birmingham, runs through the south-western part of the hill. With all these features, Wychbury would seem to be some sort of convergence point.

Its crowning glory is the twenty-eight ancient yew trees that lie within the ramparts of the fort. These trees have now been dated by Allen Meredith, the yew historian, sponsored by the Conservation Foundation. The oldest have been dated back 1500 years — to Arthurian times or before. Granville Calder, a local historian and amateur archaeologist, has been researching this area for forty years and is claiming that Wychbury may be the site of Arthur's battle of Mons Badonicus (Hill of Fresh Water), with the possibility of it being his place of burial, because of the association with the yews. In a record called *The Affairs of Hagley* there is an account of a three-day battle taking place at Clent between the Celts and the Saxons.

There is a large mound called the Round Hill (Rockingham tumulus) that lies at the end of the causeway from the western gate of the fort. In an old Hagley estate map this hill is shown with a ring of yews upon it, and prior to 1936 there was still one yew left on the hill. Today no evidence remains of these trees except for root marks found during recent excavations. Whether the hill is a natural feature and/or a burial mound has yet to be fully investigated.

On the northern slopes of Wychbury is another feature, a multiple mound called the Saddleback; again, it remains to be investigated whether it is natural or a burial site. There is also a beacon site in the field to the north east of the Saddleback, and the possible site of a villa or enclosure nearby. Celtic field systems also exist on the slopes of Wychbury.

In the 1700's the first Lord Lyttleton had many follies built within the Hagley Park estate, two major ones being the Temple of Theseus and the Obelisk set upon Wychbury Hill. The temple is **the** most important example of Doric architecture in Europe, for it established the Classical Revival in architecture outside Greece and her colonies. Built in 1758, it was designed by James (Athenian) Stuart to be an eye-catcher from Hagley Hall and to provide a place from which to view the Malvern Hills, one of the earth's oldest ranges of hills. The Temple represents a smaller version of the Hephaesteion in Athens, dedicated to Hephaestos the lame smith god, husband of Aphrodite. The Obelisk was built to act as a focal point on Wychbury Hill, facing east; there is speculation by local people that there may have been the site of a shrine or henge in earlier times.

Now upon this ancient scene comes the threat of the proposed ten-mile six lane bypass, going in a double tunnel through the southwestern flank of Wychbury Hill, between the Temple and Obelisk, which would destroy for all time the spiritual and geomantic integrity of this sacred site. But of course the Department of Transport claims that the impact of this bypass will be lowered through suitable mitigation schemes. English Heritage agrees with this! What hopes for our heritage? A brief set of excavations in the path of the bypass were carried out, but have so far revealed nothing of importance. If construction does take place, arrangements for observation and recording would occur in the course of topsoil stripping!



This bypass would also go through unspoilt countryside, from Hagley to Kidderminster, blighting in the process Hurcott Wood and Podmore Pools SSSI nature sites, and Hagley Wood. As it now stands it is a motorway from nowhere to nowhere, and we wonder what the Department of Transport and the developers have plans for next, should this bypass be built. A motorway poised to strike into the unspoilt heartland of Hereford/Worcester/Shropshire — once considered the Sacred Country by the Cornovii — it still is, some of our most ancient landscape that we must protect for future generations to enjoy.

The public enquiry which began in January has now ended, with local people — ecological, historical, archaeological, and council and transport groups — all presenting their evidence forcefully and passionately, hoping to protect the landscape that we all love from destruction by this poisoned lance. It will take the inspector, Marston Tickell, about a year to sum up both sides of the evidence and then present his verdict to the Secretaries of State for the Environment and Transport. If it is passed, construction work could start in 1995.

Will there be another Twyford Down at Wychbury, we wonder and wait. This inspector passed the motorway that now threatens the 8000 year old woodland of Oxleas Wood, eight miles from Central London, which, once destroyed, could never be replaced. People have pledged themselves to the trees to try and save them from the bulldozer, like a second *Battle of the Trees* as recounted by Taliesin. At Twyford Down, by St. Catherine's Hill, a new martyrdom is taking place — St. Catherine was put to death on a wheel! The Donga tribe of young people and other supporters are still trying to hold up, inch by inch, the destruction of this unique downland by the M3 motorway. The Dongas (a name of ancient trackways) have spoken about the inspiration and spiritual help the land is giving them in their fight to save this site.

Roads were once considered sacred ways, green roads, Helen's Roads, safe ways of passage upon the Queen's/King's highway, pilgrimage routes between sacred sites, ways of communication between villages and towns serving the needs of people and the country. Today, this bypass is just one of many motorways planned or already under construction which are an abuse of our landscape and which seem to be fulfilling the prophecy foretold by Taliesin and Chretien de Troyes: a venomous spear destined to destroy or lay waste the land of Logres (Albion). With a predicted 85%-135% increase in traffic in the next fifteen years, and a motorway system being built to cope with this, and associated developments, our last remaining sacred sites and ancient landscapes — home to wildlife, our heritage, and traditions — now are gradually being destroyed by the so-called free enterprise society. This is a society that has lost its affinity with the earth, and a people without cultural roots intact are defenceless against the forces of materialism that are now threatening the environmental viability of the planet. How can Wychbury and the West Midlands help us now in protecting the land of Albion from destruction by the poisoned lance!

Prosaic Birmingham and the West Midlands (sometimes called the Black Hole) are places people usually prefer to avoid. Yet bide awhile and find out what secrets this area holds for us all. The Goddess in Her triple aspect can be found here, contained within the symbolism and the landscape of the region. And the Grail Quest for the healing of the Waste Land may be attained here, if only we will respond to the signs.

Wychbury Hill is at the interface of the rural and industrial Midlands, for it holds back the glacier of the Black Country. From its summit can be seen the great sprawl of the West Midlands to the north east, but turn to the west and all of rural Hereford, Worcester, and Shropshire can be seen as far as the borders of Wales. It is a wonderful sight! Wychbury is a point of choice between rural and industrial England. From here we can reflect on the necessity of living more in harmony with our landscape, and the need to balance our male and female energies.

The Black Country gave birth to the industrial revolution through the gift of mineral resources found in this region. To look at, urban industrial Black Country (Rowley Rag) could represent the Loathly Maiden, Lady Ragnall in the Grail tradition; embrace her and she will begin to give us wisdom. For the antidote to our environmental problems, caused through the industrial revolution, may lie within this area. Wychbury could hold the key to unlocking the door to founding an ecological spiritual society based on the ancient knowledge and teachings of the Isles of the Blessed.

On an old Hagley tithe map showing Wychbury the face of the great Earth Mother wearing a crown of fields can be seen in the landscape. She may represent Mary the Black Madonna, for



England is Mary's Dowry, or else the Hag, the Wise Crone of the name Hag-ley. Her Son as a sacrificed young Sun-King is symbolised in the local legend of the martyred St. Kenelm on Clent Hill, where over the door of the church four fighting dragons can be seen to predict the fight between the road and the earth spirit. The Goddess is also depicted at Hagley Hall as the Goddess Flora and as Cybele the earth mother.

Wychbury lies in Worcestershire, which has been likened to a chalice filled with loveliness, or a beautiful lady to whom God gave a ring of hills, her head in the lap of Wychbury Hill, her body the inner heart of England full of orchards — the Land of the Heavenly Spring.

The chalice leads us to the Grail, and the Hagley Road runs into the heart of Birmingham, where the Pre-Raphaelite Holy Grail series of tapestries are kept in the Art Gallery, though not always on show.

Even though the Arthurian association with Wychbury was discounted in the Department of Transport rebuttal to Mr. Calder's theory, we believe it is still in the running, even if an outsider. The most important aspect is the raising of Arthur as the Champion of Lady Sovereignty — spirit of the land of Albion, for it is Her honour which is now under attack through road and other developments. At Wychbury the Obelisk is Excalibur poised to cut the garter (bypass), and we shall blow the horn as a warning to raise the spirit of Arthur and his champions to save Albion in her hour of greatest need.

The yews on Wychbury represent the Grail Quest rune, and are a living example of regeneration — Healing of the Waste Land. In our ancient teachings the yew can signify the female aspect of divinity. It is the I vowel which forms part of the Unutterable name IAO of the Creator; it can symbolise the creative light/energy of Divinity. All this takes us back to origins, and the derivation of our language. Gnostic christian teachings also refer to the Books of Yew (Ieou) given by Jesus to Enoch. In our past there was a fusion of druidic and early christian teachings in the Celtic church, which was driven underground by the church of Rome, and which resurfaced in Arthurian legend. All these ancient elements seem to fuse and re-emerge through Wychbury Hill and the local landscape.

We believe Wychbury to be an important site, long unrecognised. It could become a symbol of Britain's turning point (a yew turn!) to ecological and spiritual regeneration. In the tithe map is a field near the fort called Nail's Den (nailmakers were in this area); the Obelisk could also symbolise a nail. If we can nail this bypass at Wychbury, before it is staked by this road, then hopefully our kingdom's green and pleasant land will be saved for future generations to learn from and enjoy.

If you want to support the campaign against the bypass, letters of protest can be sent to the Secretaries of State for the Environment, or for Transport, both at 2 Marsham St. London SW1P 3EB. The campaign can be contacted at Box Excalibur c/o 498 Bristol Rd. Birmingham B29 6BD.

With grateful thanks to all authors and their works, past and present, used in compiling this article. May Eve 1993, Quinton Woman's Place.

Susan Newland

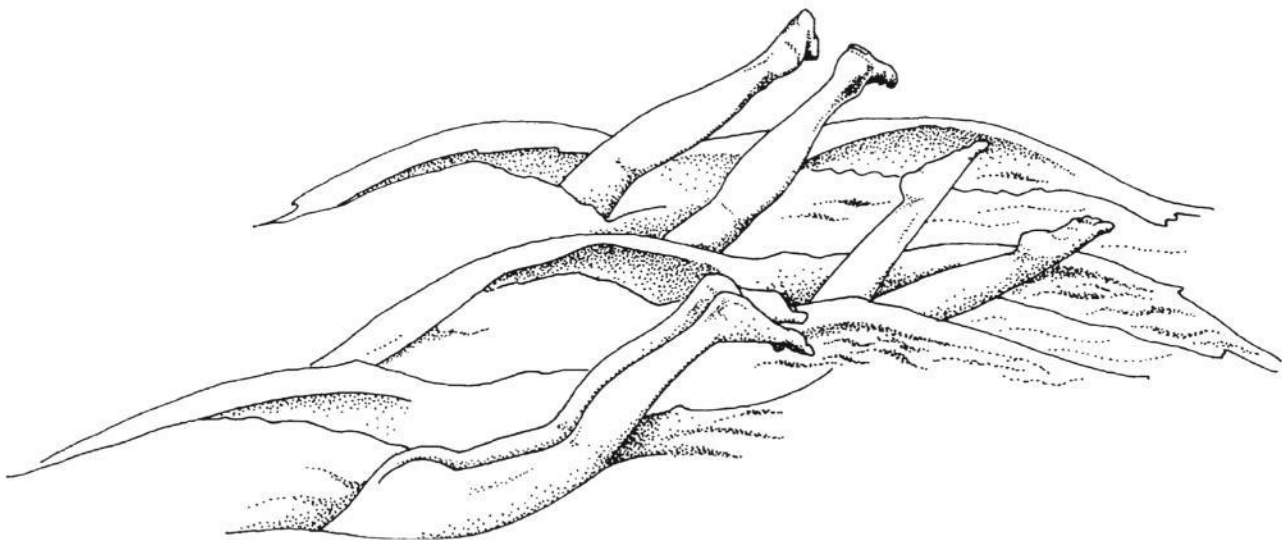
---

**Brian Boothby and friends. Tree Spirit.** Cassette tape. £7.50 (including postage) from Treesprit, Hawkbatch Farm, Arley, near Bewdley, Worcs. QY12 3AH.

It is not often that we get music to review, and we were very pleased to receive this delightful tape. The music is mostly folk music, either purely instrumental or with words, with titles or themes related to trees. The songs include Kipling's classic *Oak, Ash, and Thorn* (as set to music by Peter Bellamy) and a moving poem called *Laying the Woods* about the felling of a wood in Derbyshire. Instrumentals range from a pipe tune after Seamus Ennis to tunes on African marimbas and Philippine kuding, with accompaniments from forest birds and animals.

If you care for trees, and don't have a prejudice against folk and traditional music, you will enjoy this varied collection.

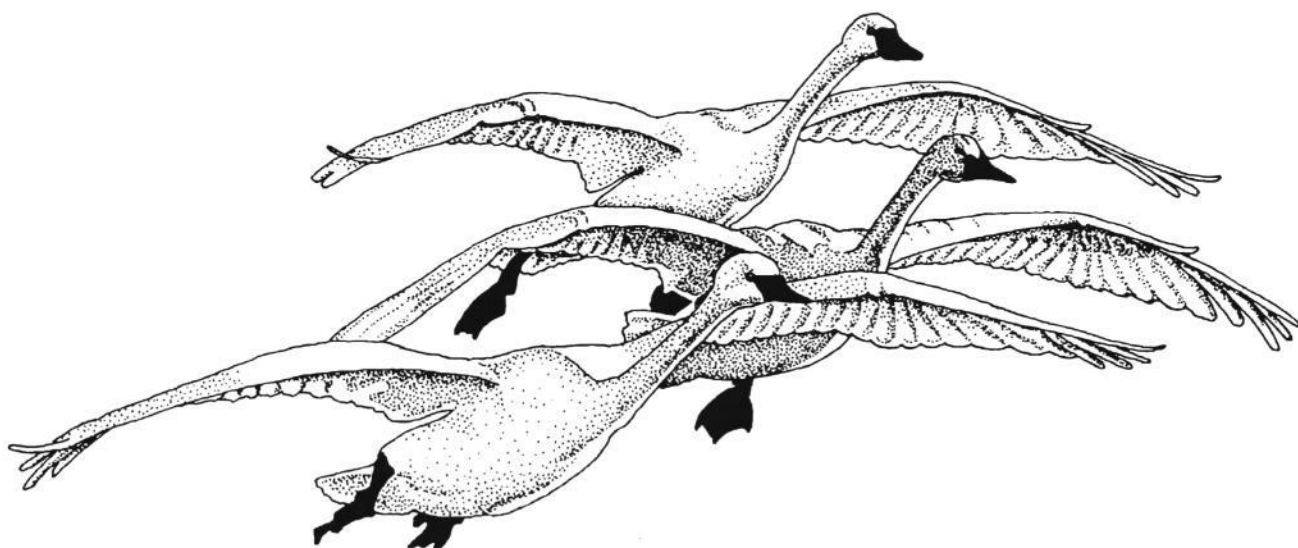
Daniel Cohen



summer and everywhere maidens

summer and everywhere maidens  
dive into waters and float again as swans  
we drink of the waters of their returning  
we drink to them our mistresses  
of water air and earth we drink of  
sorrow and separation  
cool white feathers  
on the tongue

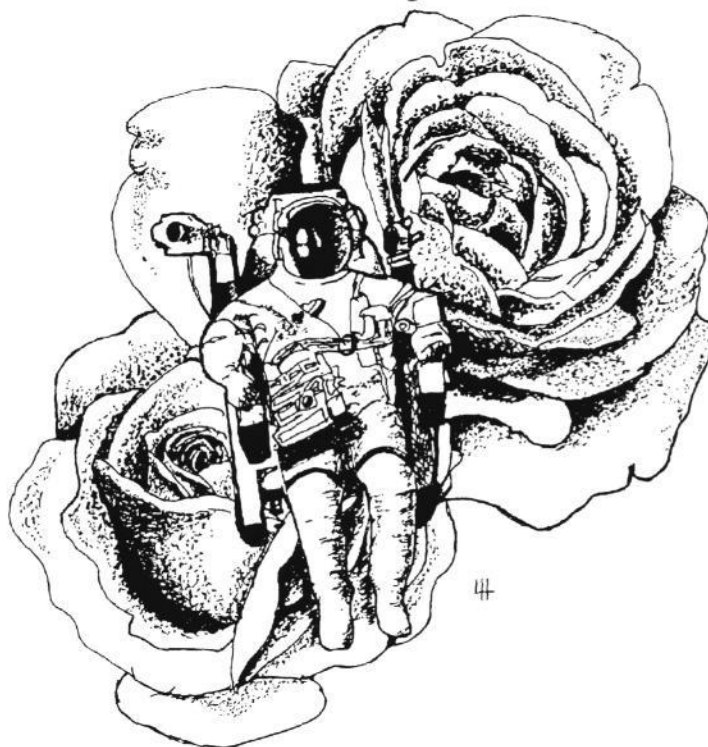
ellen cooney



## ASTRONAUT

She is my best story:  
the one I like told time and  
again, the sunlight moving the day  
across my room, the space inside  
Her open as a cathedral spilling  
startling blues and reds over stone  
floors, warm as the cave where Dymwyn  
keeps her treasures frothy,  
rubbled against the incoming sea.

I used the stone She gave me  
to anchor truth in my pocket,  
turning it over and over,  
testing it ... my hand always  
in some darkness or another  
spiralling blue up my arm  
like an umbilicus holding to life.



Inside I found  
a new starry universe revealed, and  
like the unsuspecting space-traveller  
who found god  
floating, I became  
an astronaut to Her love.

Wren Sidhe

# MISCELLANY

Amazons is a new spirituality group for women, meeting in Birkenhead on the second Friday of each month. It is organised by Tina Fox, who co-edits *Pagan Animal Rights*. For more details contact her at 23 Highfield South, Rock Ferry, L42 4NA (phone: 051 645 0485).

Lifeways has a programme of personal development and related course in Stratford. We noticed one on Dream Theatre by Sue Windos, 24-25 July, and The Four Phases of Womanhood by Vivienne O'Regan (who is a psychotherapist, author, and a priestess in the Fellowship of Isis), August 7-8. Contact Lifeways, 30 Albany Rd, Stratford upon Avon, Warwickshire CV37 6PG, phone: 0789 292052.

Brige Bedell has been working with masks for many years. Her workshop, Dancing with Masks, using many techniques both for fun and for healing, will be held in London July 3-4. For more information phone her on 071 378 7933.

We have just started exchanging with *Cheiron News* (details on the back page). This is a magazine for pagans and occultists who are disabled or of mature years (an audio version is available). We are pleased that those who do not fit notions of youth and fitness are being thought of. Too many circles, open meetings, and gatherings do not cater to anyone with any disabilities.

Following on from this, we are surprised at the amount of cigarette smoking among pagans. I (Daniel) have been driven out of some interesting talks because I could not stand the level of smoke. Tobacco was a sacred herb among Native Americans; pagans should consider whether its secular use is yet another misuse and theft of Native American traditions.

When I (D.) was in Edinburgh recently, I went to a performance of *Merlin: the search for the Grail* at the Royal Lyceum Theatre. This was the second half (the first was performed last year) of a translation, and shortening, of a play by Tancred Dorst, a German. A very enjoyable production, which I can recommend. It was a great change to see Merlin presented as a shamanistic trickster instead of the usual figure of a noble enchanter. And we even learned what spell Viviane used to imprison Merlin!

I (D.) recently went to a meeting in Bath on "Contemporary and New Age religions in the British Isles". Monica Sjoo gave her valuable talk on 'Patriarchy and the New Age'. Graham Harvey (whose questionnaire we included in our last issue) spoke on paganism and ecology, and also showed slides of his handfasting, a druidic ceremony at Avebury, which made a welcome change in a mostly academic conference. Ronald Hutton (who I have some disagreements with on other matters) gave an interesting account of the roots of modern paganism. I hope the papers will be published in full at some point.

There are many magazines of feminist spirituality. Those for men have mostly come from Robert Bly's movement. At last there is a magazine for pagan men. Called (what else!) *The Green Man*, its UK cost is \$18 a year (sample \$5). The publishers, who also produce *SageWoman*, are at PO Box 641, Point Arena, CA 95468, USA.

Two of our readers are planning a Devon Earth Mysteries magazine, to be called *Wisht Maen*. They would welcome contributions, including artwork. The first issue is under way, and will appear "when the issue is deemed worthy of charging £1.50"; that is, when they have more material than the small but interesting amount so far. More details from *Wisht Maen*, Condors, Exeter St., North Tawton, Devon EX20 2HB.

Readers interested in combining magical and conservation work may be interested in Dragon, which has been working for Oxleas Wood and elsewhere. Contact Adrian Harris, 3 Sanford Walk, New Cross, London SE14 6NB, phone 081 692 1358.





**Michael Jordan. Gods of the Earth: the Quest for the Mother Goddess and the Sacred King.**

412pp hardback. Bantam Press. £17.99.

Michael Jordan is a writer and presenter of television programmes, mostly to do with the life sciences. This book, however, joins a previous work by the same author, entitled *Encyclopaedia of the Gods*, and is the result of ten years' research.

The theme of the book is stated as being to do with "the gods who have sustained mankind for thirty thousand years and more ... [they] deserve their hearing." The thread that runs through this research is that of "the goddess and her liaison with the sacred king. It is a strand which has affected and continues to affect ... every one of us" (pp xiii/xiv).

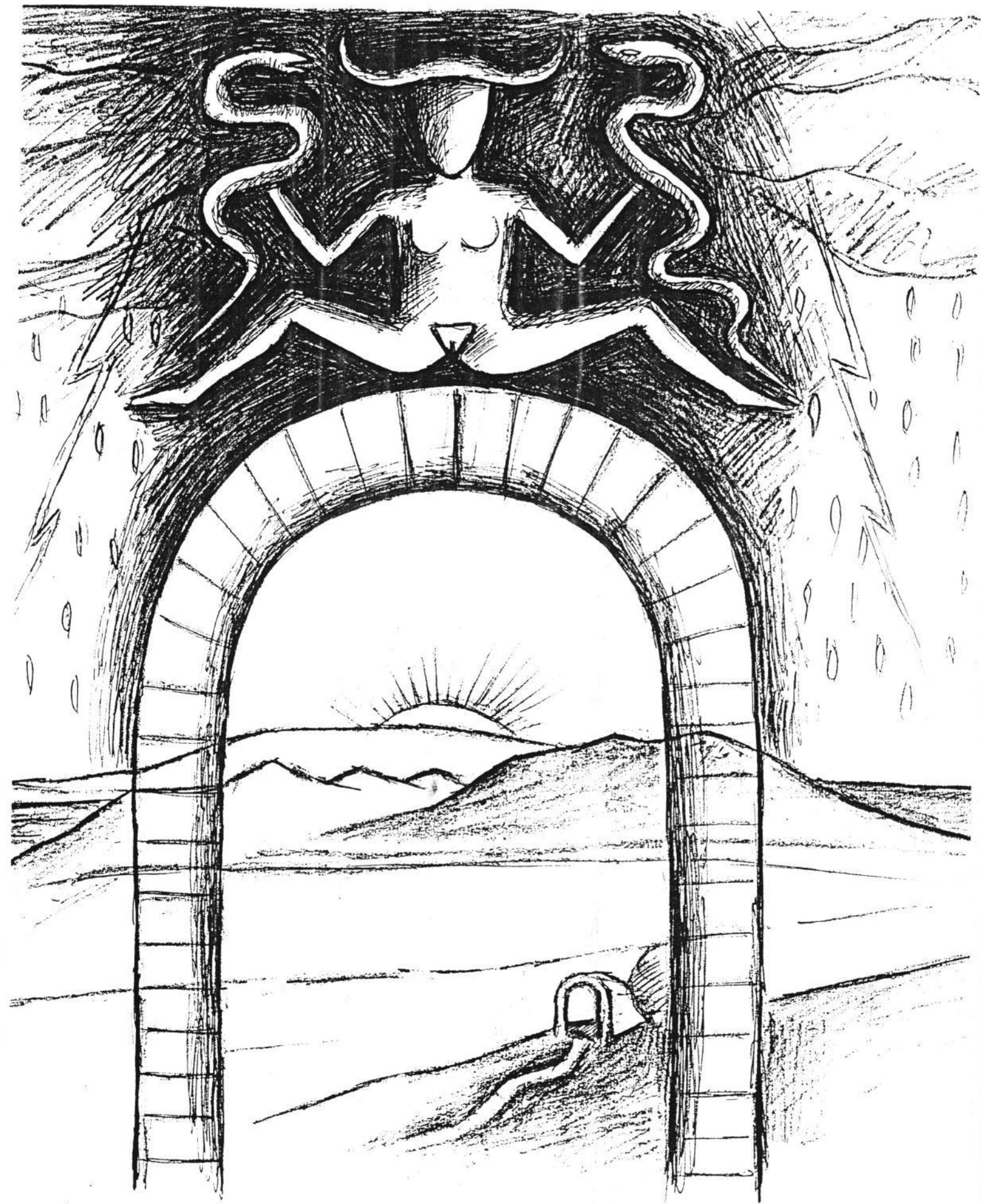
Jordan pursues his theme in depth from the palaeolithic, through ancient Near East, and Jewish, Christian, and Gnostic systems. Then he traverses Scandinavian and Celtic cultures, looks at what he calls pagan Christianity, ventures into Siberian shamanism, and lastly discusses what it all means to us today. This has been a massive task, and he has not shirked detail. His investigative skills have been used to present a remarkable and comprehensive account of the Mother Goddess and her consort. Use of ancient texts and excellent illustrations help the reader along. He has put more into the book than reportage, however excellent, and in his postscript he confesses that although he set out with the intention of retaining editorial impartiality he has "of course, failed" (p. 411). It is impossible not to like him, to value his honesty, and to be grateful for his assiduous research.

It is a pity, therefore, to carp, and if it were just a question of detail I would let it go. But I must take him up on a vital point. From his original boyhood background he has obviously absorbed a great deal of Christian anti-Judaism, and the theologians whom he acknowledges apparently did not point this out to him. For example, he refers (p. 115) to the slaughter of men and women as a routine part of sacrifice in "Canaanite and Hebrew ritual". In fact, we have no evidence of Canaanite ritual sacrifice, while the biblical story of Abraham and Isaac has long been taken to indicate a **ban** on human sacrifice (although the corresponding story of Jephthah and his daughter, while not a ritual sacrifice, is immensely saddening). Later, in dealing with Gnostic material, he attacks Jewish "rhetoric" in circumstances where scholars have defined the areas as totally Christian.

Another area of bias seems to be in his account of Tiamat, the Babylonian Goddess of Creation. The Babylonian creation epic known as *Enuma Elish* describe her as peace-loving and unwilling "to destroy what we have born", and only pushed into warfare to avenge the death of her husband. Jordan starts the story with her battle as if she were as warlike as those who eventually killed her.

There are other points I could take up, but I will not do so. Jordan has written a more than useful book, and one which encourages the reader to look further. I believe the flaws I have mentioned are not mortal, but they do need attention.

Asphodel



aug. - 92  
Monica Sjoo



In connection with the controversy over 'ritual' child abuse, I would like to remind readers of a maxim attributed to the Nazi leader Josef Goebbels: "Historical truth can be studied by professors of history. The purpose of propaganda is success."

Phenomenal success has been achieved by Christian fundamentalists in their propaganda campaign to divert attention from the actual overwhelming source of child abuse. I refer to the family, and the family circle of close acquaintances, which accounts for at least 90% of all known cases of abuse. It is clear that children are quite likely to be unsafe in the family, and it can be a centre of cruelty, even torture, to many of them. However it is a principle of Christian activists (a phrase which I prefer to 'fundamentalists') to concentrate on the family as the seat of the highest and best. They rely on New Testament texts, among which are those from Paul (e.g., Eph. 5:22-24, Col. 3:18, 1. Pet. 3:10) which call on wives to submit themselves to their husbands, and which give a man total control over his family. These precepts can be compared to those (e.g., 1. Tim. 6:1) which tell slaves to "regard their masters as worthy of all honour".

In their efforts to protect the family from the effects that increasing public knowledge of its activities would bring about, the activists hit on the brilliant propaganda theme — worthy of Dr. Goebbels himself — of blaming child abuse on satanists, pagans, etc. This has a number of immediate advantages.

The media seized on the ideas; in contrast to boring facts and figures, there was instead a whole panoply of demonic ritual. And social workers, perhaps overwhelmed by too much responsibility and not enough accountability, found in such activists what appeared to be meaningful and concerned support. There is no doubt that they were and are targeted by the Christian activists, and that this campaign, like the one addressed to the media, succeeded in every respect. Incidentally, I believe that one of the reasons for this is the age of most social workers. Born after the war, many of them coming to adulthood in the sixties and later, they missed the basic training of the rationalist 'old left' who drew on accumulated knowledge of how powerful and deep-seated Christian influence can be, no matter how many people do not go to any church.

I do not know if among the many sad abused children there are a statistically tiny number who come into the 'ritual abuse' category — one anywhere is too many. But I do call upon everyone concerned to be aware of the huge lie that is being enacted, and not be deceived and drawn into dancing to the Christian activist tune.

Asphodel

I found the understanding shown in the article 'Child Abuse — in and out of context' refreshing. But I was unprepared to see the reference to *Skin Two* magazine (which should more accurately be described as a fetish magazine, not an S&M one).

It is perhaps worthwhile mentioning that any abusers who consider themselves to be practicing S&M are abusing S&M apart from anything else. It is often said about S&M, but perhaps never often enough, that it has to involve consenting participants. Surely no adults can say in good faith that they know a child to be consenting.

Colin West

*(All consensual forms of sexual behaviour can also be used abusively. I did not mean to suggest that participants in S&M are more likely to abuse children than anyone else. What I meant to imply is that people get sexual pleasure in many ways, and that some forms of alleged abusive behaviour which may appear unlikely because they seem bizarre can be shown to exist by looking at non-abusive forms of similar behaviour. Daniel)*





\*\*\* BARD'S CIRCLE Published by Wiccan prisoners (who are not permitted to charge or ask for donations). Qrly. Bard's Circle, c/o Chaplain, PO Box 760, Campbellford, Ontario K0L 1L0, Canada. \*\*\* BRIDESTONE Pagan mag. covering all aspects of the Old Religion in the New Age. Qrly. Sample £1.50. sub £5 (4 issues), payable to S. Class. From PO Box 18, Hessle, N. Humberside HU13 0HW. \*\*\* THE CAULDRON Pagan journal of the Old Religion, Wicca, Folklore and Earth Mysteries. Single issue £1.50, annual sub £6. Payment to Mike Howard, Caemorgan Cottage, Caemorgan Rd., Cardigan, Dyfed SA43 1QU. \*\*\* CHEIRON NEWS Magazine and postal group for disabled and 'mature years' pagans and occultists. Sample £1.25, sub. £5. Payment to 'The Occult Helpline' c/o Gramarye, Meadow Close, Bagworth, Leics. LE67 1BR. \*\*\* CIRCLE NETWORK NEWS, Qrly journal of witchcraft, paganism, and magic. Sample \$3, UK sub. \$17. Box 219 Mount Horeb, WI 53572, USA. \*\*\* DALRIADA Pagan Celtic journal. Qrly at main festivals. Sample £1.25, sub £4.50. Clan Dalriada, Dun-na-Beatha, 2 Brathwic Place, Brodick, Isle of Arran, Scotland KA27 8BN. \*\*\* ENCHANTE The journal for the urbane pagan. UK Sub \$20. John Yohalen, 30 Charlton St. #6F, New York NY 10014 \*\*\* FROM THE FLAMES Quarterly journal of radical feminist spirituality and the goddess. Sample £1.25, sub. (women only) on sliding scale £3-£7 a year. Women's Journal Group, 42 Mapperley Rd., Nottingham NG3 5AS \*\*\* GATES OF ANNWN Pagan contact and news magazine. Sample £1.25, sub. (5 issues) £5. BM Gates of Annwn, London WC1N 3XX \*\*\* GREEN CIRCLE Open society for followers of all pagan and magical paths, meeting informally all over the UK. Magazine Green Circular. Green Circle, PO Box 280, Maidstone ME16 0UL. \*\*\* GREENLEAF Journal of Robin's Greenwood Gang. Qrly. Sub £2.80. George Firsoff 96 Church Rd, Redfield, Bristol 5. \*\*\* HECATE'S LOOM UK sub Canadian \$11. PO Box 5206 Station B, Victoria B.C., Canada V8R 6N4. \*\*\* IN SPIRIT Focus on Goddess worship and the Nature path. Qrly. UK sub \$17 (surface), \$20 (air), sample \$4. PO Box 2362, Dover OH 44622, USA. \*\*\* ISIAN NEWS FOI members only, membership free. Qrly. Sample £1, Sub. £5. Caesara Publications, Huntingdon Castle, Clonagall, Enniscorthy, Eire. \*\*\* KINDRED SPIRITS QUARTERLY An optimistic journal for pagans and all good friends of Mother Earth. UK sub £5 in cash. PO Box 101, Bega, NSW 2550, Australia. \*\*\* MERCIAN MYSTERIES Alternative studies of past and place in the Midlands. Qrly. Sample £1.75, sub £6 (4 issues). 2 Cross Hill Close, Wymeswold, Loughborough LE12 6UJ. \*\*\* MERRY MOUNT MESSENGER/ BROADSWORD BULLETIN Quarterly journal and bimonthly newsletter of the Thomas Morton Alliance, an international network of politically active pagans. UK sub \$14 (cheques to "cash", please). TMA-West, Box 458, 1016 E. El Camino Real, Sunnyvale, CA 94087, USA. \*\*\* MEYN MAMVRO Ancient stones and sacred sites of Cornwall. Sample £1.70, sub £5 (3 issues). Cheryl Straffon, 51 Carn Bosavern, St. Just, Penzance, Cornwall TR19 7QX. \*\*\* MOONSHINE Provocative and lively articles investigating all aspects of pagan philosophy. Sample £1.50. 498 Bristol Rd, Selly Oak, Birmingham B29 6DB. \*\*\* NEWS FROM THE MOTHER GROVE/ THE DRUIDS' PROGRESS Newsletter (bi-monthly) and magazine of Ar nDraiocht Fein, a Pan-Indo-European reconstructionist Neopagan Druidic order. Requests for membership, etc., to ADF, PO Box 9420, Newark, DE 19714, USA. \*\*\* OF A LIKE MIND Newspaper and network dedicated to bringing together women following a positive path to spiritual growth. Subs on a sliding scale - please check with editors. OALM, Box 6021, Madison WI 53716, USA. \*\*\* PAGAN ANIMAL RIGHTS Qrly. Sub £3. Tina Fox, 23 Highfield South, Rock Ferry, Wirral, Merseyside. \*\*\* PANDORA'S JAR/ PAGAN PARENTING £3.50 (3 issues) Blaenberem, Mynyddcerrig, near Llanelli, Dyfed, Wales. \*\*\* QUEST One of Britain's longest running mags (since 1970) on Western ritual magic, witchcraft, divination, practical occultism and pagan philosophy. Qrly. Sample £1.50, sub £5 (4 issues); please pay QUEST. Quest, and also information on courses, available only from Marian Green, Editor Quest, BCM-SCL QUEST, London WC1N 3XX. \*\*\* SONGS OF THE DAYSHIFT FOREMAN A journal of rural witchcraft. Free, but donations (say, \$16 in UK) appreciated. Branwen Stonecipher, Box 71, Kananaskis, Alberta T0L 2H0, Canada. \*\*\* TIDES Neo-pagan and Wiccan mag. Qrly. UK sub. \$23. PO Box 1445, Littleton MA 01460-9998. \*\*\* TOUCHWOOD Ancient Heritage Magazine. Qrly. Sample £2. Sub £7 (4 issues). PO Box 36, Whitley Bay, Tyne and Wear, NE26 1TN. \*\*\* TREESPIRIT Magazine and registered charity, to protect, conserve, and create woods, and to promote understanding of matters related to trees. Membership £10 (waged). Hawkbatch Farm, Arley, near Bewdley, Worcs. DY12 3AH. \*\*\* VEGAN VIEWS Sample 60p, sub £2.40. H. Mathers, 6 Hayes Avenue, Bournemouth BH7 7AD. \*\*\* THE WICCAN Europe's longest-running pagan mag, journal of the Pagan Federation. Qrly. Sample £1.50, sub £6 from BM Box 7097, London WC1N 3XX. \*\*\* THE WILD PLACES Journal of odd happenings. Sample £1.65, 4-ISSUE sub £6. 42 Victoria Rd, Mount Charles, St. Austell, Cornwall PL25 4OD \*\*\* WEB OF WYRD UK/Australian Wiccan/ Magic. 4 issues UK£5/A\$15/US\$10. (cheques to Julia Phillips, please) BM Box 9290, London WC1N 3XX or PO Box A486, Sydney Sth, NSW 2000, Australia.