

Dark Mirror



Mabon (Autumn Equinox) 2014

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Behind the Mirror

Dear readers,

Welcome to the Dark Mirror Spring Conference Issue - this edition celebrates Lammass and Mabon. The cover shows our dark mirror surrounded by seasonal apples, haws and ivy as we remember the late autumn harvest and we pass into the dark part of the year. It has been a busy autumn for events, and the editor is grateful for so much news to report. Our main article looks at the plant spirits of the season. Enjoy!

The editor welcomes news from local moots about their events and activities, directly or via their RC. News from our local moots encourages others to join and demonstrates just how active the pagan community is in this region, so please share your news.

Thanks to all contributors to this issue.

Blessed Be

Harvey – DM Editor

Dark Mirror submissions

Dark Mirror (DM) is read by Pagan Federation District Members and most likely many other Pagans. The aim of the Dark Mirror continues to be to reflect the work of the local PF (PFDCI) and its members, illuminate news and events in our area, and to provide a platform for local pagans to share their thoughts, poems, prose, stories, recipes, craft items, views, and articles of general pagan interest. Articles can be ca 3-4 pages of A4 (inc. images). The editors' decision is final.

Send your submissions in any digital format to the DM editor via email DarkMirrorMagazine@gmail.com or by mail to:
Dark Mirror c/o PF DCI, Torcroft, Commons Lane, Shaldon, TQ14 OHN.

Copy deadlines

Please get your articles in by the deadline and the editor will do their best to get them into the newsletter that aims to be with members by the relevant festival.

ISSUE	DEADLINE
Spring Equinox (Ostara)	21st February
Summer Solstice (Litha)	21st May
Autumn Equinox (Mabon)	21st August
Winter Solstice (Yule)	21st November

PF Members only advertising

Please note that we now offer FREE THREE LINE advertising entries to members

Disclaimer

Dark Mirror is the District Newsletter of the Pagan Federation - Devon, Cornwall and the Isles (PFDCJ) and is only available to members of the Pagan Federation. The views and/or opinions expressed within this publication are not necessarily those of the editor, printers, PFDCI or the Pagan Federation. Mention within this publication should not be seen as an endorsement of any events, meetings, moots or products, and no responsibility can be accepted by us for such items.

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District managers report

A Few Words from Your District Manager

The wheel turns again and we are now approaching the glory of Autumn. In our District, we are blessed by countryside with vibrant colour in every corner. It is true that nature will need to offer us a sharp frost to convince the trees to change their clothing as one, but the moorland areas are already bright with heather and gorse, and our woodlands are full of edible fungi of considerable size.

As Mabon turns to Samhain we all can give time to take stock of what we have that we value, and what we need to do to create change. For some it is about education as the darker evenings and shorter days make it an ideal time to go indoors and learn from classes, talks and workshops.

Change is good for us all, and that includes what you might like to do to make a difference! Our own District is running brilliantly with an amazing and talented team, as this newsletter testifies, however, the Pagan Federation Central Team is changing. Some interesting posts are available for those of you who wish to take up the baton and help keep the PF moving onwards to the future. We have been blessed with a fantastic IT person who has reformed the main website and services, and he now wishes to move on. He has identified several roles that he recommends we fill. Also, our General Secretary is doing a really fantastic job, and as a result, her workload is increasing. She needs some help. If you are a member and have the skills she has identified, and desire to help the PF Central Team, then read on.

These 4 posts are voluntary and you must be a PF member to apply:

Webmaster to take charge and manage our current and future Joomla website. You will be responsible for content and features, as well as assisting the IT team in delivering professional IT services to the whole PF. Work load estimate - 4 to 6 hours per week (website www.paganfed.org)

Website Support Assistant to assist the Webmaster in maintaining the content on the websites, help test new features as well as to help keep the PF & PFPM web shops up to date with current product information/adding new products. Work load estimate - 2 to 4 hours per week

IT Officer to oversee the day-to-day operations of the PF web servers and email system. Must be proficient in web technologies/systems including WHM cPanel/Linux command line. Work load estimate - 4 to 6 hours per week

For 3 above posts, please send your professional CV, along with PF membership details through to our IT Officer at itofficer@paganfederation.co.uk

Assistant Secretary - someone with the following skills/qualifications:-

Proficient in Microsoft Word (or similar word processing software), email and Internet

Able to attend council and committee meetings and accurately take meeting minutes

Has strong organisational, good proof reading and editing skills

Able to take initiative and work alone as well as part of a team

Able to gather, collate and assemble news and information for publishing in a PDF format

The successful candidate will work closely with the current General Secretary, Elle Hull, and be a vital part of the PF Council and Committee. Please email a covering letter and CV to Elle Hull at gensec@paganfederation.co.uk

Blessed Be.

Maia

District Manager, Pagan Federation, Devon Cornwall & Isles

Messages of the season

John Barleycorn must die!

There were three men come from the West
Their fortunes for to try,
And these three made a solemn vow:
"John Barleycorn must die."

They ploughed, they sowed, they harrowed him in,
Threw clods upon his head,
'Til these three men were satisfied,
John Barleycorn was dead.

They let him lie for a very long time,
'Til the rains from heaven did fall,
When little Sir John raised up his head
And so amazed them all.

They let him stand 'til Mid-Summer's Day
When he looked both pale and wan;
Then little Sir John grew a long, long beard
And so became a man.

They hired men with their scythes so sharp
To cut him off at the knee;
They rolled him and tied him around the waist,
And served him barbarously.

They hired men with their sharp pitchforks
To pierce him to the heart,
But the loader did serve him worse than that,
For he bound him to the cart.

They wheeled him 'round and around the field
'Til they came unto a barn,
And there they took a solemn oath
On poor John Barleycorn.

They hired men with their crab-tree sticks
To split him skin from bone,
But the miller did serve him worse than that,
For he ground him between two stones.

There's little Sir John in the nut-brown bowl,
And there's brandy in the glass,
And little Sir John in the nut-brown bowl
Proved the strongest man at last.

The huntsman cannot hunt the fox
Nor loudly blow his horn
And the tinker cannot mend his pots
Without John Barleycorn.

News and events

Cornwall

RC Cornwall - Eve

All quiet on the Western Front. Very little news to report from Cornwall. If you are doing anything out there people, please let us know! Except of course the Lammas Picnic (see below).

Devon

RC Devon - Michele

The Grand Witches Tea Party, organised by Jackie Juno, took place on the 31st August in Exeter. I could not help but notice the split in the Pagan community over the potential positive feedback for Witches and Pagans and the persistent reinforcement of negative/ridiculous stereotypes in the public sphere. As RC Devon, I asked a couple of people who attended the Witches Tea Party for feedback for a piece in our local newsletter.

This RC report is mostly a brief roundup of the Facebook Pagan Community groups in Devon. If any PF members reading this have been to any of these moots, we would love to share some firsthand feedback!

Devon, Cornwall & Isles Pagans is the main Facebook community group. Please ask to join if you have not already. Primarily the group is for networking in the region and posting news of interest to the Pagan community by the Pagan community. We also encourage Pagan crafts people to advertise their handmade wares.

A recent issue that came up for Plymouth was concern that an important early Bronze Age burial site in Plymstock is under threat. Unauthorised tree felling and road building has taken place despite the site being covered by a Protection Order. Local archaeologist Win Scutt has concerns that this untouched burial site could be permanently damaged.

Exeter & Devon Pagan Circles

Meet very regularly and have been holding both social and discussion moots. Subjects covered include the planets Mars, Jupiter and Saturn, and discussing personal sustainability.

Plymouth and South West Devon

The August moot was a discussion promoted by Patrick with a reading from Pagan Dawn about why we don't traditionally eat horses in the UK. Joe is planning to give a talk on environmental issues at a coming moot.

Tavistock West Moor Moot

Is continuing the Wheel of the Year focus on native plant teachers by means of discussion and meditation on the plant energies that are being investigated.

Teignbridge Pagans

The Pagan community between the Moors, Exeter and Torbay. Discussions on the esoteric meaning of the rose in occultism, Lammas or Lughnasadh or Calan Awst?, and the 'Gods and Goddesses of transformation and change'. They have also held a quiz evening and a Drumming Workshop.

Torbay Pagans/South Devon

Frances has organised several herb events and meditations at Alatheia Herb garden. An event was held at Churston Woods to give healing and lay new energy for the grove that this group has worked in for many years, nearly 60m acres of it will be felled due to disease.

Blessings of Mabon upon us all as we return to the time of balance and spiral into the dark.

PF Devon & Cornwall Lammas Picnic and Lughnasadh Games (17/8/2014)

As always seems to be the way with the day of the picnic the weather is grey and threatens rain, then starts to brighten, eventually turning into sunny blue skies as we finish. At 2pm, people and dogs began to arrive and picnic. Tom, our Cornish speaker, and I opened our annual gathering with the 'Crying of the Neck' harvest tradition. This is a fantastic way to preserve our customs and connect our counties of Devon and Cornwall. As you would expect there are a few variations. I have included two links to the version we used so you can improve your Cornish for next year.

We invoked and then gave words of honour to Lugh, Patron of All the Arts: asking Him to watch over our Lughnasadh games, and to bless us with His divine skills! The intent and the energy expended by our competitors helps to bind our Pagan community with fun, humour and humility as we are often not so skilled as we would like. Again, we were blessed by the company of Pagans from far away shores.

2014 Lughnasadh games champions are as follows, for the Welly Boot Hurl (women) Karen and (men) Chris; the Discus Challenge by Tom; the Skilful Quoits by Mariah; and the Creative Crafts by Harvey for his loaf. Another round of Quoits confirmed Chris as this year's overall Champion of the Goddess. Chris was crowned in noble oak leaves; armed with the flaming spear of Lugh and wore the red of the victorious. Karen came a very close second in the final game and spoke for the Goddess in ritual.

Everyone gathered around the central stone in the Hurlers middle circle. This is our third picnic at the Hurlers and we are blessed with warm welcome from the stones and spirits here. Together as community, we cast the ritual space and then we called the Elements to watch over us. We welcomed the Gods and they in turn spoke to the gathering. Harvey recited the poem 'John Barleycorn' which most of us know some of the words to, voices joining in from around the circle's edge. Champion Chris made an offering of the grain sheaf. The Lammas Loaf and Honey Mead were blessed and shared. Others then spoke from around the circle of friendship, community and thanks to the divine that nourishes, guides and protects our lives. Then we said our farewells to the Spirits of the season and Place and then each other.

Another fantastic gathering! Thank you to all that attended, for the words spoken between us, for the fun and energy of the competitors than energised our link with the divine and the season. Special thanks to Tom who helped Harvey with the games and Richard for taking photos of the day.

If anyone has suggestions of games we could play at future events please let me know.

May the strength of Lugh be over us, May the beauty of Lugh delight us,
May the skill of Lugh be upon us.

Michele T-W

Crying the Neck

http://www.newquay.oldcornwall.org.uk/articles/crying_the_neck.shtml

<https://www.youtube.com/watch?v=YjtVTOIFGfc>

Date for your Diary

Devon and Cornwall PF Lammas Picnic 2015

Sunday the 16th of August from 2pm at The Hurlers, Minions Village nr Liskeard, Cornwall.

Join us for the Lughnasadh Games, Chose the Champion of the Goddess & Celebrate the Lammas Harvest. Families and well-behaved dogs welcome! Bring food to share and leave no trace.

FFI westmoormoot@gmail.com

'Crying the Neck'



Chris - welly throw



Tom - discus



Mariah - Quoits



Ooops



Offerings



Every body



380 Witches Arrive for Tea

Three hundred and thirty two years ago, in July of 1682, three women, **Temperance Lloyd, Mary Trembles and Susannah Edwards**, were tried in a court of law in Bideford Devon.

Thomas Eastchurch, a Bideford shopkeeper, had made a complaint to town officials that Temperance Lloyd had been practicing witchcraft. Temperance was locked up and the next day brought before the magistrates on "suspicion of having used some magical art, sorcery or witchcraft upon the body of Grace Thomas and to have had discourse or familiarity with the devil in the likeness or shape of a black man."

Grace Thomas thought that Temperance Lloyd was responsible for her illness, because the previous September, Lloyd had wept with joy and expressed pleasure in seeing that Thomas had regained her health. The evidence brought to the court was not overly compelling. Anne Wakely, had seen a magpie fly to Thomas's chamber window. Suspecting witchcraft, she questioned Lloyd, and found her in the company of another. They found "in her secret parts two teats hanging nigh together like unto a piece of flesh that a child had sucked. And that each of the teat was about an inch in length."

Thomas Eastchurch was a respected town gentleman and of course his evidence bore some weight with the court. That evidence was simply that he overheard Lloyd confess while she was in Bideford lock-up the previous day. He stated that she confessed to meeting "something in the likeness of a black man" who tempted her to go and torment Grace Thomas. Eastchurch claimed that at first she refused but then agreed, following him to Thomas's home where the black man told her to pinch Thomas several times. She is then said, on leaving the house, to have seen a tabby cat go into Eastchurch's shop; she believed it to be the Devil.

William Herbert was the final witness against Temperance Lloyd. On 2 February 1671, he had heard his father William "declare on his deathbed that Temperance Lloyd... had bewitched him unto death." After he died, William saw marks on his body, and had Lloyd charged with witchcraft. She was acquitted at the ensuing trial.

Temperance apparently admitted to all of the charges and in prison she admitted killing William Herbert, Lydia Burman and Anne Fellow, and blinding Jane Dallyn in one eye. She admitted all of this as she believed she was still under the black man's protection.

On July 8, Temperance Lloyd was committed to Exeter Gaol to await trial for witchcraft. At the trial, she maintained her guilt. At the execution, she tried to give a reason for her actions: "the Devil met me in the street, and bid me kill her, and because I would not he beat me about the head and back."

One, of course has to question how this claim of guilt actually sits alongside the rather casual remarks about finding the 'additional' teats – something which would only become obvious after some degree of

personal examination and given the nature of the supposed crime the mistreatment (at least) and torture (in all possibility) suffered by Temperance.

Mary Trembles and Susanna Edwards were investigated after a local woman, Grace Barnes, blamed Trembles for her illness. On 18 July 1682, Mary Trembles was denounced to the authorities and consequently arrested, along with Susanna Edwards, who had accompanied Trembles while they were begging for food.

It was John Barne's who accused Trembles of hurting his wife by witchcraft and the hearing. During the questioning of Susanna Edwards, one Anthony Jones

drew attention to Edwards's nervously wringing her hands. He accused her of "now tormenting some



person or other.” He said her reply was, “Well enough, I will fit thee.” He then left the Guildhall to help bring Grace Barnes to bear witness. On returning, Anthony Jones cried out “I am now bewitched by this devil!” and was overcome by a shaking fit during which he “leapt and capered like a madman”, after which he fell unconscious for half an hour.

Mary Trembles answered all their charges, confessing to witchcraft, but blaming Susanna Edwards for initiating her. Edwards followed with a confession of witchcraft, adding that she also tormented Dorcas Coleman, another local woman. On Wednesday July 19 Mary and Susanna were both searched for any suspicious marks on their bodies, then they were sent to Exeter to join Temperance Lloyd while awaiting their trial. Mary Trembles, Susanna Edwards and Temperance Lloyd were tried at the assizes in Exeter on 14 August and despite any doubts the Judges had, were hanged at Heavitree on the 25 August, it seems to satisfy public opinion rather than any form of justice.

Present day, Sunday 31st August 2014, in the spirit of remembrance and of ‘making a stand’, 380 witches, dressed in stereotypical fashion descend upon Rougemont Gardens in the shadow of Rougemont Castle. The castle was built into the Roman City Walls around 1068 and in 1607 a court house was built within the castle walls. It was within this courthouse that the Bideford Witches were tried found guilty and sentenced to be hanged at Heavitree.

But on Sunday 31st August the castle grounds were filled with laughter and community. It was as if the ground itself was forced to echo not the screams of past tortures and in-justice, but a celebration of life and possibility.

The **Grand Witches Tea Party** served to remember the Bideford Witches and re-launch a petition for their pardon. But more than that – it was an attempt to connect with a group of like minded people who could celebrate their spirituality in ways that, in this country, were repressed until the repeal of the witchcraft laws in the 1950’s.



The dressing-up and the playful use of stereotypical imagery was about life and vibrancy; raising awareness (perhaps some might ask about the symbolism of the various and witchy accoutrements). And of course the ‘record attempt’ (the largest number of Witches in one place) was about creating a media opportunity for the ‘real voices’ to speak of persecution, bigotry and injustice.

The event was organised by Jackie Juno, the Grand Bard of Exeter, and Selkie Shell assisted by so many others whose names we cannot recall. With Jacky Juno’s Bardic credentials any press interviewer who came to ‘look at the witches’ was given more than enough food to think about in terms of the issues raised by the event.

For many it was the afternoon ‘coming together’ and ‘ceremonial’ feel of the gathering that caused more than a tear to flow. Amid the laughter and genuine surreal nature of the event, two poems brought to mind what this event was really about.

Firstly, Jackie’s heartfelt call for us all to recognise the continuation of persecution and disempowerment of women in the world today.

I am your grandmother, killed for celebrating All Hallows
 I am your mother, dragged from my bed to the gallows
 I am your sister, a conquest of war at gunpoint
 I am your daughter, a victim online at some point
 I need you, every woman who hears me, to speak up for those without voices

I need you, every man who loves me, to protect me, to make the right choices
I am your grandmother, your mother, your sister, your daughter
I call from beyond the Mystery,
to say no to the horror, the betrayal and the slaughter we must right the wrongs of history
I need you, every woman who hears me, to speak up for those without voices
I need you, every man who loves me, to protect me, to make the right choices

Jackie Juno 25 Aug 14

And then the harrowing poem that featured in Ericka Jong's book "Witches".

For all those who died – stripped naked, shaved, shorn.
For all those who screamed in vain to the Great Goddess only to have their tongues ripped out by the root.
For those who were pricked, racked broken on the wheel for the sins of the Inquisitors.
For all those whose beauty stirred their torturers to fury: and those whose ugliness did the same.
For all those who were neither ugly nor beautiful, but only women who would not submit.
For all those quick fingers, broken in the vice.
For all those soft arms, pulled from their sockets.
For all those budding breasts, ripped with hot pincers
For all those midwives, killed merely for the sin of delivering man to an imperfect world.
For all those witch-women, my sisters, who breathed freer as the flames took them, knowing as they shed their female bodies, the seared flesh falling like fruit in the flames, that death alone would cleanse them of the sin for which they died – the sin of being born a woman who is more than the sum of her parts.

(Published E Jong, Witches, New York, 1981)

From speaking to friends that attended this day, the words above, and the spirit of the moment has had a profound effect.



From the laughter that comes from not taking oneself too seriously through the motivation take a stand and 'own' ones identity to the desire to somehow tackle the injustices which are at the core of the worst we can be as human beings in order to reflect on the best we can be... it was one amazing journey.

To those fellow Pagans who seemed to object to the reinforcement of stereotypical images all I can say is 'think about what your real objections were'.

The idea that the Witches of Bideford were actually witches in the modern sense of the word is as laughable as the 'evidence' brought to bear at the trial of

Temperance, Mary and Susanna. In the same way the idea that the witches who attended the event on the 31st August think that the 'uniform' is what is important. It's not necessarily the stereotype we need to discuss – perhaps it is the archetype such alludes to – BUT it is the ignorance that lies beneath the stereotype and the prejudice which maintains the belief that one flavour of belief and how those within it choose to follow it is better than any other.

Some pagans are very quick to accuse Christians of bigotry and intolerance yet the number of so called pagans whose self righteousness produces *ad hominem* attacks on others through Social Media networks is, as far as many are concerned, are as bigoted and intolerant as the persecutors of old.

*Dr Alan Jones and Sue Edwards
Cornwall School of Mystery and Magick*

Grand Witches Tea Party

To me the **Grand Witches Tea Party** was a little like attending a wonderful large public ritual.

My husband, friend and I got to Exeter quite early, attracting some rather odd looks as we left the car in the John Lewis car park and headed for Rougemont Gardens in full witchy regalia. We settled under some trees and watched people arrive. It was a truly colourful spectacle with men, women and children wearing weird and wonderful pointy hats and brandishing all manner of besom. As with all the pagan rituals I have attended, people circulated seeking out friends and chatting informally before the more serious 'work' began.

After a while we were told that we could queue up to sign the petition which was being organised to get the Bideford Witches, Temperance Lloyd, Susannah Edwards and Mary Trembles, pardoned. Then we all gathered together in silence to listen to Jackie Juno - organiser of the event - explain why we were here. Some hard, beautiful and deeply moving poems were read out, and a haunting song about remembering our ancestors was sung; there were many tears.

People then went off to do their own thing for a while - some paying their respects at the beautiful shrine that had been set up by the tower where the Bideford Witches had been held. And then it was time to stand up and be counted as we attempted, albeit unsuccessfully, to beat the national record for the largest gathering of witches. After this, as with all good rituals, we feasted, chatted and made new friends.

The weather could not have been better and the atmosphere was joyous. For me personally, the only thing that spoilt an otherwise perfect day was the presence of a TV crew filming the event for 'The One Show'. I have seen their report and it was very positive and certainly did the image of the modern witch a lot of good. However, I work in PR and could not allow myself to be identified or filmed as, rightly or wrongly, this could cause problems for me with clients and their albeit misinformed opinions about having a self-confessed witch organising their public relations. I wondered whether this might have been the reason why we only managed a head count of 380 when on Facebook over 800 had committed to coming.

This aside, it was a fantastic day and I'm very pleased to say we'll be doing it all again next year, and I for one am already looking forward to it.

Blessed be. - Chantal Bachelier-Moore, Devon

The Exeter Witches Memorial Plaque

The Exeter Witches Memorial was installed in 1994. It was the brainchild of Levannah Morgan, Sowelu, Judy Molland and other local witches who organised a fundraising campaign amongst the Pagan community, negotiated with Exeter City Council, commissioned the plaque, and organised its installation. The Pagan Federation made a donation to the fundraising campaign and many individual PF members across the UK contributed as well. The memorial was now been on the wall of Rougemont Castle for twenty years and become well loved locally. It is included in historical tours of Exeter and features in the school history curriculum in North Devon (the witches came from Bideford). I am really pleased that we have succeeded in making people remember Temperance Lloyd, Mary Trembles, Susannah Edwards and Alice Molland; the last people in England to be executed for witchcraft and our foremothers in the Craft.

Levannah Morgan.

World Goddess Day Sept 7th 2014

The World Goddess Day Project is an initiative by Claudiney Prieto, the Brazilian author of the bestselling "Wicca- Goddess Religion." Claudiney Prieto, has written a number of popular books on Wicca and Witchcraft and is a priest of the Dianic Nemorensis tradition in Brazil.

The World Goddess Day website states:-

"Nowadays, in a staggered society impaired by centuries of patriarchy, heteronormativity and sexism, the Goddess is considered by many people the only way to reunite ourselves with the true Self, with our most inner Self. She is the only way to get rid of so many years of oppression that only brought differences, prejudices and wars. So a World Goddess Day has never been such necessary as now!"

Claudiney explains that:-

"The number nine is one of the most sacred to the Goddess." In the future, World Goddess Day will always be celebrated on the first Sunday of the month. This year, the date is Sept. 7

In Cornwall, it seemed fitting that the Priestesses of Kernow be involved in organizing the celebration and so a wonderful day was planned by the Priestess at Pengersick Castle – a superb setting for the event. It was a lovely day – the weather was just right and those who attended were open and happy to celebrate the day as Priestesses, their family and friends.

World Goddess Day is not just for women, but also for family and friends. The Goddess is associated with many things including earth, motherhood, fertility, love and vegetation, but also war, death, destruction as well as healing, compassion and life.



As a Priestess of Kernow who follows the Goddess traditions, I feel it is important to have one day granted to the Goddess in which we can remember her in all her forms. Women especially are looking for something that celebrates the feminine within and are turning to the way of the Goddess. She is re-entering into our modern life bringing back her vitality, power, wisdom and healing, through Pagan traditions.

In Cornwall, we not only have The Priestesses of Kernow, but an extended group called the Sisterhood of Kernow. This is a network or web of women from all walks of life connecting and supporting one another. My feelings are it is important to support the Project

World Goddess day and to bring the divine feminine back into our lives, to adapt her stories for modern day and to bring balance back to our world.

During the afternoon there was storytelling, a blanket bazaar, a shrine to the Goddess was created and a Peace Tree was decorated. There was live music and great company. The highlight of the afternoon was a Ceremony led by The Priestesses of Kernow which included the formal 'handing over' of the 'leadership' from Marjorie Rowland, who now takes her place as an Elder within the group, myself.

"The Priestesses are all equals and sisters", explained Sue, "women helping and empowering each other. By taking the lead I'm not taking charge, but accepting the responsibility of supporting the Priestesses and the work we do. My role is to support the web we are weaving – bringing Priestesses and Sisters of Kernow together, creating a space for women to work with women."

During the ceremony the Priestesses bound the circle with threads, simulating the weaving of the web part of the vision which brought the Priestess of Kernow into being a decade or so ago. From the circle lines – the weft of the tapestry of the web were brought into the centre. The threads were measured, then cut and finally pulled together representing the unity the Priestesses, and stand for.

Clotho (“spinner”) spun the thread of life from her distaff onto her spindle. Her Roman equivalent was Nona, (the ‘Ninth’), who was originally a goddess called upon in the ninth month of pregnancy.

Lachesis (“allotter” or drawer of lots) measured the thread of life allotted to each person with her measuring rod.

Atropos (“inexorable” or “inevitable”) was the cutter of the thread of life. She chose the manner of each person’s death; and when their time was come, she cut their life-thread with “her abhorred shears”.

Of course, these three phases the three-goddesses known as The Morai.

So the web was spun and the passing of time marked by the seasons allotted to each and to each season an aspect of the wheel of the year and the cutting marking the end of one stage of developed, the movement of Priestess to Elder.... and so the web is spun again with a new ‘leader’ holding the threads. Each thread an equal and essential part of the whole. The feedback from all those who attended has been very positive and there is the intention to make sure that the event is made bigger and better next year.

The Divine Feminine is alive and well in Cornwall and The Goddess Tradition being supported and going from strength to strength. The Priestesses are looking forward to a new period of growth and development with the creation of the Sisterhood of Kernow.

Sue Edwards, Priestess of Kernow

Dr Alan Jones

Cornwall School of Mystery and Magick



Whitehorse Hill: A Prehistoric Dartmoor Discovery

Plymouth City Museum and Art Gallery is hosting an exhibition on the finds from the Whitehorse Hill, Dartmoor. The finds ca 4,000 years old and were discovered within a stone chest burial (a cist). The items discovered are of national and international importance and provide one of the best glimpses into life in Bronze Age Southern England that academics and scientists have ever had.

The exhibition includes a series of events including lectures, gallery talks and family-friendly workshops

Check out their website for details

<http://www.plymouth.gov.uk/homepage/creativityandculture/museums/museumpcmag/artsandheritagewhatson/museumexhibitionsdisplays/museumwhitehorsehill.htm> .

Saturday 13 September to Saturday 13 December 2014

Admission free.

Interfaith

Interfaith in Cornwall

Interfaith in Cornwall continues to be very active. After holding a day of workshops at both St Austell and Camborne Colleges for health and social care students, we now have further dates booked for secondary schools, and are hosting a day for children of mid-Cornwall primary schools, at the Richard Lander School in Truro. Our previous primary school events have been “sell- outs” – we have had to limit places and even then have had to turn schools away.

Despite the very negative press coverage in the West Briton surrounding the pagan workshops at Roseland College, we have been asked back by the College, who were very pleased with what we offered. Another PSHE (Personal, Social and Health Education) Day of Faith workshop, for a whole year group, is planned for 17th October. I look forward to the Reverend’s reaction to my return visit!

The pilot training sessions for health and social care workers we are running in conjunction with Cornwall Council have also proved very successful, and so these sessions will be continuing. These workshops have been a joy to run, as the staff attending them have been so keen to learn, and genuinely want to support their patients and clients in a way that respects their beliefs.

We are getting the facts about paganism out there, in a way that may change our future as pagans here in Cornwall. Young people growing up not mindlessly accepting the sensationalist anti-pagan junk in the media because they’ve actually met, and talked with, a real pagan. Being less fearful of discrimination if we as pagans need to go into hospital or residential care, or have domiciliary care in our own homes, because more of the staff supporting us will understand us.

There is so much we would like to do, but it all needs people! I am looking for volunteers for this educational work. If you feel a bit daunted by the thought of a day facing a hundred or so Year 11 students, don’t worry – this just means you are sane! But training and support are available and you would be welcome to come along and observe or just help out.

If you would like to know more about volunteering, or about events we are planning, please get in touch with me, Eve, at meadowsweeteve@googlemail.com or visit the Dor Kemmyn website. at www.dorkemmyn.org.uk.

National Interfaith Week, (16th – 22nd November)

This year we will be involved with a programme of workshops and exhibitions at Falmouth University, on an intergenerational theme. Check out the Dor Kemmyn website closer to the date for details.

Throughout the year we also arrange other events – walks, evenings of talks, and open ceremonies and festivals hosted by other faith communities. Check out the website for details of these.

Coming in the next issue – interfaith of the squelchy kind.

If teaching is not your thing, how do you feel about mud? Next spring we will be starting to make the cob bricks for Dor Kemmyn, our interfaith building at Penmount in Truro. Get your wellies ready!



Forthcoming events



Pagan Federation - Devon, Cornwall & Isles Spring Conference 2015

Saturday 7th March, Penstowe Manor, Bude

Robert Ansell ★ Mark Norman

Levannah Morgan ★ Merv Davey & Kemysk

Pagan stalls and Raffle - Closing ritual - Dance with Merv Davey, Cornish Piper

Music from **Damh the Bard, & Kate & Corwen** plus DJ till midnight

Advance tickets - £18 (PF members) £22 (non-members) - Late tickets £25

Tickets available online through PayPal (charges apply)
www.paganfederationdevonandcornwall.co.uk

Friday night Fiendish Pagan Quiz and Social

OR Send SSAE to "Pagan Federation DCI (Regional Conference)
Torcroft, Commons Lane, Shaldon, TQ14 0HN"
Cheques payable to 'Pagan Federation Devon & Cornwall'.
Please state PF membership numbers where applicable

Penstowe Manor chalet accommodation
(special rates available) contact 01288 312354 or
www.penstoweholidays.co.uk
Penstowe, Kilkhampton, Bude, Cornwall, EX23 9QY

Sponsored by the Museum of Witchcraft

Museum of Witchcraft

This year, the Museum of Witchcraft will be open during the winter months. This new opening is a trial and it is hoped that it will be supported by visitors to Boscastle, local businesses, Friends of the Museum and by local people who may not get the chance to visit the Museum themselves during the busy summer months. The Museum shop and online shop will also be open for business if you are looking for unusual Christmas presents.

The museum will be open on Saturdays and Sundays from 10.30am to 4pm (last entry at 3.30pm) in November and December, and also every day of the Christmas period **except** for the major holidays.

Open 10.30-4pm December 20th-23rd
Closed Christmas Eve, Christmas Day and Boxing Day
Open December 27th-30th
Closed New Year's Eve and New Year's Day
Open 2nd-4th January

The museum will then be completely closed from January 5th until the Easter school holiday (around March 23rd) when it will re-open for the 2015 summer season and be open every day until October 31st.

Articles

The Barbarian in the Library - Plant Teachers of the Sacred Year

Upon Cerridwen's quest, I sought Ogma in the Otherworld for guidance and advice. I found this divine being of letters deep in thought in a great library. His clothing made him seem so out of place here as he lent back in his chair and scrutinised me with cool keen eyes. I quickly realised that I was in the company of an astute and perceptive warrior poet; a cultured being who uses stealth and misdirection to uncover potential truths. "So it seems I must show you how to hunt," he said. His smile was that of a god who well knew that the Weaver Goddesses had pointed out the overlooked obvious, that Ogma was the one to ask about oghams...

Celtic Ogma, discoverer of the Ogham, is truly is a complex being of myriad facets. A brave and respected warrior, a knowledgeable and honey mouthed wise man, a mystifying magician, an eloquent poet who carries a crude wooden club and dresses in the skin of a lion. He has miraculously pursued and merged with the supreme skills of the noble predator lion by employing an unsophisticated bludgeoning weapon. His rank as champion and bodyguard to the Irish King Lugh, conferred him as accomplished Ogma of the rousing battle speech.

As for the origin of the Ogham, I remain unclear. But while we silently waited in the undergrowth, Ogma made deliberate signs upon his arms with stretched fingers, as his relentless eyes missed nothing. Ogma is the primal accomplished hunter of concepts and insights; a conjurer of abstract letters and perceptions; and utterly erudite in how to apply them.

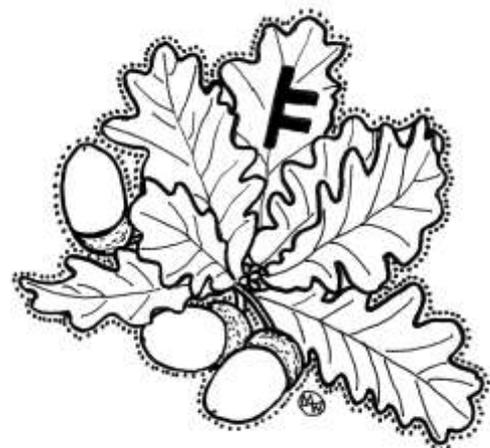
JUNE

10th **Duir**- Door to the Otherworld. Sacred plants are Oak & Coltsfoot

"I am a god, who but I sets the cool head aflame with smoke.
I court the lightning bolt but my feet are rooted in the Earth.
I am the stout guardian of the door."

Ogham phrases. *'Highest of bushes'*, in tales Oak becomes the protective shelter of warrior chieftains or folk heroes. *'Kneeling work, bright and shining work'* speaks of being firmly rooted and finding spiritual freedom in your craft.

Duir is ruled by midsummer oak. In The Battle of the Trees, the Oak is swift and mighty; before him trembled heaven and earth. Oak has a tendency to attract lightning, and is connected to the Celtic God Taranis, who used the powers of thunder and lightning to protect humans. Lightning strikes were seen as the fertilising power of the God entering the womb of the earth Goddess. The Oak is also Nordic Thor's tree and representative of Mighty Jupiter, King of the Roman Gods. Indo-Europeans cultures associated the oak tree with weather and sky gods. Zeus a sky and lightning god was first worshiped as a Spring deity in the famous oracular grove of Dodona, where the priestesses and priests interpreted the rustling leaves of the oak.



The Oak is at the height of its strength at the Summer Solstice: the Godhead of the oak was regarded as akin to the Godhead of the Sun, and the energy of the oak, like the sun, is at its height around midsummer. This is the time of the sacred marriage between heaven and earth, when the power of the sun-god impregnates the earth-goddess. Traditionally the Oak King Giant fights the Holly King Giant at Midsummer making him the King of the waxing year and the two oak trees, Gog and Magog at Glastonbury are said to be the last two giants to inhabit Britain.

Oak has great longevity and is home to a large variety of bird, animal, and insect life. The roots have a good grip on the earth. Oaks wood is strong, hard, closely grained and water resistant, excellent for constructing ships. In addition, oak wood is exceptionally beautiful and so is used for furniture and doors.

Folklore says if you dance around the oak tree and wear some of its leaves, you will have a long and happy marriage. As 'King of the Forest', it is ancient and wise and has an old spirit. If Oak comes to you in a vision it is a sign of progress, and you may become a doorway for others. The Oak is the door to the three worlds of the Shaman/Druid.

14th **Dagaz**-Security. Sacred plants are Spruce & Sage.

Ritually burning sage is one of the oldest and purest methods of cleansing people or a space. The ancient Celts used sage as a sacred herb alongside Oak Moss for incense as well as medicinal purposes. Sage is used in magical workings for immortality, longevity, wisdom, protection and the granting of wishes. Sage is believed to alleviate sorrow of the death of a loved one. Burn sage at funeral ceremonies to ease the grief of the mourners, add sage to charm bags to promote wisdom and to overcome heartache. Traditionally those who eat sage become immortal in wisdom and years.

Clary Sage (corrupted form of 'Clear Eye') is associated with vision. Use it to clear the third eye of the seer prior to channelling or divination. It lifts the spirit and helps detachment from emotionally difficult or painful situations. Clary Sage is an aid to entering trance as it can bring on euphoria, sometimes it has been used as an aphrodisiac.

29th **Fehu**-Prosperity. Sacred plants are Elder & Nettle.

Nettle has a fierce sting and may not be plucked easily. The Great Serpent Lightning was said to have imbued the nettle with some of His sting. Nettle was sacred to thunder Gods, like Thor, and was thrown onto fires during storms to invoke protection. In Folk Magic, A bunch of freshly cut nettles placed under a person's sick bed helps to facilitate a rapid recovery. Carried in the hand, nettles ward off ghosts and evil spirits. Dried and sprinkled around the home nettle keeps out evil spirits.

The Romans introduced the 'Roman Nettle' to Britain after they had experienced the damp climate; these nettles were used to increase their circulation and so keep warm! In many rural areas, the practice of thrashing joints afflicted with rheumatism was said to relieve the pain. An infusion taken daily will help the circulation and promote healthy hair growth. Nettle tea may be helpful when working through ordeals, the plant's power of fire can transform discomfort to spiritual growth.

Other sacred plants of June include; Elder Blossom, Clover, Birds-foot Trefoil, Yellow Flag, John's Wort, Forget-me-not, Comfrey, Honeysuckle/Woodbine.

JULY

8th **Tinne**- Transforming Fire of the Forge. Sacred plants are Ash, Elm, Holly, Madder, Maple & Alder.

Ogham phrases; *'Third of a wheel'*. Traditionally Holly is one of three timbers of the chariot wheel, possibly the axle.

A *'third of a wheel'* could also refer to the great wheel of life, as spun by the three Nornir (personifications of the temporal force). *'A third of weapons'* suggests an iron bar. *'Fires of coal'* Holly burns brilliantly hot and used by smiths to melt iron and forge weapons. Each of these processes involves making, creativity and mastery of technology. The wheel moves us onward while the correct use of a weapon clears blocks in creativity.

Oak and Holly are two faces of the same magical force of vegetation; the Holly's sacred quest is to guard the evergreen life energy throughout the dark season. The Holly comes out of the forest in winter when all the other trees are bare and skeletal. Holly is associated with weapons and wounding, challenge and self-defence, testing and trials, transformation and tempering. Holly as an evergreen is symbolic of life force, vitality and immortality. Holly berries 'winters blood', are keys to the dark, hidden side of humanity.

In the tale of Gawain and this challenge with the Green Knight, the holly club as magical weapon reveals the truth of a situation. After a year and a day, Gawain's quest takes him on an encounter with the Otherworld; here he is forced to confront the forces of nature, temptation, and ultimately, the fear of death in the Beheading Game. Holly helps to open the spiritual heart, and transform our more spiky parts so improving our disposition.

14th **Uraz**-Strength. Sacred plants are Silver Birch, Iceland Moss & Oak.

Uraz represents the persistence of life and the enduring resourcefulness in primal survival and health. Iceland moss is a lichen that grows on the ground in mountains, forests, and arctic areas. It is antibiotic and has a cooling action on enflamed membranes. Historically, Scandinavian people have used Iceland moss for food and medicine. Boiled in milk it is served as a remedy for malnutrition, to the sick, frail and the aged. The lichen was a folk remedy for tuberculosis, lung disease, chest ailments, to treat wounds that did not heal, fevers, and gastritis.

29th **Thurisaz**-Defence & Conflict. Sacred plants are -Blackthorn, Bramble, Hawthorn, Oak & Houseleek.

"If we must fight for peace then let us find our peace in battle."

This is Thor's rune, the Lighting rune, changeable and unpredictable. Thurisaz represents harmful obsessions, reactionary forces, destructive forces, chaos, conflict, and male sexuality. It can warn of impending danger that cannot be ignored, but become a helping, balancing force to conquer the forthcoming difficulty.

Blackthorn is known as a Faerie tree of dark omen, strong in protective. Its Celtic ogham name is Straif, from which comes the word 'strife'. The tree is linked with warfare, wounding and death.

In Scotland, winter begins when the Cailleach strikes the ground with Her Blackthorn staff. In Devon folklore, Witches were said to carry Blackthorn walking sticks, with which they caused 'mischief'. Blackthorn can be used in spells of protection. English Witches would carve the Norse rune thorn on a Blackthorn stave for protection. Irish heroes in need of aid would through a twig of Blackthorn that would magically take root and form an impenetrable hedge, thwarting any pursuit. In fairytales, Blackthorn forms the thick, impenetrable bramble that hides the magic castle from intruders and princes alike!

Other sacred plants of July include; Buttercups, Meadowsweet, Mugwort, Ox Eye Daisy, Plantain, Herb Robert, Agrimony, Johns wort, Foxgloves, White Dead Nettle, Dog Rose & Bramble..

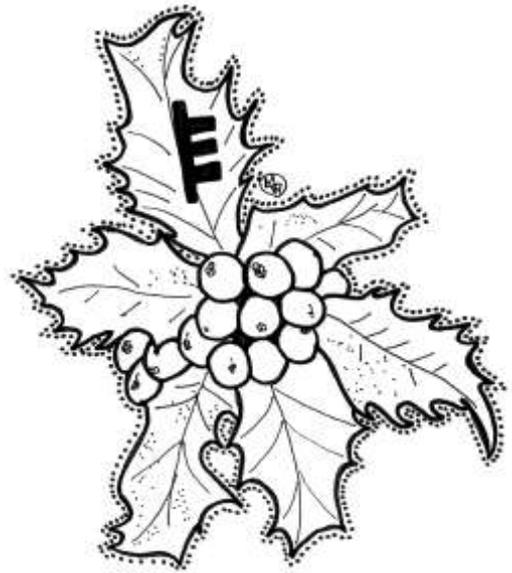
AUGUST

5th **Coll**- Tree of Wisdom, Inspiration and Poetry. Sacred plants are Hazel & Vervain.

Ogham phrases; *Fairest of trees. Sweetest of woods, a nut.* Chewing hazelnuts is an old folk charm to attain knowledge or inspiration. Hazelnuts feed the Salmon of Wisdom in its deep pool. In Celtic lore, Fintan 'the White Ancient' was able to take the form of animals, including the salmon. Fionn mac Cumhaill (Finn McCool) whose name means "son of hazel," receives the power of prophecy when he accidentally consumes the fish.

A friend of cracking. Cracking the shell is the process of accessing poetic understanding; the kernel is the inner truth. This can inspire great leaps in thinking and insight akin to the legendary salmon leaping waterfalls on its journey home.

The hazel is especially connected to the sacred number nine, nine trees in a grove, nine trees surround



the Well of Segas, the nine nuts of poetic wisdom, the hazel grows for nine years before it flowers, and it is the ninth letter in the ogham alphabet. A hazel wand or staff was the mark of a druid's authority, whether as messenger or judge, a symbol of equilibrium and knowledge. The hazel became associated with magic users and dowsers for it is a conduit that detects Earth-paths and spirit-lines of the Great Mother. It aids in searching for waterways, missing objects and hidden wisdom. Hazelnuts are connected magically to the heart chakra. Hazel is the tree of wishes, said to give you your heart's desire. Present a bride with a batch of hazel nuts to wish her good fortune (and plenty of children).



Leaves can be made into an infusion to purify the blood, and pollen from the flowers was used to treat epilepsy. Bark was used for skin problems, as was sap used directly on the skin.

13th **Asa** - Divine Breath, Eloquence, Inspiration. Sacred plants are Ash, Fly Agaric & Hazel.

Asa means 'god' and 'mouth', it is the rune of Odin's power of opening the ways. Odin as the wandering god, is on an endless, restless search for knowledge, assimilation and teaching it to those who can comprehend the veiled thoughts of the worlds. Asa is the power of the ecstatic song of inspiration and the foundation of 'ond', the divine breath of life.

Fly Agraric fungi contain psychoactive agents that affect the part of the brain dealing with fear. It was used by the feared Viking Berserkers as consumption of this fungus produces fearlessness and perceived invincibility. Archaeological and linguistic evidence traces Fly-Agaric use to at least 6000 years ago. For Siberian shamans Fly Agaric characterizes the focal point of their mysteries and grants the means to fly into the world of the gods, battle with fiends and obtain visions. Magically speaking, Fly agaric is what enables reindeer to fly on Christmas Eve so Santa can deliver presents.

29th **Raidho** - JOURNEY/RIDING, Mundane & Astral Travel. Sacred plants are Wayfaring Tree Oak, Mugwort & Holly.

Raidho is associated with the wheeled sun chariot. Raidho is a rune of ordered movement in space and time. The eight spoke wheel harmonizes with the points of the compass, the cyclical journey of the sun and the hourly and the natural rhythms of life. Raidho may be felt in the beating of the drum that which carries the shaman on the vision quest.

Use a wash of Mugwort to consecrate or anoint crystal balls or any tool of divination. Burn with sandalwood or wormwood during scrying sessions. A mugwort infusion sweetened with honey will enhance divination. As a tonic for the soul, it keeps us aware of our spiritual direction. Carried, it brings loved ones safely home from journeys. In herbal medicine Mugwort was used for disorders of the digestive system, menstrual complaints and the treatment of worms. The leaves have an antibacterial action. The leaves are harvested in August and can be dried for later use. Leaves, placed inside the shoes, are said to be soothing for sore feet.

Other sacred plants of August include; Grains; oats, corn, wheat, barley. Wild fruits; blackberry, sloe, elderberries.

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Moots

Cornwall (Kernow)

Betwixt Moot (Redruth, Camborne, Truro, Falmouth)

Meets on the 1st & 3rd Mondays of the month.

FFI contact Ann: 01872 863970

Bude Moot

Meets the 1st Tuesday of the month in the Conference Room at the Parkhouse Centre, Ergue Gaberic Way, Bude, EX23 8LD. Tea or coffee provided or vending machine. We ask for a £2 per person donation to cover room hire. Meet from 7pm to start talks/ceremonies at 7.30pm.

FFI Contact Debbie@specialdaysinspecialways.co.uk or call 01409 254144

The Dolmen Grove Ivy Moon Moot

Meets on the 1st Wed of every month, 7.30 pm, St Austell area. We hold talks, workshops, have outings and celebrate the Sabbats. Options to attend Camps, Larger Rituals, Stonehenge access & Samhain/Yule Ball. Friendly like-minded people, all spiritual paths welcome.

FFI contact: Lucy & Karen tel: 07754165193m Fb page: <http://www.facebook.com/pages/Ivy-Moon-Group>

Liskeard Moot

Meets 2nd Thursday each month, 7 for 7.30pm, The Long Room, The Public Hall, West Street, Liskeard PL14 6BW.

FFI Contact Jane 01579 340796 email: liskeardmoot@yahoo.co.uk

Facebook group: www.facebook.com/groups/271716272934061

Pagan Paths

Meets on the 1st Wednesday of each month, 7.30pm, Bodmin area. Warm and friendly group. Sabbat celebrations, sacred sites outings, workshops and talks.

FFI contact Wendy on 01208 832977 or email: paganpaths05@aol.com

Penwith Pagan Moot

Currently meets for seasonal rituals celebrating the Wheel of the Year. In between we keep in touch via our Facebook page. We also assist the Cornish Ancient Sites Protection Network with clear-ups at Ancient Sites in Penwith.

FFI contact – Eve email: meadowsweeteve@gmail.com or 07927671612

Website www.penwithpaganmoot.co.uk



Devon (Dumnonia)

Exeter & Devon Pagan Circles

Exeter & Devon Pagan Circles hold regular moots every Wednesday at the Mill on the Exe pub some themed, some purely social. We will still hold occasional moots and events at Ye Olde White Lion, Bradninch. Please come and join us. See you there. Check our Facebook page for details and updates: <http://www.facebook.com/groups/EUPAGANCIRCLE/>

South West Devon Moot

Meets in the Stoke area of Plymouth, held on 2nd Wednesday of the month at 7.30pm. We are a friendly moot run in a private house in the Stoke area of Plymouth.

FFI contact Patrick on 01752 562769 (answer phone) 01752 338292 (evenings) email pdq.mears@virgin.net

Tavistock West Moor Moot

Meets on 2nd Thursday of the month at 7.30pm. A place to share news and topical Pagan discussion. Simple ritual, Wheel of the Sacred Year, meditations and interaction with the Spirits of the Land. Occasional visits to sacred sites and ancient spaces of Dartmoor and beyond.

FFI Michele 01822 617903, or email westmoormoot@gmail.com

Teignbridge Pagans

Meets on the 3rd Monday of the month, at the Old Rydon Inn, Kingsteignton, @ 7.30pm.

FFI check out the facebook group <https://www.facebook.com/groups/203242459794674/> or Tania 07812724213 email taniakennedy67@hotmail.com or Elaine baileyelaine@hotmail.co.uk

Three Moors Pagan Moot

Meets 3rd Thursday of the month, at The Highwaymans Inn, Sourton, nr Okehampton, all are welcome. FFI please call Shadowlea on 01837 659656

Torbay/South Devon Pagan Moot

The Torbay Moot group is a long established eclectic group of like minded pagan people. We meet at the Manor Inn Preston Paignton on the first Thursday of the month, 7.30 -9.30 pm. We meet for open celebration, study and have an invite only women's moon group.

FFI Tania 07812724213 email taniakennedy67@hotmail.com

Local Coordinator for North Devon

FFI Minerva email: oldcrone24@gmail.com

Dorset (Dorset Wessex)

Bridport Pagan Moot

Meets on the 1st Thursday of every month at The Ropemakers Pub (at the back of the pub) West Street, Bridport, from 8pm. People of all paths are welcome.

FFI Ben 07539316595 email - bridportpaganmoot@yahoo.co.uk See www.bridportpaganmoot.moonfruit.com

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Handfasting & Ceremony

Handfastings, Funerals or Celebration? A celebrant is available for your special ceremony, designed for you, with you, every step of the way.

Maia Messenger – 07747016220 email: maiamessenger@yahoo.com

Devon Handfasting Network: If you would like to find out more, or arrange a Handfasting, then please contact Levannah Morgan by writing to: PF DCI c/o, Torcroft, Commons Lane, Shaldon, TQ14 0HN.

Special Days in Special Ways: Debbie and Steve are experienced celebrants for whichever type of ceremony you require. We have an eclectic style, and all ceremonies are tailor made for you. Please visit www.specialdaysinspecialways.co.uk or call 01409 254144 for more information.

West Moor Celebrants: Contact us for bespoke Handfastings, celebrations of life and rites of passage, Michele and Harvey, westmoormoot@gmail.com or 01822 617903.

Counselling

Tamar Counselling. Help and support with many of life's problems from a counsellor with a pagan perspective. Based in Bude/Holsworthy. Contact Steve Merritt on 07855 998890, email me via website, www.tamarcounselling.co.uk where you can find further information.

Retail

Mystical Crafts & Gifts - A great selection of pagan & wiccan items including essentials and an exciting choice of gifts including lots of fair trade items.

For a friendly service please visit www.pagan-supplies.com

Wise Old Crow, Bude, Cornwall for all things wicca, pagan and esoteric
www.facebook.com/wiseoldcrow . Sue Clarke www.sueclarkereadings.co.uk
www.wiseoldcrow.com

Museum of Witchcraft

Details of opening times, online shop and other interesting info can be found on the Museum website. www.museumofwitchcraft.com

The Harbour, Boscastle, Cornwall PL35 0HD Tel: 01840 250111



Who is who locally

Pagan Federation Devon, Cornwall & Isles

District Website www.paganfederationdevonandcornwall.co.uk

District Enquiries dci.info@paganfederation.co.uk

District address for All Postal correspondence PF DCI c/o, Torcroft, Commons Lane, Shaldon, TQ14 0HN.

Your PF District Officers

District Manager:

Maia Miller: dci.dm@paganfederation.co.uk 07747016220

Regional Co-ordinators:

Devon: Michele dci.devon@paganfederation.co.uk 01822 617903

Cornwall: Eve dci.cornwall@paganfederation.co.uk 07927 671 612

Isles: Oak Leaf dci.isles@paganfederation.co.uk

Newsletter Editor

Contact Harvey DarkMirrorMagazine@gmail.com

District Conference

Contact the organiser dci.info@paganfederation.co.uk

Interfaith officers

All areas dci.info@paganfederation.co.uk

PF Products

Contact Sophie paganfeddandc@hotmail.co.uk

District webmaster

Contact Charles charles@cadgwith.com 0800 787 9208
<http://www.cadgwith.com/>

National Website: www.paganfed.org

Local Contacts are listed under 'Moots' (section above).



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