

# *Dark Mirror*



*Ostara (Spring Equinox) 2016*

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## Behind the Mirror

**Welcome to the Dark Mirror Spring Equinox Issue** - this edition celebrates the period between Yule and Beltane and, of course, our Spring Conference. The cover shows our dark mirror surrounded by the fertile eggs of Ostara, in the pregnant belly of our Ostara hare.

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

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### 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](mailto:DarkMirrorMagazine@gmail.com) or by mail to:  
Dark Mirror c/o PF DCI, Torcroft, Commons Lane, Shaldon, TQ14 0HN.

### Copy deadlines

Please get your articles in by the deadline and the editor will do his 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 – Maia

Reading this newsletter, you might well think that nothing has happened in our wonderful District but the PF Spring Conference in Bude on March 5<sup>th</sup> 2016 but we know this is not true! Moots and individuals have been very busy, but I will say that it was a fantastic conference this year and enjoyed by well over 200 pagans from all over the UK. Over the many years we have held this gathering it is always a pleasure to feel part of the wider tribe, and this year for many it felt strongly like a family party. New people told me in tears that the whole experience was loving, inclusive and profound and no-one wanted to go home – or to bed it seemed. Alan's report on page 7 will tell you more, and Jim's photos are well worth seeing. They will be on our website soon. Thanks go to the whole team headed up by Levannah and of course the venue staff who are always so welcoming. More District fun is planned for August 14<sup>th</sup> 2016 with the picnic in Cornwall open to all. See page 17 for more details for your diary.

This is the Spring Equinox issue and Beltane is closing in fast. It is the most amazing time to be a Pagan as the power of the land and the fertile greening permeates our souls. I am sure I am not alone with this being a favourite time of year. We have had a stunning eclipse of the sun and then moon very close to the equinox, and I am sure many used this for magical practice. The Museum of Witchcraft and Magic has had a winter refit and is now even more of a resource for magical learning in our District. I get inspired at every visit as there is always something new. They are offering more and more opportunities for pagans and others to look, listen and learn in many ways. I am so proud that we have such a valuable resource in our District.

Now I want to talk about money.

If you are a local moot, or a pagan person with passion, or a pagan principled organisation we have a plan to help you. If you have an idea to promote or educate people about paganism in as fun a way as you like or if you are aware of a local charity with pagan principles at heart with need for a small donation, we can offer some cash donation, support or event underwriting. Please let me know as soon as possible as our next District meeting is in mid-April. The conference did very well (again) and we want to use some of the money on ideas from District members for promoting paganism (a fundamental purpose of the Pagan Federation). Email me with your idea and I can present your idea to the team for consideration. Widen the remit – include ideas from and for all ages and be creative with ideas for activities and Do It Now!

Meanwhile, spring blessings from us all

Blessings. Maia.

District Manager Devon, Cornwall & Isles [dci.dm@paganfederation.co.uk](mailto:dci.dm@paganfederation.co.uk)



## News and events

### Cornwall

#### RC report for Cornwall – Eve

##### Thoughts on the Conference: Of Hot Desks and Men

Recently at work we ordered new desks. They came with blue-felted partitions that could be slotted in between each desk to give a sort of private space. Now our offices are supposed to be hot-desking. Many of us work much of our time out in the community and range over a number of offices and the idea is that we can park ourselves at any empty desk space in any office. But when the new desks arrived, complete with their little walls, all of a sudden they sprouted all sorts of personalised touches, family photos, little knick-knacks, funny signs and decorated pen mugs. People immediately marked one desk as ‘their’ territory. Instead of an open welcoming space, people working and talking elbow to elbow, people sat crouched solitary behind their little blue felt walls, surrounded by their personal things. Although the managers understood the idea of hot-desking, it seemed an almost automatic, instinctive reaction: “*Here is a space; I’m going to make it mine*”.

What has this to do with men or the conference, you are thinking? I was very interested in the talk given by Penny Billington (thank you Penny for wandering into the digestive and lower regions directly before we all went to lunch!) and in the way she specifically talked about men and their relationship to the Cauldron. There is a tendency among some pagans to territorialise symbols or ideas or concepts. Water is feminine, fire is masculine, and the cauldron is feminine. Although some obvious physical symbology, for example the blade and chalice, is useful, do we sometimes take this too far or just accept such labelling unconsciously? Do we allow ourselves to be bound by this? Should gender or age or life experience (for example motherhood or fatherhood) determine how we should approach the Divine and even how we should then try to limit or downplay others’ understanding?

Ownership and territoriality seem strong words but that tendency to mark our territory is there within us, to put up walls marked with our personal stuff, to identify a place as ours. As a mother, I might have a particular personal understanding about the Divine Feminine, but that should not mean that a man might have a different yet equally valid relationship. Different does not mean unequal or invalid.

We are, as a community, a highly individualistic bunch (is that an oxymoron – an individualistic community?). We’re proud of this. We see ourselves perhaps as free-thinkers, as explorers, as eco-warriors, as people who can think outside of the box. Let’s not then put ourselves and our fellow pagans into little boxes of our own making. Keep those little walls down and hot desk instead.

Eve – RC Cornwall



## Devon

### RC report for Devon – Michele



Dear All, the Spring Conference for myself marks the beginning of the expanding year. On our journey to the conference we cross a ley line on Old Greystone Road (B3362) just past Dunterton. Only after Beltane can I feel the energy of this line, outwardly it is marked by a small church on a hill and a large roadside tree with a massive ball-shaped growth of twigs. Earth power is currently dormant, like the leaves on the large tree the energy is underlying.

Everyday life has been busy over the past few months. Mostly spent stuck indoors as it has rained almost endlessly over the dull, muddy winter. Recently on Dartmoor we were refreshed with ephemeral snow and restored with resplendent sunshine. Chilling nights and kindly days stimulates life to reawaken as warmth and light returns to the land.

In response the garden displays brilliant yellow daffodils and cool blue rosemary flowers, the land beyond almost shimmers with the increasing powers of growth, creativity and fertility.

We wait the return of renewed and active energy, longing to connect again with the flourishing Maiden Goddess and the fervent Green God. Soon the moorland will be full of lambs, foals and a few calves who caper and play under the watchful eyes of their ever protective mothers. As for myself, I look forwards to spending time down in the wooded valley by the singing river and let the creative spark ignite my being.

May Spring bring you blessings of renewed health in body, mind and spirit.

Michele. RC Devon

### **Moots and Groups news.**

North Devon is on the verge of being blessed with a new moot, as I heard very recently at our district conference. Please get in touch with me if you are interested or contact North Devon Local Coordinator Minerva on [oldcrone24@gmail.com](mailto:oldcrone24@gmail.com) for further information.

!!!News Flash, check out the Moots Page!!!

**Druid Order of Tamaris** regularly hold rituals on both sides of the border, some are family friendly. Their base is in Plymouth and can be contacted via their public Facebook group.

<https://www.facebook.com/groups/42727913048>

**Plymouth Red Tent.** A regular 'red tent' meeting for women in the Plymouth area. A space for women to just get together and 'be'. Babes in arms welcome but please no toddlers or older children. Girls starting puberty are of course welcome. Community effort is key, sharing lunch and sharing skills, the costs will be just to cover the venue hire etc.

FFI <https://www.facebook.com/groups/920262854757540/>

(Gentlemen, don't feel left out! Take the opportunity to advertise your men only spiritual events. Let your local RC, or the Dark Mirror Editor know.)

## PFDCJ Spring Conference 2016

A report by Alan Jones from the Cornwall School of Mystery and Magic

Many congratulations and warm wishes must be sent to the organisers of this event for not only **once again** providing a varied array of knowledgeable speakers; ensuring that traders were booked but for coping with the additional challenge of a power outage during the afternoon session.

A fallen tree had damaged a power line and the electricity board had wanted to cut the power in the morning to repair it. The organisers in tandem with Penstowe Manor staff worked their magic (or made an offer that could not be refused) so that the power only went off for a short time during the afternoon coffee-break.

Ronald Hutton was happy to stay later and so although the start of his talk was delayed, he assured us we got all of the best bits and most of the rest.

### Minerva: Magic, Mysticism and Food

Minerva, an experienced and practicing Wiccan confessed her foodie heritage at the beginning of her talk and then went on to demonstrate her passion for all things gastronomic.

Making the observation that whilst we, as practicing Pagans, often spend a lot of time in preparing our altars for festivities we could be accused of perhaps devoting less time in thinking about the food which forms a core part of the gathering. She quipped that often the question was 'who's bringing the potato salad' rather than what would be the most appropriate food for the season, the festival, the intention.

Minerva's assertion was that eating is often seen as a grounding activity could be considered in terms of revering nature (and the source of our food) as well as recognizing the religious, social and bonding nature of feasts.

We were treated to a whistle-stop time travelling journey in which the diet of people in the Neolithic, the Romans and peoples of the Abrahamic Old Testament was mentioned. In particular sections within Leviticus (Old Testament) which outline the kinds of offerings that could be made to God – be they burned offerings of the whole or part animal or grain offerings.



(If you want to read more on this here as a useful starting point:  
<http://www3.telus.net/public/kstam/en/tabernacle/details/offerings.htm>)

What was particularly interesting in this part of the talk was the idea that the role of the priest in the preparation and making of such offerings could be seen as being one which oversaw the transformation of the food into an offering for the deity. It is likely to be the case that food offered to God was not believed to be eaten, or taken, in its entirety, but that it was the fragrance of the food as it was 'transformed' (cooked, burned) which was pleasing to the God.

A key point in Minerva's presentation was her personal discovery that it was in the growing of crops that some deeper learnings about nature and her cycles was revealed. The link between survival and the weather is the link between crops and their growing conditions; the balance between drought and rain; heat and cold. It is for this reason, Minerva seemed to be promoting, the use of foods that were in season for the festivals and by paying attention to this we could bring an additional layer of intent/intention to our working.

The final part of Minerva's presentation dealt with the complex issue of correspondences citing the work of Galen, Paracelsus, Agrippa and Culpepper. The notion of the four humours and their relation to the elements; the idea of degrees of moistness, dryness, cold and heat and so forth being a somewhat of a big topic to deal with in such short a time.

It is this writer's assertion that the Doctrine of Signatures expounded by Dioscorides and later by Galen is and of itself a fascinating topic for further research (especially by those interested on magical herbalism) relying as it does much earlier ideas of sympathetic magick. Moreover, when linked to the Arabic philosophies of Jabir ibn Hayyan and the elixir theories these early works of correspondences are worthy of a talk in and of themselves.

Minerva managed to whet the appetites of those fascinated by such ideas as she concluded her presentation.

### **Penny Billington: Cauldrons, Kettles and Cultural Heritage**

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Anyone involved within modern Druidry will be familiar with Penny's work. As editor of OBOD's magazine, author of "The Wisdom of Birch, Oak and Yew" and "The Path of Druidry" or as a celebrant or speaker.

This was an incredibly powerful, wonderful and sobering presentation. Starting with the statement that there is a symbol which unites 'us all' (Pagans, Wiccans, Witches and Druids) and moving through a no-nonsense, very practical response to walking the spiritual path.

Exploring the definition of magic as being the 'concentrated effort to make harmonious the feeling of self and the outside world' (from William G Gray) Penny emphasized the experiential nature of the magical path; the idea that it's not about worship but about relationship – a living, evolving path in which we are co-creators with 'God'.

A notion, which particularly resonated with this writer, was that we are exploring the mystical and the inexplicable through the experience of the practical; the assertion that those who move from tradition to tradition are not magical tourists but are on a magical quest. During her presentation the seemingly ubiquitous PowerPoint was replaced with an internal power-point in which Penny asked us to consider perspectives.

First there was journey in which we were invited to reflect on our place within the cosmos and perhaps consider the notion that the Gods and Goddesses were 'lenses the wise have named to focus the creative energies of the Universe'

In this context magic cannot simply be seen as the act of 'bossing the universe' around in order to manifest that which is willed, but as gaining and framing a perspective form which we can view our relationships



– our actions, our inactions. Quipping that a relationship with nature does not give us a 'get out jail free' card, Penny reminded us respecting *Her* power and understanding our own physical limits was an important lesson – like King Canute exploring the boundaries of material power.

The notion that the Body is the bridge between the worlds was a key point in Penny's presentation. Whilst there are several spiritual systems which promote transcendence, her vision of the path of the Nature or Green magician, is one in which we experience and give witness to sunsets, moonrises, snowfalls and so forth. In doing so we connect and expand. It is through the tides of our lives we understand our relationships and inter-relationships.

Penny noted that perhaps the most effective climate change conferences are not those held in 'hermetically sealed' hotel suites but in the middle of the Scottish moors.

In Druid, and other Pagan thinking, there is the notion of people and non-human people. This is not Disney style anthropomorphism, but a recognition of the differing natures and expressions of all life.

In essence Penny was asking us to 'turn-up the volume on nature' and in doing so recognize that we are the *genius loci* was the protective spirit of a place; to realize that 'YOU are enough' and the 'WORLD is enough'.

In Penny's second internal PowerPoint we were asked to consider the nature of The Cauldron; this is the universal symbol she referred to at the start of her talk. The Cauldron, the Chalice are shared symbols for those who walk the Pagan path.

They are magical containers for brewing, incubation, nurturing, sustenance.  
They are symbols for the home and the hearth.  
They are symbols of authority.

Penny reminded us that we are more than the constructs we use in ceremony, so we too are the cauldrons of our own incubation, transformation, sustenance, authority.

This then led us onto the Druidic notion of the Three Cauldrons as outlined in the Cauldron of Posey by Amergin (possibly 7<sup>th</sup> Century and later recorded in the 16<sup>th</sup> Century). These Cauldrons further emphasize the nature of connectedness and relationship.

(If you want to read more on this you might like to visit [www.alanmoonbear.com/three-cauldrons-three-worlds](http://www.alanmoonbear.com/three-cauldrons-three-worlds))

In all, Penny's talk was inspiring, free flowing, engaging, entertaining and, for my part, a celebration of our personal, experiential journeys across a spiritual/material landscape.

### **Win Scutt: Place-Names, Landscape and Language in Pre-Historic Britain**

Win is an archaeologist, Assistant Properties Curator for the West at English Heritage and broadcaster on BBC Radio 5, Radio Cornwall and Radio Devon where he provides regular features on World Archaeology. These are impressive claims to fame, but perhaps his most relevant in terms of this presentation is that he is an archaeological maverick!



To adequately summarize the details of his hypothesis in such a short report would not do Win the justice he deserves – and is also perhaps beyond this reporters' capability, having heard he core of his argument only once.

When looking at the Pre-History of Britain most of us will remember

being taught that present day Britain was the result of a series of invasions.

First the arrival of the nomadic hunter gatherers and then around 4000BC the Neolithic immigrants arrived. This 'invasion model' then sees the arrival of:

- The Beaker people (2300BC)
- The Iron-Age Celtic Peoples in the first millennium
- The Roman Conquest
- The Anglo Saxons (5<sup>th</sup> Century AD)
- The Vikings (8<sup>th</sup> – 11<sup>th</sup> Century AD)
- The Normans (1066 and all that)

For the main part this model proposes a series of invasions which have led to the shaping of the British population and the evolution of the British language.

Now viewers of the Time Team programmes, and more relevantly Francis Pryor's Britain BC series will immediately note that this *invasionist* model can be challenged. Indeed, one way to view the various occupations of Britain is not about conquest, but about immigration and more relevantly the establishment of administrative areas and leaders sympathetic to the cause of distant Emperors (in the case of the Romans) or the mercenaries who answered a provincial rulers call to service (in the case of Hengist and Horsa of the Anglo-Saxons) and then stayed!

So as to Win's archaeological heresy (if that's what it can be called?). Win identified the work of John Beddoe (1826 – 1911) as being an interesting starting point for his developing hypothesis. Beddoe was an ethnologist who in *The Races of Britain: A Contribution to the Anthropology of Western Europe*, (1862) suggested that eye and hair colour were valuable evidence in the origins of the British people.

In this work Beddoe wrote that all geniuses tended to be "orthognathous" (that is, have receding jaws) while the Irish and the Welsh were "prognathous" (have large jaws). Beddoe also maintained that Celts were similar to Cromagnon man, and Cromagnon man was similar to the "Africanoid" race. Celts in Beddoe's "Index of Negrescence" are very different from Anglo-Saxons.

Now a whole range of philosophical, cultural and stereotypical ideas can arise from these ideas, but what Win noted was that Beddoe's assertion, simplified as, the Blondes lived in the East and the Dark Haired folk lived in the West, hinted at the idea of two channels of post-glacial colonization of Britain.

This led Win to consider the following hypothesis: 'Old English, as a language, evolved from an ancient language spoken before the arrival of the Romans'. This implies that it did not develop from a number of invading cultures gradually adding their language into the cauldron of the British-speak. It also implies that certain Roman place names could be English! (i.e. pre-Roman/Latin). At this point Win presented a number of examples of where place names referred to landscapes which did not exist in Roman times.

For example, place names ending in 'eg' or 'ey' may be cognate to the word 'mere' (lake). So if we can find such places where no lakes existed in Roman times, but did in pre-historic times, this may indicate that a proto British language pre-dates the time when Old English was thought to have arrived.

His argument is supported by the realization that the geography of these lands was very different in glacial and post glacial periods. The Doggerland area connected Britain to Europe, which is now submerged by sea-level rises under the English Channel.

Win envisages an East and West Post-Glacial group of peoples separated by the rising sea level. This echoes the east-west divide proposed by Beddoe on ethnological grounds. In short Win challenges the invasionist history and the spread of the Indo-Europeans and suggests a common language arriving in the late glacial period. Hence the oft quoted eight phase occupation of Britain is not a history of invasion but a history of change from within.

In this view, the hunter gathers arrive about 1 million years ago and, since there is no evidence of large scale invasion, there follows an influx of Neolithic peoples (supported by genetic studies); no Bronze age invasion (Celtic or otherwise); no Iron Age invasion (merely a gradual cultural shift brought about through trade).

As for the Romans, a small military force establishes administrative districts based upon the existing tribal chiefdoms. The Saxons are not so much an invasion as an invitation and the

Normans, well this can be seen as the replacement of the ruling classes by a Norman elite. No invasion, as we imagine that to be in this day and age, but a gradual evolution in the same way that religious ideas and attitudes can be ascribed to the process of syncretism.

### Ronald Hutton: Medea The Most Famous Ancient Witch

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*"I have a penchant for Bad Girls!"* and with that confession Ronald began his presentation on Medea.

Medea a sorceress; the daughter of King Aeëtes of Colchis, niece of Circe, granddaughter of the sun god Helios, and later wife to Jason (of Argonaut and Golden Fleece fame), with whom she had two children, Mermeros and Pheres – and if some sources are believed a **'very bad'** girl.

Ronald's approach was to present Medea as a powerful woman who made choices not out of spite (as in the killing of her children) or out of jealousy (as in the poisoning of Glauce, the King of Corinth's Daughter for whom Jason abandoned Medea)

He noted that she is the first fully formed female character in Greek literature – she has a personality, drives, power and a complex set of personal pressures to deal with. All of which makes her somewhat anachronistic in terms of the misogynistic Greeks. She was an intelligent, cunning, ruthless individual and above all she was powerful. Her power derived from her demi-God status; her embodiment of magic (a Mistress of Magic, not learned but within her); a potions mistress (in other words a learned pharmacist).

As granddaughter of the Sun (Helios) and daughter of Perse (identified with Hecate) she did not follow human rules. Yet she was, in terms of Jason and the Corinthians, a foreigner, an outsider and professional refugee. She sacrificed much (her home and land) to be with Jason; used her wiles, magic and cunning to support the Argonauts in their capture and return of the Golden (or in some sources Purple) Fleece and was then betrayed by Jason who tends to come across in some of the stories as a lack-lustre, vainglorious pretender to a throne – and for that matter anyone's throne. Very different from the movie portrayals of this 'hero'.



Ronald explored the differing views of Medea as offered in the writings of Euripides, Ovid and Seneca. In these writings we see a Medea driven to extremes through mistreatment and abandonment.

As she says to Jason in Euripides *"My love for you was greater than my wisdom."*

And later in her comments to the 'chorus of Corinthian women'

*"For in other ways a woman is full of fear, defenceless, dreads the sight of cold steel; but, when once she is wronged in the matter of love, no other soul can hold so many thoughts of blood."*

Through her trials and tribulations; her uncompromising decisions she is seen to be, perhaps, the archetypal feminist. Her choice to kill her children not being mitigated by loathing but through love since if she failed to protect them they might die a more painful death at the hands of those who consider them (and Medea herself) as dangerous outsiders.

Ronald reminds us that to judge her actions from a human perspective is to forget or deny her divinity.

Ronald Hutton's talk was engaging, entertaining and insightful. Refusing to speak for women, his partner Anna was invited to share the words of Medea, and so we were treated not only to a discourse on mythology, a reminder of how we interpret myth but a bit of Greek Theatre.

A thoroughly splendid end to a super conference. Some final words from Medea

*"In my case, however, this sudden blow that has struck me has destroyed my life. I am undone, I have resigned all joy in life, and I want to die. For the man in whom all I had was bound up, as I well know—my husband—has proved the basest of men."*

*Of all creatures that have breath and sensation, we women are the most unfortunate. First at an exorbitant price we must buy a husband and master of our bodies. [This misfortune is more painful than misfortune.] And the outcome of our life's striving hangs on this, whether we take a bad or a good husband. For divorce is discreditable for women and it is not possible to refuse wedlock. And when a woman comes into the new customs and practices of her husband's house, she must somehow divine, since she has not learned it at home, how she shall best deal with her husband. If after we have spent great efforts on these tasks our husbands live with us without resenting the marriage-yoke, our life is enviable. Otherwise, death is preferable. A man, whenever he is annoyed with the company of those in the house, goes elsewhere and thus rids his soul of its boredom [turning to some male friend or age-mate]. But we must fix our gaze on one person only. Men say that we live a life free from danger at home while they fight with the spear. How wrong they are! I would rather stand three times with a shield in battle than give birth once."*

Euripides. Euripides, with an English translation by David Kovacs.

<http://www.perseus.tufts.edu/hopper/text?doc=Perseus:abo:tlg,0006,003:249>



## The Closing Ceremony: Penstowe Players and Merv Davy

This year, prior to Merv's pipes enticing the conventioners into a spiral dance, we were treated to a short mummers play.

Puck introduced the Sun who could not bring light to the spring because the Frost Queen held fast her grip on the land. Marion could not find her Robin and the Green Man (lover of spring) was summoned to drive back the Frost Queen.

As she retreated the Frost Queen allowed for the passage of Marion (Lady of Spring) and Robin (Man of the Wood) to welcome back, in their own lusty fashion, the Sun.

As you can imagine the play was replete with symbolism, suggestion and just a touch of sexual innuendo.

The Piper was summoned to lead the people in the spiral dance of the season.



So here's looking forward to next year's event.

Alan Jones (MoonBear) for Pagan Federation 07/03/16

[www.cornwallschoolofmysteryandmagick.com](http://www.cornwallschoolofmysteryandmagick.com)



Conference highlights.



The winning quiz team celebrate their prize wands



Raffle winners select their prizes



Damh the Bard



Kata and Corwen on stage.

Forthcoming events



# Devon and Cornwall PF Lammas Picnic

Sunday the 14<sup>th</sup> of August 2016 from 2pm

Join us for the sixth Annual Lughnasadh Games!

Games include the **Welly Boot Hurl**,  
**Discus Challenge**, **Skilful Quoits**,  
& **Creative Crafts**.

(Creative Craft skill points can be won by entering a Corn Dolly, a Lammas loaf, a Lammas poem/song or by making us laugh!)

Join us as we  
Honour the Champion of the Goddess  
& Celebrate the Lammas Harvest.

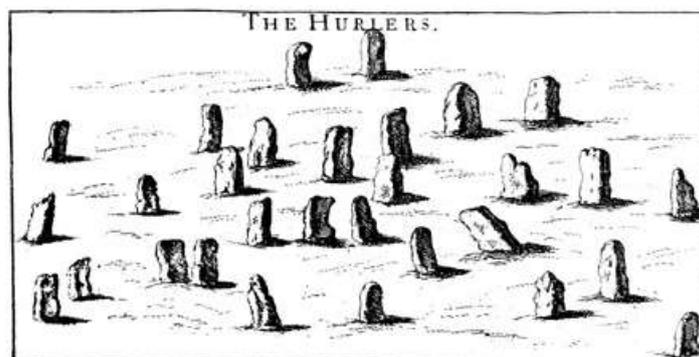
Families and well-behaved dogs welcome! Bring food to share and leave no trace.

FFI: [dcf.devon@paganfederation.co.uk](mailto:dcf.devon@paganfederation.co.uk)

Meet at the Hurlers SX258 713. Good access, good parking.

The Hurlers are sited at Minions village, the nearest town is Liskeard, Cornwall.

The Hurlers are a scheduled monument on Minions Moor. They date to the later Neolithic or Early Bronze Age (4100-3500 Before Present). According to English Heritage, the central circle is aligned with a processional way that runs from a stone circle on Craddock Moor. This crosses at right angles a second pathway that runs along the chief alignment of the Hurlers to a Neolithic enclosure on Stowe's Hill.



Organized by the Pagan Federation BM Box 7097 London WC1N 3XX, a company limited by guarantee number 04056879: registered office NLD Accountancy, Suite 1, The Werks, 45 Church Road, Hove, East Sussex, BN3 2BE

## Museum of Witchcraft and Magic (MWM)

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### Glitter & Grave dust: Halloween Past & Present

Call for Papers – October 15th 2016

*Glitter & Gravedust: Halloween Past & Present* is a new exhibition curated by the Museum of Witchcraft & Magic. Opening in March 2016 and running until December, the exhibition charts the history of the festival and explores its various incarnations: from Samhain to Hallow tide, a time efficacious for love magic and divination, to its ambiguous, multicultural and often commercial modern expressions.

A conference to accompany and augment the exhibition will take place on Saturday October 15th 2016 in Boscastle. Professor Ronald Hutton will be the keynote speaker, presenting recent research into 'The History of Halloween'.

If you would like to present a paper, please send an abstract of no more than 200 words together with a brief biographical note to: [museumwitchcraft@aol.com](mailto:museumwitchcraft@aol.com)

Deadline for abstracts is 31<sup>st</sup> March 2016. Free entry to the Museum, exhibition, library and archive will be included in the ticket price (TBC). For details check the MWM blog [www.museumofwitchcraft.blogspot.co.uk](http://www.museumofwitchcraft.blogspot.co.uk)

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### 'DARK SPRING' Saturday 14th May

**A Day of Talks** on the *Gothic & Environmentalism, Witchcraft in Africa, Spiritualism* and the *fascinating collections of the Museum of Witchcraft & Magic*. The Wellington Hotel, Boscastle, Cornwall. 10am-5pm

**FREE ENTRY TO THE MUSEUM OF WITCHCRAFT & MAGIC INCLUDED IN THE TICKET PRICE**

Speakers include:

- Professor Nick Groom (expert on The Gothic)
- Zoe Young (independent maker of films about African Witchcraft and human rights issues)
- Geraldine Beskin (of Atlantis Books) ...

FILM SCREENING (GHANIAN WITCH-HUNTS)! FASCINATING BOOK STALLS!  
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Contact [museumwitchcraft@aol.com](mailto:museumwitchcraft@aol.com) - 01840 250111

Other dates for your calendar:

- May Event (more details attached) - 14th May
- First candlelit evening of the year - 14th May 8-11pm
- Museum appearing at the Port Eliot Festival 28th-31st July
- Halloween Conference - October 15th
- All Hallow's Gathering - October 29th

For further detail of this and other events check out the MWM Blog [www.museumofwitchcraft.blogspot.co.uk](http://www.museumofwitchcraft.blogspot.co.uk)

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## Other events

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**Grand Witches Tea Party 2016** - Sunday August 28th 12 noon at Rougemont Gardens, Exeter. Bring all you will need for picnics, games, songs to share etc. The library will be open with cafe facilities and loos until 4pm. Come as you are, honour the ancestors, and share the magic.

**Editor's note:** if you know of or are organizing a Pagan event in Devon, Cornwall or the Isles, then please let me know as soon as possible before the date. Remember that the Dark Mirror comes out quarterly (see submission dates). Of course, you can then tell us how well it went and we'll include it under 'News'.

## Moots

### Cornwall (Kernow)

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#### 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 Lisa at [budemoot@lchambers.co.uk](mailto:budemoot@lchambers.co.uk) or [Debbie@specialdaysinspecialways.co.uk](mailto:Debbie@specialdaysinspecialways.co.uk)

#### 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: Karen tel: 077411 177 185

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 email: [liskeardmoot@yahoo.co.uk](mailto:liskeardmoot@yahoo.co.uk)

Facebook group: [www.facebook.com/groups/271716272934061](https://www.facebook.com/groups/271716272934061)

#### Ros Pagan (Pagan Wheel)

Camborne based Moot. Meets the second Tuesday of the month, 7.30pm, at the Camborne Community Centre, (South Tce, TR14 8SU). Pagans of all paths – or those just interested in finding out more – very welcome. Meets for talks, discussions, rituals and outings. We ask for a donation of £2 to help cover the cost of room hire. Refreshments provided. The Community Centre is close to bus and train links, has a large car park and full disabled access.

FFI contact Eve on [dcj.cornwall@paganfederation.co.uk](mailto:dcj.cornwall@paganfederation.co.uk) for more details.

#### Fraddon Moot

First Tuesday of the month, 7.30pm. Meets at the Blue Anchor Inn, Fraddon, just off the A30. Pagans (and seekers) of all paths very welcome. FFI contact Lou on:

[fraddoncoven@hotmail.com](mailto:fraddoncoven@hotmail.com)

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## Penwith Pagan Moot

Now holding four rituals a year and hoping to restart monthly meetings in 2016. FFI contact – Dave on tarewaste@yahoo.co.uk

Website: [www.penwithpaganmoot.co.uk](http://www.penwithpaganmoot.co.uk)

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## Devon (Dumnonia)

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### Exeter & Devon Pagan Circles

Exeter & Devon Pagan Circles hold regular moots every Thursday at the Cowick Barton pub some themed, some purely social. Please come and join us. See you there. Check our Facebook page for details and updates: <http://www.facebook.com/groups/EUPAGANCIRCLE/>

### Plymouth Pagan Moot

Held on the first Saturday every month, aims to get back to nature and to have fun. Family orientated so children welcome, as is any one from any spiritual path. Moots will be held outside when the weather permits. FFI Sarah email [plymouthpaganmoot@outlook.com](mailto:plymouthpaganmoot@outlook.com)

### 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 07964565338 or 01752 338292 (evenings) email [pdq.mears@virgin.net](mailto:pdq.mears@virgin.net) or find us on Facebook. <https://www.facebook.com/groups/paganfedplymouth/>

### Tavistock West Moor Pagans

Contact us for information on planned seasonal rituals. Next Ritual is Beltane.

Email Michele [westmoormoot@gmail.com](mailto:westmoormoot@gmail.com)

### \*New Moot\* - Taw and Torridge Moot.

Meets 3<sup>rd</sup> Monday of every month at Torridge Arms, Torrington EX38 8BX. 7.30pm for 8pm start. Open to all paths. Please be aware landlady knows it as a Folklore and Antiquarian group. A copy of Pagan Dawn will be on the table. FFI Minerva on [oldcrone24@gmail.com](mailto:oldcrone24@gmail.com)

### Teignbridge Pagans

Meets on the 3<sup>rd</sup> 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 email Elaine leiane@hotmail.co.uk

### Three Moors Pagan Moot

Three Fold Pagans meets every 3<sup>rd</sup> Thursday of the month, at The Highwayman's Inn, Sourton, nr Okehampton, all are welcome. FFI please call Shadowlea on 01837 659656

<https://www.facebook.com/Okehamptongathering>

### Torbay/South Devon Pagan Moot

The Torbay Moot group is a long established eclectic group of like-minded pagan people. We meet at the Noble Tree in Torre Torquay 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 email [taniakennedy67@hotmail.com](mailto:taniakennedy67@hotmail.com)

<https://www.facebook.com/groups/370597919466/>

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### **\*New Moot\* - Totnes Moot**

Meets every 4th Thurs of month, in the red wizard café, 4 Apple Lane, High St, Totnes, Devon, TQ9 5SQ. From 6:30pm for a 7pm start. FFI Facebook

[https://m.facebook.com/groups/members/search/?group\\_id=1514258918890054](https://m.facebook.com/groups/members/search/?group_id=1514258918890054)

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**Temple of the Sun and Moon:** Contact us for bespoke Celebrations of Life and Rites of Passage, Oracular Consultation, Shamanic and Magical practices. Michele and Harvey, [templesunmoonoracle@gmail.com](mailto:templesunmoonoracle@gmail.com).

### **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](http://www.tamarcounselling.co.uk) where you can find further information.

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[www.wiseoldcrow.com](http://www.wiseoldcrow.com)

### **Museum of Witchcraft and Magic**

Details of opening times, online shop and other interesting info can be found on the Museum website. [www.museumofwitchcraft.com](http://www.museumofwitchcraft.com)

The Harbour, Boscastle, Cornwall PL35 OHD Tel: 01840 250111

### **Cornwall School of Mystery and Magick**

The latest newsletter from the Cornish School of Mystery and Magick lists current activities and future events. It can be downloaded here

<https://gallery.mailchimp.com/8b4deb991eb99baf86ccce211/files/SpringEq2016.pdf>

## Who is who locally

### Pagan Federation Devon, Cornwall & Isles

District Website [www.paganfederationdevonandcornwall.co.uk](http://www.paganfederationdevonandcornwall.co.uk)

District Enquiries [dci.dm@paganfederation.co.uk](mailto:dci.dm@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](mailto:dci.dm@paganfederation.co.uk) 07747016220

#### Regional Co-ordinators:

Devon: Michele [dci.devon@paganfederation.co.uk](mailto:dci.devon@paganfederation.co.uk)

Cornwall: Eve [dci.cornwall@paganfederation.co.uk](mailto:dci.cornwall@paganfederation.co.uk)

Isles: Oak Leaf [dci.isles@paganfederation.co.uk](mailto:dci.isles@paganfederation.co.uk)

#### Newsletter Editor

Contact Harvey [DarkMirrorMagazine@gmail.com](mailto:DarkMirrorMagazine@gmail.com)

#### District Conference

Contact the organizer [dci.dm@paganfederation.co.uk](mailto:dci.dm@paganfederation.co.uk)

#### Interfaith officers

All areas [dci.dm@paganfederation.co.uk](mailto:dci.dm@paganfederation.co.uk)

#### District webmaster

Contact Charles [charles@cadgwith.com](mailto:charles@cadgwith.com) 0800 787 9208  
<http://www.cadgwith.com/>

National Website: [www.paganfed.org](http://www.paganfed.org)

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



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