



The Cauldron

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THE NEW AGE DAWNS. Psychics, astrologers and prophets predict the dawning of a new age of spiritual enlightenment. Some say the present social upheavals are symptoms of the transition period between the ages. Others claim the New Aquarian Age is already here heralded by the grand conjunction of planets in the zodiac sign Aquarius on 2nd February 1962. Certainly the major changes in human consciousness in the 1960's support this belief.

Whatever the correct timing of this gradual transition into the new aeon it is evident that our own period is the most critical in human history. The fate of homo sapiens hangs in the balance. We face an uncompromising choice between radically changing our life style and spiritual values or perishing in a nuclear holocaust or ecological cataclysm. That we are unable to make this vital decision away from self destruction offers depressing proof of our spiritual and moral degeneracy and indicates how little time we have left to make the logical choice in favour of survival.

The way ahead is not an easy one and we should have no illusions that things will get better in the immediate future. Each day humanity's inhumanity to others of its species and related life forms becomes more cruel and debased. Political, religious and social rights are denied to millions. Even in our 'advanced' Western societies there are disturbing trends by bureaucrats to dehumanise people, treat them as 'factory fodder' or 'consumers' to be brainwashed into buying the latest plastic gadget. As technological knowledge increases human values cease to be important to the people shapers who seek to manipulate our minds, control our lives and destroy our souls.

Unless humanity grows in spiritual stature in proportion to the increase in technical knowledge then the future looks bleak. It is probable that the historical cycle which began with the Industrial Revolution is nearing a peak and will rapidly fade away towards the end of this century. American writer Hazel Henderson has predicted that the period 2,000-3,000 A.D. will see the beginning of what she terms the Solar Age. This will be characterised by a global movement away from present social structures towards a post-industrial system which rejects the patriarchal centralist philosophies that have shaped human society during the last few hundred years. Such a radical shift in consciousness may be helped by Nature taking a hand in our affairs. Many psychics predict earthquakes and tidal waves on a massive scale in the closing years of this century. Some point to the 1982 planetary alignment as the trigger for both physical and spiritual upheavals.

One of the most encouraging developments of the 1970's has been the widespread realisation that to survive an uncertain future the human race must rethink its collective relationship with other life forms inhabiting this planet. As a result Man can no longer regard himself as an isolated creature set apart from the natural world. The Judeo-Christian view of homo-sapiens as the egocentric 'masters of creation' is being rejected by intelligent people. They realise such a concept is a result of human arrogance and all life is One, part of a vast inter-relating web of cosmic wholeness.

The Old Religion has an important role to play in presenting this new understanding of our environment and helping people to adjust to the coming transition to a more spiritual way of life. The established neo-pagan religions have consistently failed to provide answers to the myriad problems spawned by our modern quest for material satisfaction at the expense of spiritual development. Some religious beliefs have added to our ills by rejecting humanity's proper role in Nature which is such an important aspect of pagan philosophy.

Thus pagan beliefs have much to offer the New Age whatever it may bring in the way of changes to our lives and consciousness. As we enter the penultimate decade of the 20th century we can confidently predict that if humanity accepts the pagan ethic, and spurns the rationalist materialism which is physically and psychically poisoning this planet and its people,

this planet and its people, then a bright new future lies ahead. However, if we continue to abuse and rape Mother Earth then the destruction of the human race will be the inevitable result of ignoring the ancient ways of existing in harmony with Nature and the cosmic forces.

The choice we have to make in the 1980's is between a self-destructive, grossly materialistic outlook and an ecologically balanced, spiritual view of life. Pagans should be in the vanguard of the new movement to restore planetary wholeness which is arising in the West today. Paganism is destined to play a vital role in the alternative society which emerges to replace outworn, spiritually sterile patriarchy.

Mike Howard.

THE REGENCY. In a wooded island oak, holly and hazel in the Greater London area a solemn ritual is taking place. One by one the attenders step forward, kneel to the Deities and pour their libations. Each may say as little or as much in prayer as they wish; the dignity of the great oaks, the awesome presence of the Goddess and the God, the quietness of the moment is often prayer enough. Their libations poured each reverently resumes his or her place in the circle. An owl hoots as the last libation is poured and the God and Goddess step forward to place the spiced cake and red wine in the mouths of the worshippers.

This is a meeting of the Regency - an organisation with no organisation, a group as its name suggests with no leader for who can be so great as to presume the power of the Gods? True the rite has its instigators; those who express and explain its simple significance but there is no charisma, no autocracy, not even a compulsion to participate, the diffident can spectate. The Regency will be thirteen years old this Hallowe'en when once again it will meet to open the Roads and invite all ghosts and spectres to join in the communion and the dance.

Once upon a Hallowe'en ten members journeyed to the Rollright Stones. This is a popular place at this time of the year for many, although ignorant of the Lady, are called there by the magic of the stones. Knowing what they were doing and why, the Regency organised the ceremonies, deterred vandals from uprooting trees, made and lit their own fires and, despite the nervous gibes of the spectators, so impressed their simple and sincere ceremony on the many bystanders that when the Circle was formed 40 people took their place within and comment from the hundred others without was stilled. Nearly all of them finally participating in the wine and cake. Alas, the site is no longer available. Its owner, frightened by the very vandals the Regency could control, has fenced off the ground and forbidden the fires of the festivals to all.

Yet the Regency continues to hold its meetings in the London woods. Its ceremonies are public, its attenders various and may come long distances to be there. A sincere belief is all that is required and a willingness to walk the woods at night. There is no oath of membership, no attendance fee, no initiation. It requires, and perhaps this is its weakness politically, no further commitment from its attenders but their attention. It has always been small never having more than 36 at any one meeting except the Rollright Hallows mentioned above. Initially it met indoors but lack of suitably premises edged it into the woods. Now the feel of the earth and the brooding trees is a necessity and even though a bonfire is not permissible the candles of the Yuletide round the holly tree and the one black candle at the Hallows are the fireflies of our simple faith. For simplicity is at the heart of the Regency. There are no written instructions to confuse the literally minded. Every ceremony grows out of the ground, the ambience decides its form, the words are spontaneous, the action unforced. It was not always so. Initially the ritual was written in detail but repetition died in the woods, the threat of a sterile rubric retreated and was gone forever.

Some who know of us think that the Regency is puritanical. So we are. There are no spells, no devils or voluptuous orgies. The Regency pretends to no quick release mechanism for the soul or for sex. It exploits no one and expects nothing. There are no political affiliations. We are there to worship the Lady and Her consort however we may individually conceive Them. We take what is given, force no issues but try to abide with and by the Gods. We call it the Regency for we are all regents in our outer selves for that centre of being where the Goddess or the God dwell within us. There is only to each one that self and the possibility of realising that self. This is each person's own disparate responsibility. It cannot be traded off by accepting the commands, peccadillos and conceit of a leader.

Up to now there has been little written about the Regency for its philosophy does not take well to print for too many confuse what is written with what really is. There is, therefore, little point in attempting to discuss its ethos beyond the simplest statements and even those must be confusing. We meet on the seasonal festivals seeing these not as markers of the turning year but as a repeated allegory of our lives. The rites are simple, direct and childlike. The myth is told and acted out. Each attendant can read its significance for himself whether at a simple or more esoteric level. Perhaps being aware of the many levels of experience is a benefit but it is the clarity of a still mind that Truth is most clearly reflected and the simpler

..... the understanding/

the understanding the deeper the Truth. It is the moment of communication under the trees that counts. It is the atmosphere of sincere worship and solemn joy that sinks deep into the heart. It is the expression beyond words of those who have put aside their anxieties and personal fears to become free and tranquil, being reminded that they are all children of The Great Mother.

R.M. White

Readers who wish to communicate with the author of this article can write to him c/o T.C. but please enclose sufficient extra postage for your letter to be forwarded. Ed.

GIANT PROTECTION. It was reassuring to see restoration work in progress during the summer on the giant hill figure at Cerne Abbas in Dorset. This was undertaken at an estimated cost of £23,000 by the National Trust and should ensure that the Old God stays in good condition for the next 25 years.

TEA & STONES. On a more negative note we hear that a West German couple have applied for permission to open a tea shop a few yards from the Callanish standing stones in Scotland! Fortunately we understand the Department of the Environment is not considering their request with much enthusiasm.

THE SUSSEX WORKINGS. We publish below an account of the Craft activities of Alex Sanders during the early 1970's. We think you will agree it throws new light on this controversial Craft personality:

The village of Selmesdon lies in the Cuckmere valley three miles upstream of the Sussex downs. To the south east a spur of Windover Hill conceals the chalk bones of the Long Man of Wilmington. To the west Glyndebourne, operatic in summer and silent in winter, sits beneath Mount Caburn. Further west is the medieval hill of Lewes. Eastward the countryside is gentler, spreading itself into the wooded ridges of Burwash where Kipling wrote 'Puck of Pook's Hill'.

Selmesdon seemed to Alex Sanders the perfect place to establish his witch centre in the winter of 1971. Witchcraft, based on the regenerative power of the earth, cannot flourish very convincingly in cities and he looked forward to the therapeutic effect of living among people who worked on the land. Maxine and he moved into Manor Cottages and prepared to put down roots. The house, converted from a pair of farmworker's cottages, was spacious enough to accommodate several people and possessed a large garden suitable for outdoor workings. A narrow climb of steps led up from the village lane (it stood on the highest point in Selmesdon) and the magnificent view overlooked a wide sweep of countryside from Windover Hill to Mount Caburn. Across the lane was Simpson's Farm named for the village's mythical founder. Selmesdon means 'Place of Helmets'.

Arcane confirmation of this etymology was not long in coming. The Sanders had not been in residence a week when a tall, dour looking individual came sailing through the wall and said his name was Cardoc, priest and guardian of the ancient dead. The apparition told Alex the house was built on a "High Place" where prehistoric times a tower had stood watch over a burial ground. Upon enquiry Alex found that Lewes museum housed no fewer than five Saxon warriors who had been buried in the garden with their swords, shields and helmets. Alex also discovered that the old church in the village, built on a mound about one of the few circular churchyards in Sussex, had once been a shrine to a Celtic water goddess. There may well have been a spring at the spot for several old wells had been sunk at the foot of the slope. The churchyard to the south is overgrown with grasses and wild flowers and gives out onto a paddock where Alex thought he could see Druids walking amongst the trees.

It was a little time before Alex realised the burial ground and the old church mound were both points of "ley power", connect by a strong leyline. This was a significant discovery for leylines were thought to mark the course of powerful magnetic flows along the Earth's surface. In witch lore leys are connected with shadowy figures of Wayland the Smith and are considered places where you can get back to your primitive self. "You can sit on a leyline in a howling wind" Alex told me "and still not feel the cold sitting in the current of the force. Some are only two or three feet wide". As part proof of this statement many old sheltered lanes follow ley lines. Other leys connected the burial ground with the chalk man at Wilmington and with the Iron Age hill-fort at Caburn, forming a narrow triangle of power. The line joining the burial ground passes over Sherrington Manor and the intriguingly named Pookhill to Mount Caburn. I asked a local antiquarian whether this could be the source of Rudyard Kipling's Pook Hill and he said "It is one of the Pookhills you find all over. The name derives from Pook-hale or Faery Mound" (Old Gaelic "Pugh aile"). At its foot the ley passes over a small pool hidden by willow and alder, choked with nettles, hawthorn and tall stands of purple loose-strife. In an area sacred to the water goddess this sheltered pool may have given the hill its name. Since the ley configurations were obviously important to their magical work one of the first things Alex did was strengthen their symbolism. He and John dug a pool in the garden and stocked it with plants and fish. The garden was completely overgrown so they weeded it and dug in some old posts to make a trellis. Alex performed Moon rituals among them and to everyone's surprise they grew leaves!

....Amid this eclat of energy

Amid this eclat of energy a new coven was forming around Sanders. It included witches from London and locals from Eastbourne, Brighton and Selmeton itself. The new coven began to make magical use of the ley triangle. They wanted, as one witch put it, to "wake up the power of the hills". A group of them would go to each point of the power and meet afterwards to compare results. The chalk man at Wilmington had an especially powerful effect on Alex. "As I started to climb up the Long Man" he told me "I began to feel Sussex as it really was. Primitive, ancient, wide open and bare. Just the land, the sea and the sky". In addition the coven held weekly meetings in the Sander's large sitting room but when spring came they began to work outdoors. It could have been a scene from a medieval woodcut; the witches fire, the crude altar with flowers, naked bodies through the shadows, lonely flute music and little witch drum.

Alex had literally rediscovered his primitive self. For the first time in many years he travelled across country in the timeless lope of the savage. In the Middle Ages it may have been this odd gait, stooped forward with arms hanging loosely and knees drawn up to the chest, that gave rise to the werewolf legend. But it covered enormous tracts of ground. Alex knew all the hollow hills by their names; Five Lord's Burgh, Blackcap Hill, Firle Beacon, High & Over Hill, Hunter's Burgh, Frog Firle. He felt the old Gods close to him and very strong. He could see evidence of their presence; in his flowering garden, the slow speech of the hills, in his new communion with the land. He became a shadow of the evening, a face in the hedge, a wind among the tumuli. This was a private vision created by the landscape and the Old Gods within him.

Indura Sinha

Alex Sanders left Selmeton in 1975 and now lives a few miles away on the south coast of Sussex. Ed.

KEEP BRITAIN PAGAN: White iron-on transfers ideally suited for coloured T-shirts depicting the Cerne Giant and slogan "Keep Britain Pagan". 80p from Kate Pollard, 27 Roslyn Road, Redland, Bristol. 6.

ECO-NEWS. Worldwide ethnic pagan people are facing dire threats to their native homelands from multi-national companies seeking to mine uranium for nuclear energy. Here are the views of a Canadian Indian on the situation:

White people do not have the same kind of beliefs that we have about the land. In the old beliefs we Indian people know the Earth as our Mother. All living things, the plants and the animals come from the Mother. A lot of the water in the rivers comes from the mountains. The mountains reach high into the sky and their roots go deep into the earth. Atop the mountain comes the water which gives life to all living things.

We believe the whole Earth is a living being. It breathes and has a heart beat. If you take something out of the ground it is like taking something out of your skin. If you take oil out of the earth it is like taking blood out and without blood you cannot live. We believe that the uranium is keeping the Earth alive. These white people (the uranium miners) want to take it out of the earth and destroy the Mother.

We believe that when we were created a long time ago each people were made differently and put in different parts of the earth. They were instructed to look after their place and protect it. To see that the water was clean and the forests green. We believe, my people, that we were put in the North to protect the land, to see the caribou live and rivers run one way and not another. We are the guardians of our land. I hear that the world is running out of what the white man calls energy. How can this be? It is the same thing that comes from the Sun, the plants and all human beings. We are ALL energy.

PETER DERONGER

The necessity for a spiritual framework to ecology is becoming increasingly important to those actively involved in the essential work of planetary conservation. In a recent magazine article John Seymour - author of a best selling, practical guide to self-sufficiency - said quite plainly: "We must bring God into ecology". What he means by God however is not the Jewish tribal God Jehovah but the LIFE FORCE.

Through his travels in Europe meeting and talking with members of the "alternative society" Seymour became convinced that it can only be a spiritual force which drives people (consciously or unconsciously) to march on nuclear power plants, run organic farms, protest about the destruction of Earth's natural resources, the slaughter of seals, otters and whales or resist the scarring of the landscape by urban sprawl, motorways and all the other perverted by-products of industrial 'civilisation'. He believes the Life Force is intervening in human affairs on an inner level to turn us away from ways of life which threaten its existence.

If we use the allegory proposed by our Canadian friend Mother Earth has activated HER defence mechanism and is fighting back. Seymour believes that to survive we must free ourselves from the bondage of the patriarchal Christian ethic which has enslaved Western thought since the Middle Ages. He believes we must work with Nature and extend the spiritual philosophy of ecology to all aspects of society. This is the major task of the future and one that pagans must be actively involved in if they truly accept the belief system and way of life represented by paganism.

M.H.

EARTH MAGIC WANDS & ALBION KNOTS. Individually produced in the Traditional manner. Each with a resident Dryad tamed in full accordance with the Woodcraft lore of the Old Religion. Also, Traditional amulets and folk magic charms, hag stones, sterile pendulums, etc. Send 50p for catalogue to Dusty Miller, 14 Weston Road, Strood, Kent.

RAINBOW WARRIORS. "When the Earth is sick the animals will begin to disappear. When that happens the Warriors of the Rainbow will come to save them". North American Indian prophecy. A beautifully illustrated badge depicting one of these Warriors of the Rainbow is available, price £1.10 from Greenpeace, Colombo Street, London. S.E.1. This sum pays for a mile of fuel for the Greenpeace anti-whaling ship 'Rainbow Warrior' named after the Indian legend.

NEWSFLASH. As TC goes to print we hear that Tony Kelly of the Pagan Movement in Wales has written to the Editor of the Concise Oxford Dictionary requesting that the words pagan and heathen in future editions should include the definition "worshipper of Nature" or similar. In his reply the Editor of the O.E.D. has asked Kelly to provide printed examples of this usage so that it can be proved that these words are widely used in that context.

HEALING, is a very important part of our work. Absent healing is offered free to our readers, their friends and relatives. Please send full name & address of the person concerned to TC and we will add them to our daily absent healing list. No charge is made but donations are accepted and will be used to help animal welfare.

CENSORSHIP. We note from 'The Daily Telegraph' that a series of adult education evening classes on witchcraft, UFO's and the Occult has been banned from Chichester College of Technology, Sussex, following protests from Christians. This news is hardly surprising as the Christian Church has a long tradition of creating spiritual monopolies and suppressing knowledge. However, it is a sad reflection on the education authorities in Chichester that they bowed to this pressure and denied freedom of speech which is one of the basic human rights in a democratic society.

Things are a little more enlightened in London; the City Lit. in Drury Lane, WC2, is running a weekend course on British Folklore, Folksong & Myth. It is illustrated with slides and features the Old Gods, witchcraft, mummers plays, King Arthur, Robin Hood and seasonal customs.

IMAGE BREAKERS. Any attempt to promote a better image of witchcraft and paganism to the outside world (TC15) is to be welcomed. But, if we ignore the false picture of witches painted by Christian sources, e.g. devil-worshipping baby eaters, just who is really to blame for our poor image in the eyes of the general public?

Controversial and unpalatable as the truth may be the answer lies closer to home than we might imagine. If I was a newcomer with an open mind about the Craft, but knew little about the subject, the popular image projected in the Press and elsewhere by self-styled "Witches" might turn me off it for life! This image may in itself be a stereotyped one but I think most of my readers will recognise it.

Quite a few pagans including myself find it difficult, in fact almost impossible, to identify with the false picture which is fed to the world by the media. This 'popular' form of witchcraft does not resemble the paganism many of us have experienced and is as far removed from the truth as the black magic exposes of the Sunday papers.

The Craft to us is a simple way of life. It involves tuning in to Mother Earth at every opportunity in Her natural environment. It means a sacred communion with all living things, inner and outer exploration of ancient pagan sites and a joyous celebration of the changing pattern of the seasons. It certainly does not mean cursing people who have upset you, casting love spells, playing about with waxen images or any of the other medieval mumbo-jumbo that pre-occupies some self-styled "Witches". Few genuine pagans desire this type of negative publicity and indeed many shun the lime-light deliberately,

This article is a warning to those who seek to change the unacceptable face of paganism. Do so by all means but first make sure that you are directing your energies in the right direction. Inner transformation is sometimes more beneficial than outward transformation. Remember also if you do manage to break the image, please make sure you replace it with the correct one!

Maggie Corby

THE FOUR FIRE FESTIVALS is a new booklet issued by Megalithic Research Publications and written by Adam McLean. In it he describes the esoteric framework of the ancient Fire Festivals of Samhain, Imbolc, Beltane and Lughased. He reveals that they are connected with the Matriarchal Mysteries which can help us relate again to the Earth and the inner feminine side of our soul. Copies of the booklet are available priced £1.20 from Adam McLean, 12 Antigua Street, Edinburgh 1, Scotland.

BASIC PAGANISM - FOUR VIEWS is the first official publication from the Society for Promoting Pagan Knowledge. It contains four essays on the nature of Paganism as understood by modern pagans. /

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-stood by modern pagans. Primarily the booklet is designed for newcomers but we feel sure that it will find a wider audience. One good point is a list of recommended books and magazines which will assist the seeker to find his or her way through the maze of contemporary literature on our subject. For good measure the booklet is printed on recycled paper. Copies are available at 50p from SPPK, P.O. Box 146, Finchingfield, Braintree, Essex.

THE WITCH'S GOSPEL by Charles Bowness. Published by Robert Hale & Co. £4.95.

This new book traces the history of witchcraft from, in the author's words, its origins as an ancient fertility cult, to the Celtic Druids, through the medieval persecutions and up to the modern pagan revival. It is an unsensational and (fairly) accurate book dealing with witchcraft throughout as a surviving remnant of the pagan Old Religion rather than a diabolical cult of devil worship. It does tend to oversimplify the history of witchcraft, especially in its early period, but this is not the author's fault entirely as he is limited by the publisher in the number of words he can write. However, the author does seem to lack detail and 'inside' knowledge of modern witchcraft. This section of the book relies too heavily on published works rather than first hand experience. Reading through the material one feels that the select bibliography at the end of the book could have been more comprehensive! Also, the author describes the Tuatha de Danaan (the pre-Celtic People of the Goddess Danu in ancient Eire) as the 'little folk' when most accounts describe them as a tall, fair race.

These few minor criticisms aside this is an excellent introductory book on witchcraft and deserves to be included on any list of recommended titles for newcomers.

K.F.

WHAT IS PAGANISM? Following Maggie Corby's remarks and the SPPK booklet it seems this is as good a time as any to define what paganism really is. By this process we may learn just what paganism isn't! If YOU have any views on this please drop us a line as we are always glad to receive reader feedback. In the meantime, we offer the guidelines below which are the work of one of our American brethren:-

Most pagans (of various persuasions) seem to agree that their similarities are often of more importance than their specific doctrinal distinctions or ethnic focuses. Some of these common beliefs include:-

1. The idea that Divinity is immanent as well as transcendental. This is often phrased as "Thou art God" or "Thou art Goddess".
2. The belief that Divinity is just as likely to manifest itself as female. This has resulted in a large number of women being attracted to the faiths and joining the clergy.
3. A belief in a multiplicity of gods and goddesses whether as individual deities or facets of one or a few Archetypes. This leads to multi-valued logic systems and increased tolerance towards other religions.
4. A respect and love for Nature as Divine in Her own right. This makes ecological awareness and activity a religious duty.
5. A distaste for monolithic religious organisations and a distrust of would-be messiahs and gurus. This makes pagans hard to organise, even for their own good, and leads to constant schism, mutation and growth in the movement.
6. The firm conviction that human beings were meant to lead lives filled with joy, love, pleasure and humour. The traditional Western concepts of sin, guilt and divine retribution are seen as misunderstandings of natural growth experiences.
7. A simple set of ethics and morality based on the avoidance of actual harm to other people and some extend this to some or all living beings on the planet.
8. The knowledge that, with proper training and intent, human minds and hearts are fully capable of performing all the magic and 'miracles' they are likely to need through the use of natural psychic powers.
9. A belief in the importance of celebrating the solar, lunar and other cycles in our lives. This has led to the investigation and revival of many ancient customs and the invention of some new ones.
10. A minimum amount of dogma and a maximum amount of eclecticism. Pagans are reluctant to accept any idea without personally investigating it and are willing to use any concept they find useful regardless of origin.
11. A strong faith in the ability of people to solve their current problems on all levels, public and private. This leads to
12. A strong commitment to personal and universal growth, evolution and balance. Pagans are expected to make continuous efforts in these directions.
13. A belief that one can progress towards achieving such growth, evolution and balance through the carefully planned alteration of one's 'normal' consciousness using both ancient and modern methods of aiding concentration, meditation, reprogramming and ecstasy.
14. The knowledge that human independence implies community co-operation, Pagans are encouraged to use their talents to actually help each other as well as the local,national or international /

national or international community at large.

15. An awareness that if they are to achieve any of the goals they must practise what they preach. This leads to a concern with making one's lifestyle consistent with one's proclaimed beliefs.

P. Bonewits.

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OCCULT DANGERS EXPOSED. It had to happen! Christian crusader Mary Whitehouse has discovered the threat posed to Western civilisation by the supernatural. She has written to the Director-General of the BBC complaining about the popular television series 'The Omega Factor' which featured ESP, ghosts and astral travel. She has complained of the "current preoccupation of television with the occult" (really we hadn't noticed). According to a so far unconfirmed source Mrs. Whitehouse has also expressed concern that the laws covering blasphemy should be extended to cover non-Christian beliefs. She is quoted as saying that if this happened people practising witchcraft might demand recognition as a faith! Totalitarianists rule O.K.

THE WOODLAND TRUST plays a special and important role in the conservation and protection of trees and wooded places. Unless cared for by the Trust many trees would be lost to us forever. If you join they plant a tree in your name. Annual Subscription is £5.00 The Woodland Trust, Butterbrook, Harford, Ivybridge, Devon.

WOMAN'S MAGIC. Monica Sjoo has sent us details of 'Woman Magic'. This is an exhibition of paintings and batiks by herself, Beverley Skinner and Marika Tell depicting images of female spirituality, inspired by the archetypal symbol of the Goddess. It began as a small contribution to the 1978 Festival for Mind and Body in London and has since expanded to a full scale, mobile exhibition which in the last eighteen months has been travelling the country.

The Exhibition has attracted attention from the media. BBC television interviewed Monica for the 'Points West' news programme and she talked about her art, feminism and the Goddess religion. On the negative side the Exhibition has been attacked as 'obscene' and 'blasphemous' because of some of its graphic depictions of female sexuality.

Monica Sjoo was born in Sweden but for the majority of her adult life has lived in Britain. During the last ten years she has been active in the feminist movement and has published a booklet on her beliefs entitled "The Religion of the Cosmic Mother of All". She and her colleagues are willing to show their exhibition anywhere where people have space and can provide finance to cover transport etc. Its next venue is Sheffield for the last weeks in January ending on Candlemass. Monica and her fellow artists are interested in contacting others who follow the Old Religion. They can be reached c/o 11 Durdham Park, Redland, Bristol. 6.

MAGAZINES. A free listing for selected exchange advertisers.

ALBION, the national magazine of the British Mysteries & Paganism, £2.00 p.a. from P.O. Box 146, Finchingfield, Braintree, Essex. ***** WOOD & WATER, Excellent ecopagan newsletter featuring sacred springs & wells. 30p from Hilary Lewellyn-Williams & Tony Padfield, 38 Exmouth Street, Swindon, Wilts. ***** BALEFIRE, witchcraft newsletter £2.00 from Lawrence & Nora, c/o 28 Claremont Road, Sale, Cheshire ***** THE WICCAN Australian newsletter of the Old Religion, Aus \$2 (£1.00) from P.O. Box 80, Lane Cove, New South Wales 2066, Australia ***** THE CRYSTAL WELL, recommended pagan magazine featuring poetry, pagan philosophy, rituals and artwork, \$8 (£6.00) p.a. from P.O. Box 3145, Seal Beach, California 90740, U.S.A. ***** THE LEY HUNTER, long established ley hunting publication £3.00 p.a. from P.O. Box 152, London, N.10. ***** PENDRAGON, features Arthurian mythology £2.50 per annum from Garden Flat, 22 Alma Road, Bristol ***** STRANGE PHENOMENA, new occult magazine featuring witchcraft, ley, folklore, etc. 90p from SP Publications, 19 Oaks Crescent, Chapel Ash, Wolverhampton ***** GNOSTICA - America's Leading Esoteric Magazine, covering all Pagan/occult subjects \$12.50 (£6.00) per annum from GNOSTICA, Box 43383 CA, St. Paul, Minnesota 55164, U.S.A. ***** PICWINNARD. We regret to announce that this excellent Wessex ley magazine has ceased publication. No details on hand at time of going to press but we hope it will re-emerge in the future. *****

THE OLDEST RELIGION. 'New Scientist' magazine featured in their 2nd August issue an article by an American archaeological investigator, Alexander Marshack, on the Ice Age culture and its art forms. Marshack has been studying the Ice Age period for some 15 years. His researches suggest that the period (from approx. 36,000 to 10,000 B.C.) was far from savage or barbaric and in fact represented a stage in human development when a highly evolved and complex society was formed. He further claims that few periods in human history achieved the same symbolic artistic expression as exhibited by the prehistoric cave paintings and ritual artifacts of these ancient people.

.....The prehistoric artists

THE prehistoric artists inhabited Central and Western Europe for many thousands of years during which period their cultural and religious abilities gradually developed. Marshak says that their art reflects the unity they possessed both with the environment and each other. He believes that the cave paintings and artifacts - including reindeer antlers and bones carved with magical sigils and representations of the Great Mother Goddess - were not merely art for art's sake but were regularly used in socio-religious ceremonies to celebrate the changing pattern of the seasons. He dismisses the previously held idea that these were primitive people engaged in isolated acts of sympathetic hunting magic but states they possessed a highly involved cultural and spiritual philosophy. This was the inner driving force and inspiration behind their artistic work and social organisation.

Unfortunately, says Marshack, we are left only with the physical symbols of this religious impulse and lack the spiritual knowledge which could explain their meaning to us today. (Readers of this newsletter will not agree with this point but in fairness we should remember that the writer is a student of dead cultures rather than an anthropologist or folklorist concerned with living survivals of the past). He believes that evidence of this ancient prehistoric culture can be traced back with accuracy at least 300,000 years. It is his opinion that it was the result of something which had been developing for many many thousands of years previous to that and perhaps even as long as a million years'. If this is the case then the modern term 'The Old Religion' gains a new significance.

THE TWELVE ARCHETYPES. We have received the following letter (among many others!) concerning our feature article 'Cosmic Images' in the last issue:

'Thank you for mentioning the work of Tammo de Jongh and his colleagues in the Lammas edition of 'The Cauldron'. I am a scribe for their most important discoveries which are outlined in my book 'The Purpose of Love'.

It may interest your readers to know that the discovery of our twelve basic states of being did not come from 'reading a book' or joining any kind of cult. Our twelve states were identified through Tammo's extraordinary ability to SEE. His vision is akin to that of Van Gogh who could not only see a tree but also the metaphysical force that hurtles it out of the earth. As a portrait painter Tammo not only sees the face but the elements operating in it. With the help of two colleagues, over many years, the nature of these elements was identified.

Once this had been achieved our worthy pioneers were able to see that the various aspects of ourselves were cultivated by various cults, past and present. That our feminine aspects were suppressed in our time and that to cultivate them we would have to bring back witchcraft; the worship of the Great Mother. (Jung saw the same). That the Jewish and 'Christian' cults were concerned with cultivating almost exclusively, various aspects of our masculine functions and in doing so had ruthlessly outlawed femaleness. When the feminine side of our nature deteriorates we lose receptivity, intuition, enthusiasm, acceptance, understanding and wisdom to mention but a few of her gifts.

I have recently completed a comprehensive work of the twelve states which is to be published soon entitled 'The Wheel of Life'. Here in Brighton we are starting classes to teach the nature of the twelve states of being.'

Richard Gardner's book mentioned in his letter is now obtainable direct from him, Price £3.00 at 10 Sudeley Street, Brighton, Sussex. Ed.

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"Three things hold the secret of Life; the child in the womb,
the Deed in the Earth and the Dream in the Heart of the harper's song.
