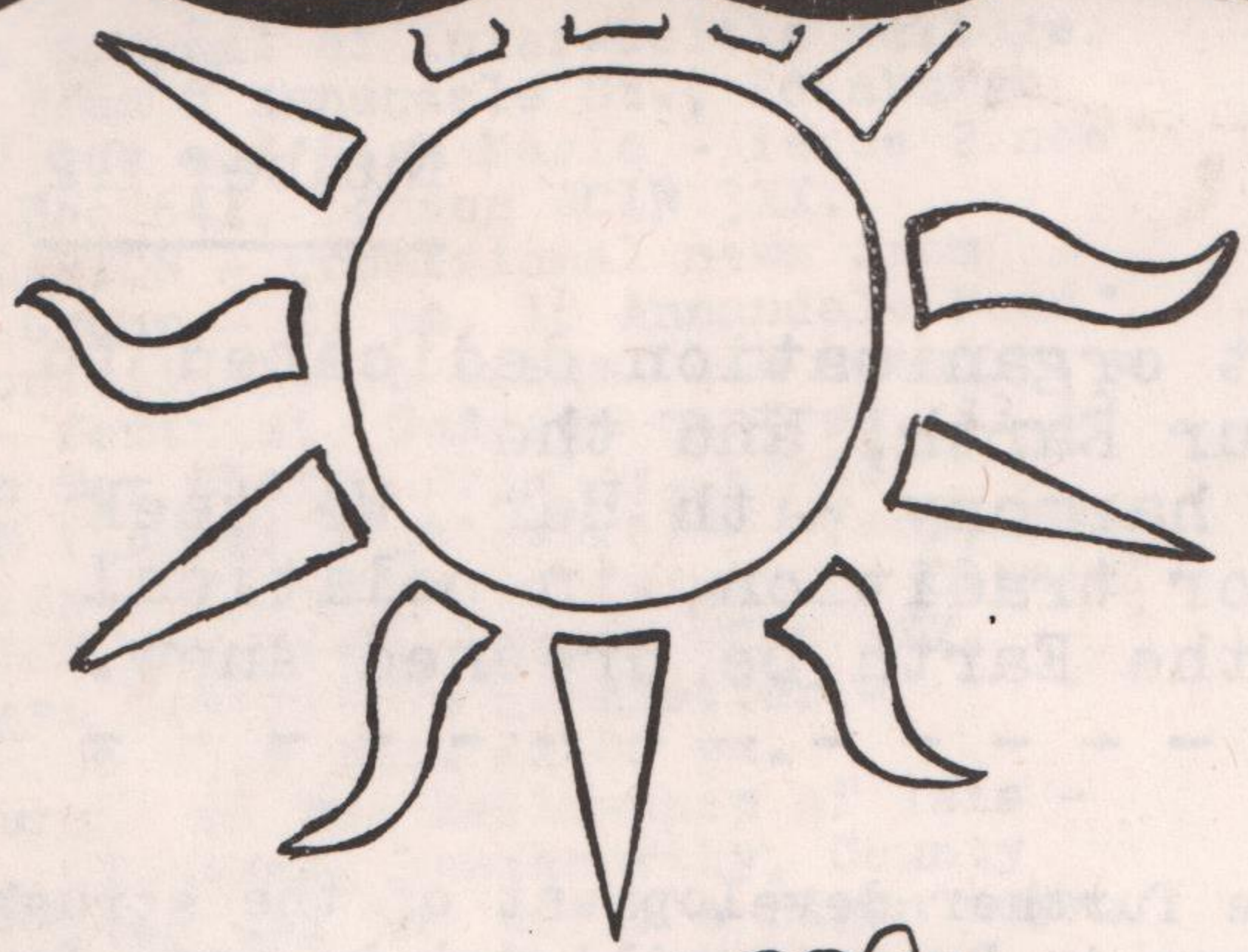


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# PIPES OF PAN

LUGHNASADH 1983



NO. 12

# The Pipes of P.A.N.

Lughnasadh 1983

Number 12

Pagans Against Nukes (P.A.N.) is an activist organisation dedicated to the banishment of nuclear technology from our Earth, and the re-establishment of a culture that lives in harmony with Her. We seek to coordinate all pagans, of whatever land or tradition, in political and magical work to achieve this end, that the Earth be Greened Anew.

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It's unlikely that very many 'Pipes of P.A.N.' readers were overjoyed by the return of Margaret Thatcher and her vicious gang of anti-life perverts on June 9th. Depression is rife in the movement at the moment but it's important that we should sit back a moment and take stock of the present situation.

Firstly, we should remember that the wonderful British system of legitimised repression referred to as 'democracy' (which incidentally didn't establish the principle of one person-one vote until 1948) was able to return the Tories to power with a significantly reduced popular vote from 1979. Far from having any genuine 'mandate', less than a third of the adult population actually voted for the platitudes of their manifesto. As far as the anti-nuclear issues are concerned, there was a clear split in voting, which emphasises the contradictory way in which they are understood by the majority of the population at present, despite the dedication and hard work of the movement so far.

It may be said that the very success of CND and the wider anti-nuke movements has to some extent worked against our cause. The issue of nuclear weaponry (unfortunately nuclear power is not so widely discussed) is now of significance for a vast number of people, but while there is probably a sizeable majority against additional weaponry in the shape of Cruise and Trident, the number who are prepared to embrace unilateralism is very much smaller. The majority of people are quite simply terrified by the 'Soviet threat' but this is just the externalisation of a deeper problem.

Present-day metropolitan culture is fundamentally based on exploitation and violence - against the Earth, against Her creatures, against women, of those who own against those who do not - and this violence is all the more effective when it is covert, institutionalised and internalised. The sad situation in our modern-day society is that for the majority, it is accepted that relations between people be conducted not on the bases of integrity and mutual harmony, of love in short, but rather on those of monetary gain, power and fear of violence. Between nations, relations are conducted so much more pathologically, when it is accepted that threats of nuclear mega-death are valid diplomacy.

The arguments we need to win (and they have to be put before they can be won) are not those of the 'efficiency' of Soviet tanks vs Nato missiles, or the usefulness of road blocks against (fantasise) 'Soviet paratroopers'; but rather the need for ordinary people to assert their right to live in peace, free from even the threat of violence.

The further development of the struggle for peace in Britain will not be easy for us with the Tory warmongers in full control of the state machine, and taking full advantage of their ideological dominance. It is questionable whether they will wish to use violence themselves against the growing non-violent-direct-action movement - rather they're likely to start imposing substantial jail sentences, with special detention camps etc, in order to try to split our movement, to separate those in the peace camps, or otherwise prepared to be arrested, from the many who because of their mortgages, families, or whatever reason, are not prepared to do this.

More than ever at this time, our work needs to be able to inspire those not yet with us with a new sense that wholeness and integrity, that peace, is possible in their lives. The energies of P.A.N. in the near future need most of all then to be concentrated on three themes - firstly, to revive our movement in its present depression; secondly, to hold together our unity of diversity; and thirdly to be able to take our own vision of a new way to those who live in fear. Once we can do this, we'll make it.

## CND October Demonstration

At this year's major CND demo in London, (October 22nd?) PAN intend to take part in a different way to previous years. We've always felt that march-type demos had a problem in that they rather tended to dissipate the magical energies of those taking part, instead of boosting them, and always came to an anti-climax, with the same old inaudible speakers preaching to the converted. So this year, instead of being with the march, we intend to meet early (about at the time the marches will start off) in Hyde Park and construct a magic circle, with the intention of sending out our will for change, instead of just losing it.

All P.A.N. supporters welcomed to the circle!

## Editorial note

We've noticed over the last few issues, that our editorials are getting 'heavier' ! They are personal views though, not some 'official PAN policy' and we would welcome discussion and correspondence on our approach. Our supporters are of a variety of political backgrounds as well as a variety of pagan traditions and the sharing of ideas would be valuable. One question that has cropped up in the past is that of 'anger' - some feel that it should be encouraged, others the opposite; how, in general, to respond to possibly extreme violence against us - please send us your comments.



Myth and Practice - Ken Rees

(a complementary article to Rufus' "Myth and the rediscovery of our Roots" (1) )

In the above article Rufus makes several invaluable points - '...we suffer from the cultural gap between the originators of myth and ourselves'...the manufacturing of 'false' myth, eg. sci.fi/fantasy, the reading of which can leave many ultimately feeling more empty than before... the impossibility of taking over wholesale the traditional spirituality of a culture and trying to transplant it in our own without much distortion, and - perhaps most importantly - the need for our own spiritual practice to be informed by the 'active presence of myth'.

In addition to the cosmogenetic, creation myths the universally recurring myths of the hero (2) must not be forgotten. Both types of myth are part of the broader myth cycle called by poet Robert Graves 'the Theme' (3) and ably summarised by Jo O'Clerigh a few years ago (4). True myth is at one with poetry in having its foundations in our instinctual response to nature, arises out of numinous (5) experience and developed in rural areas being initially transmitted through oral tradition. Accompanied originally by ritual, its resonant sensuality is never far beneath the surface.

This should be contrasted with the traditions of high magic, eg. the kabbala - the intellectual product of the study and the lamp rather than a response to the night sky, cerebral in orientation, transmitted via a literate stratum within a predominantly urban environment and patriarchal (if not necessarily in a negative way) in tone. Much excellent work gets accomplished utilising such traditions. But to complement this work more emphasis on Craft reconstruction taking in the mythic streams of consciousness is required if a more holistic spectrum of Paganism is going to develop in this country (6).

For myth can inform the practitioner at every level from meditation to ritual dramatic enactment of the festivals. From using myth to provide personal self-direction to an all-encompassing world view. It is here that I see the myth of the hero as being of especial relevance to all who direct their energies into the current vital/revitalising movements of the day - feminism, ecology, anti-nukes...

For a root meaning of the hero myth (7) for modern times requires all of us making that journey, to all be involved in redeeming ourselves before attempting to 'save' others. Our efforts in this or that movement, for this or that '-ism' is so much the lessened to the extent that this personal project is forgotten or ignored.

The Goddess of the Waters - Olwyn

There is another interpretation of seal-women - mermaids - or whatever you like to call them, in M.Esther Harding's book 'Woman's Mysteries, Ancient and Modern' (pub. by Rider). Apparently the Moon Goddess, Ishtar, was occasionally represented by the Phoenicians as half-woman, half-fish. She was then referred to as Derketo, and considered to be born from the sea-foam - 'an inhabitant of the primal waters'. M.Esther Harding includes an illustration of several aspects of the moon goddess, with different amounts of tail, drawn by a woman who had seen them in a dream. Each corresponds to a phase of the moon - at full moon, the woman (goddess) steps out of her fishes' garment, as the moon wanes, the tail is more apparent. The dark of the moon is not seen! (Too dark and mysterious to be visible!) As the moon waxes, the tail grows less. M.E.H., being a psychologist, explains it thus...

"Each figure has a fish-skin garment, which is the garment of her instinct, making her a mermaid or fish, inhabitant of the sea, the unconscious. Fish were sacred to Atargatis, the moon goddess of Askalon, and both Atargatis and Derketo, a form of Ishtar, were sometimes represented with fishes' tails. Possibly this representation of the Goddess signifies the extreme unconsciousness of much of feminine instinct. For the fish is cold-blooded, very far from human. It acts in accordance with the laws of its nature without scruple. The fulfilling of its instinct is all that counts, the effects even of its actions are not recognised as such. When, therefore, the Goddess is worshipped as half-fish, it must be this blind adherence to natural law which is venerated - not a law recognised intellectually and respected by a conscious act of will, but the law which moves unseen in the watery depths of the unconscious, which can only be followed by a blind devotion."

Glug glug. The feminist parts of me find M.Esther Harding a bit hard to take, but it is interesting, ne c'est pas?

Notes:

- (1) The Pipes of P.A.N. Beltane 1983
- (2) The use of the masculine noun implies no chauvinism. Primarily it is used descriptively because the vast majority of myths of this kind are about heroes rather than heroines and secondarily for typographical convenience. In real life both genders are called upon to make the hero's journey.
- (3) See his 'The White Goddess', esp. chap. 24.
- (4) See his 'Nemeton and the Sacred play of the Year' pts I & II, Wood and Water, vol 1, nos 3,4 or Out of the Fountainhead.
- (5) Rapture, awe, mystery, otherness. See eg. R.Otto's 'The Idea of the Holy'.
- (6) Obviously such a distinction should not be pushed too far. Magic uses myth but after a different manner to the sense I'm using the term here.
- (7) For an excellent account of hero myths and their relevance for today see J.Campbell's 'The Hero with a Thousand Faces'. See too, Janice Griffin's article 'The Hero' in The Pipes of P.A.N. Beltane 1982.



Just across the road from the baseball stadium there stands the remnant of an old building. It occupies the corner of a large park in the centre of the city, and it is fenced off because it is both dangerous and a protected ruin. Nearby are some concrete memorials, neither attractive nor extravagant. These and other concrete erections dot the park, the innate drabness of the concrete counteracted by festoons of multicoloured streamers. Pigeons and people abound; the people consist of city residents and tourists, many walking to or from the museum complex which is the focus of the park. From the museum one can look along a short alignment across water and over a beacon under a concrete arch, to the old ruin; a battered, shattered dome whose worldwide fame was burnt into human consciousness on August 6th, 1945.

Inside the museum, photographs, diagrams, and an assortment of relics bear witness to the events of that August, and the 38 years since. The effect is not emotive - it is numbing. Next to the museum is an art gallery. It contains watercolours painted from recollections of that time - each painting is captioned with the quotation that inspired it. The effect is numbing and emotive, the visual power such that even as I write this I cannot be too calm, recalling charred but living bodies of people and animals, and skin trailing like banners from limbs.

Around the park, the modern city of Hiroshima bustles on the ruins of its past. It is a successful city, built since the war with the 'reconstruction' consciousness that marked Japanese contrition under US guidance. I could not avoid some cynicism - the modern city seems to nod in appreciation to the 'Peace Dome' in the park, since the reconstruction in Hiroshima could be more complete than anywhere else in Japan. This consciousness of wartime Japan as history, as old bygone Japan is also felt in some places in the Peace Museum. The plea for peace is sincere, but intellectual. The implied statement of Hiroshima seems, somehow, "nuclear war is an awful thing - we know, we've been through it, and some are suffering still; pity the poor victims, but see what we have done since then". In other words, nuclear war is survivable. What I missed from the museum was the effort taken to impress upon visitors, amid the awful photos and memorabilia, just how small the Hiroshima and Nagasaki bombs were, and how the destruction of 1945 would seem like a squall in a teacup compared to the destructiveness of modern weaponry. And also how it doesn't need a bomb to be dropped to cause such agony and devastation but simply an accident with any nuke. Hiroshima leaves room for complacency, dangerously so; and my impression of Peace Park is of a missed opportunity.

Complacency is without doubt one of the features of the Japanese, who have been lulled into it by the extraordinary success of their reconstructed society. Certainly there is truth in the remark that over-concentration on the horrors of nukes may serve as a magnet for the horror (Alan K-V, Beltane P.P.), and in this regard the Japanese need have no fear. While their left-brains universally decry nuclear war as a great evil, their commitment to anti-nuke issues too often goes no further. Amazingly, even atomic bomb victims hold a place among Japan's ostracised minorities. Yet the impression of idle conversations is of widespread opposition to nukes. This begins to falter a little on the question of 'peaceful' nuclear power, but the 3-Mile Island incident did not pass unnoticed in this congested archipelago. However, Japan has no oil, and very little coal, and its alternative technology research is lagging like its partners in the developed world. As a modern industrial nation with commensurate living standards, Japan needs electricity...as pointed out in 'Pacific Nukes News' (Beltane P.P), it has the second largest nuclear generation programme in the world, with the resultant waste disposal problems. It has also had a number of accidents in its 24 nuclear plants, an astonishing number of which were hushed up - the nature of

Japanese society puts loyalty to the company at a great premium, and of course secrecy about one's dirty linen (excuse the pun) is one of the very basic expectations of an employee. Yet some disclosures led to investigations, and these led to the admission of a considerable tally of failings which lent support for anti-nuclear mayoral campaigns in some parts of Japan. It also led to an improvement in safety precautions in nuclear plants, and in their operational rates (70.2% in 1982, according to official figures; this compares with 67.8%, 57.5%, and 48.7% respectively for West Germany, USA and France, and the UK in 1981).

The high operational rate is not surprising, given the usual level of efficiency in Japan, and those same qualities of efficiency and ingenuity contribute to the complacency about waste. While the government scurries about wondering where to dump the stuff, a common popular remark is that heartbreaking piece of shortsighted idiocy "in the future, scientists will discover how to make it safe" - the implication being that since Japan has the most need for such a discovery, it will probably be Japanese ingenuity that solves the problem for the world. It may well be, I suppose, but of course that's not the whole point; the incentive for further scientific research still pollutes the waters, soils and atmospheres of the Earth. But in Japan, the nuclear thing is just one more pollution, one more of the burdens modern humanity must live with. Missing from the whole Japanese equation of human lifestyles in the 20th century (outside of environmental groups) are the elements of the planet Earth and all other living things.

Progress, with all its attendant disorders, is still positive proof of homo sapiens, in Japanese eyes, and blocks of concrete, or funfairs atop mountains visible for miles around is 'reassurance' that humanity controls the Earth (even in a highly earthquake-prone country...).

As I write this there is a public hearing on a proposed nuke plant in progress, which is notable for two firsts; one, that it is the first time anti-nuclear groups have been given a chance to speak (and in fact outnumber the pro-nuclear speakers, even if the position is reversed in political-power terms), and two, that it is the first time the nuclear energy agency has admitted that the plant will pollute the sea in the vicinity and damage the local fishing industry. Nonetheless, when the crunch comes, Japanese people to date have tended to do what 'the boss' says, whoever 'the boss' happens to be at that time.

Before the US Occupation Forces left in 1952, they gave the Japanese a number of presents. One of these was a constitution, drawn up according to the American ideals that have always somehow eluded America. In this were clauses that Japan forever renounced war and the maintenance of armed forces. Since then, the "three non-nuclear principles" have been established, banning the production, possession and importation of nuclear arms in Japanese territory. It seems likely that the last two principles have been violated by the USA on bases in Japan, and that the Japanese government's role has been either politely not asking difficult questions (a national characteristic) or secret and tacit approval. Also since 1952 the constitution has been interpreted to allow the maintenance of an armed force "for self-defence purposes only". The size of the SDF is in fact quite substantial; the number of citizens who may be called upon in war - the reserve SDF - outnumbers the armed forces of most countries in the world. The USA is moreover putting pressure on Japan to increase its war preparedness, with the threat of US trade protectionism to back it up; the right-wing Japanese government would love to oblige, since it can be legally construed as defence, of the Eastern Rim of the Pacific. They would much prefer in fact, as many government members aver privately, to change the constitution and have done with such legal problems, and have a native Japanese document to boot.

This whole question, and the implicit refiring of national pride in the whole tone of government remarks and actions in recent years, naturally disturbs the victims of pre-1945 Japanese imperialist policies and bestialities - the people of S.E. and E. Asia, the Pacific islands, and of course the Japanese populace themselves. Voices are raised loud in protest in and around Japan (an anti-war rally in Osaka last autumn drew 450,000 people), so that the government has to tread very warily on the issue; still, the trend to militarisation is clearly marked, and so far the opposition has not been sufficient to vote out the 37-year rule of the governing party. The 'Soviet scare' helps this, especially since Russia arbitrarily occupied a number of islands at the end of the second war, and acknowledges no territorial claims arising therefrom. Should the government get a sufficient power base in the up coming elections, it may well prove a short step to the remilitarisation of Japan; from there, nuclearisation is even closer, since Japan already possesses all the technical knowhow to produce and deliver nuclear warheads (the constitution does not prevent production of non-nuclear weaponry such as missiles, which proceeds apace).

The present Japanese constitution is, as constitutions go, an attractive but solitary creature; alas, its survival seems threatened. If it goes, another small glimmer of hope is extinguished.

My experience of the innate energies of the Japanese landscape is that they remain vital and influential to a great, perhaps surprising extent; but they receive little support from the consciousness of today's Japanese society. Needless to say, in such a technologised and conformist milieu, those who are taking a pagan-like and 'right-brain' position on these issues are often subject to feelings of isolation. Pagans around the world could do worse than project some energy towards Japan to help these islands at this critical time to retain their braking role on global nuclear militarisation, and even to expand the non-nuclear threshold.



A number of English-language magazines are published in Japan to communicate domestic environmental affairs to other parts of the world. This is a list of them. In all cases the equivalent of ¥400 would cover cost and postage of a sample copy/copies.

CHIKYU NO KOE, 1-51-8 Yoyogi, Shibuya-ku, Tokyo 151. Produced by Japan's F.O.E. group.  
KCGAI, Jishu-Koza, c/o Jun Ui (ed.), Dept. of Urban Engineering, Univ. of Tokyo, 7-3-1 Hongo, Bunkyo-ku, Tokyo 115. No 25 dealt with nukes.  
HAN-GENPATSU NEWS, Jishu-Koza, Ms. Yamaka Junko (ed.), 1-3-7 Mukugaoka, Bunkyo-ku, Tokyo 115.  
PRIEE NEWS, Peoples Research Institute on Energy & Environment. B.Kiakan, 7-26-24 Shinjuku, Shinjuku-ku, Tokyo 160.  
REVEALING JAPAN, Ohdake Foundation, Central Bldg. 9F, 1-15 Kyobashi, Chuo-ku, Tokyo.  
A collection of photocopies articles from Japanese newspapers on radical issues.  
COMMUNANITY, Kibbutz Akan, Shin Shizen Juku, Naka-setsuri, Tsurui Mura, Akan Gun, Hokkaido 085-12. Put together by the Japanese Communes Movement; varied topics relating to alternative lifestyles.  
PROJECT TSUNAMI, 985-12 Tokiwa, Kamakura, Kanagaw 248. Irregular, concerning marine life especially whales and dolphins.  
AMPO, P.O.Box 5250, Tokyo International P.O., Tokyo. Straight political stuff about Japan and Asia.

## MORE IN DEFENCE OF DARKNESS

There is a facility within the mind of rational(?) Man which only feels safe when it knows all about its surroundings. This is the facility that comes into play, needlessly counting when one is doing something, or it notes car numbers, talks to itself about adverts, anything and everything new; especially the most trivial. This facility is used by the ego to keep track of its surroundings and helps to keep it feeling safe. Its most used sense, its main means of gathering all this information is with the eyes. This makes man a sight oriented species. Let me explain this. Because of the demands of the "Mad Counter" in the mind, we use our eyes to satisfy it, and because we use our eyes so much the "Mad Counter" continues to make its demands. It's a vicious circle.

All of this permeates normal language and in fact most of our society. When we meet someone we say that we have seen them. When we understand something we say that we can see it. Our art is largely eye-based, evidence in court is largely the same. This dependence on the eyes stops the use of our other faculties, so in defence of darkness I say that by shutting off the eyes sometimes this counting facility is hindered which enables the other senses to function more, especially those senses at the top of the spectrum e.g. intuition and E.S.P. In darkness one can better feel the extent of the energy fields that we all are and how we are attached to and part of the energy being which is the Earth. In darkness we can also stop making the petty distinctions between people and things which our lying eyes tell us exist. It is then possible to feel and intuit what really is.

There are exercises and training methods in disciplines such as Zen and the martial arts which train their practitioners to develop an awareness of the subtle body. Imagine having to fight while counting your opponent's fingers and trying to think consciously about their next move! There is also a talent known as eyeless sight, better called eyeless perception, by which it is possible to taste colours and feel their texture, to perceive music with the whole body. All without eyes or light. There is indeed a lot to be said in defence of darkness - do you see?

ALAWN TICKELL

## PACIFIC NEWS

On May 26th this year, the French exploded their second nuke this year, their second largest ever, and the 54th since 1975. By an 'amazing coincidence', a few hours later, a major earthquake hit northern Japan. About a hundred people were killed near the epicentre, mostly by a tidal wave, and in Tokyo, tall buildings swayed for several minutes.

What is truly amazing, is that not one single tv station, newspaper or anyone else in the world's media has linked these two events. The Sydney Morning Herald actually had the two reports back to back but as usual, a few days later, all is forgotten. Perhaps next time Mother Earth could try routing the shock waves a bit closer to the Elysee Palace.

Meanwhile, the Australian government is pressing for at least a limited nuclear-free zone in the South West Pacific, hopefully to be declared at the South Pacific Forum meeting in Canberra in August.



## HOLOCAUST? NO THANKS!

I have noticed a rather alarming train of thought taking shape in people's minds recently.

It seems that some people, completely overwhelmed by fear of what a nuclear holocaust would do to the world we live in, are telling themselves that such a disaster would but serve to clear the path for a better, more equal, social order to emerge.

This view shows an unpleasant similarity to that held by many patriarchal religions; that our fate is entirely in the hands of God, and if it is his will, a holocaust will occur; if not, we shall be spared.

I find this sort of argument distressingly defeatist and downright dangerous. If we begin to believe that a meaningful existence could be possible with large areas of this beautiful Earth poisoned for ever, then we have taken the wind out of our own sails and are in effect abandoning our Mother to the hands of the militarists and the exploiters. **THIS MUST NOT BE!**

We must continue to resist the nuclear menace in whatever peaceful ways we find fitting; whether by N.V.D.A., or by continuing to spread awareness; by prayer or meditation; or by simply living as harmoniously as possible with Nature, thinking green and peaceful thoughts, and seeking to influence others by our own way of life.

We as Pagans must continue to care for Earth. She WILL be green again!

NICOLA

## The Greenfaith

1984 is coming soon, and many of the omens, ecologically and politically, do not bode well.

Even so, along with the pace of events, the Green Movement is growing apace and over the last year many meaningful steps forward have been made.

Paganism and the greater body of the Green Movement have converged and are working together on inner and outer levels, and pagan groups are being invited to attend the various Green Gatherings nationwide.

Now, we have had advice lately from some highminded occultists against taking political stances and that we should be working on higher planes. This comes not as a rebuttal, but some points must be made clearly now and a redefining of our position made.

We are pagans, and the pagan faith by its old meaning is that of those who dwell outside the city walls. Thus ours is a Greenfaith and way of knowledge. Until of late there has been no political framework within which pagantry could work out a valid part, as all the politics of our nation have been geared to illusions of unending economic growth, industrialisation and consumerism. But new (and yet very old) politics are emerging through the growth of the Green Movement, geared towards the needs of the Planet as well as its people. I say, in face of the needs of our Mother now, how can we not take a political stand? The Green Movement as a whole represents the great uplift in human consciousness that pagan, wiccan and mystic have been working toward all through the Vulgar Era, on all levels, and humanity now stands on the threshold of what could be termed a mass initiation.

Essentially, paganism is not an occult movement but a cultural and spiritual way of knowledge, although occultism certainly makes a good body of its lore, for those who can work with it. But before any occult powers come into it, the pagan way is a spiritual path enacted in the biosphere, and if we talk less in terms of working on the higher and lower levels and get more into an understanding of working in the deeper and wider spheres, we come much closer to the work of P.A.N.

The work of this world needs doing now, and if we do not put ourselves into the thick of it, contributing to a growing culture the inspirations of pagantry, we can have no valid place in the coming New Age.

Last year P.A.N. was invited to attend the Green Gathering at Pilton nr. Glastonbury, and quite an event it was. This year, P.A.N. is again called on to be there, and Elfane have been asked to attend the Welsh Green Gathering in Maesteg to make our pagan contributions. Now we find a form of culture growing which not only tolerates but will work with the essential pagan ethic, as well summarised in the Triad of the Pagan Federation;

Love and kinship with Nature,  
The pagan ethic, "An it harm none,  
do what ye Will!"  
and the knowledge of Regeneration.

These are the starting points from which all else proceeds at the heart of both the pagan and green movements, thus finding ourselves in one accord for the growth of a culture and a noble politic for the New Age.

We have seen pagan literature lately in which vegetarians and vegans have been put down as "trendies" and must now declare that this is not the desirable attitude for anybody's cause and does no credit to paganism. Though some points in the article may be valid, the disrespectful tones serve only to alienate one version of paganism from the greater body of New Age culture.

We have also heard of other pagan literature slamming those pagans who are "jumping onto the Eco bandwagon!"

Our attitude is simple.  
The Earth is our Mother. Let us start with that.

Awen a Bendithion!

Bucca.

### DREAM VISION

Through gloomy tunnels I walked  
To a Peace Group meeting in a cave  
As I walked I met two spirits  
Seperated from me and from each other  
By hundreds of years of human history  
But here with me now, bringing the message  
That all good people who ever lived  
Throughout the entire history of the world  
Were joining with us who are working  
To end the threat of nuclear war.



### Pipes of PAN 'Myth' Competition

Or should it be a 'collaboration' ?  
Contributions are starting to come in but we'd love to see more. Don't be shy - the odd ideas that come through now and then may be part of a deeper understanding than something intellectualised. If you feel stuck, just imagine the stories you wish you had been told as a child, or that you would like to tell you own children.  
(Official closing date - Winter Solstice).

Oh Earth my Mother  
I return to you  
As a wayward child  
That long has strayed  
In an alien world  
Your breath refreshes me  
Your body comforts me  
Home I shall come to you  
Your true Child for evermore.



## REVIEWS

The Symbolic Weapons of Ritual Magic -  
a practical guide to ceremonial regalia.  
A.C.Highfield. Aquarian Press. 1983.

PAN is fortunate in being able to number among its supporters not only those of 'simple-country-pagan' persuasion, but also those of more formal approach. Andy Highfield is involved with the traditions of both Wicca and High Magic, and is also not unknown for his work in defence of Mother Earth's creatures.

Over the years, I've tended to be put off the ritual magic traditions by the standard of writing usually found in the area. Often, a smug arrogance (reminiscent of a vivisector putting down emotionalism) of approach, combined with a text either banal, or of incomprehensible gobbledygook.

So it's really refreshing to find this book so different. Andy Highfield discusses the nature of Cup, Wand, Sword and Disk in relationship to the four elemental forces and the sephiroth of the Cabalistic Tree of Life. The presentation throughout is straightforward but far from superficial, and includes matters often but darkly hinted at. He also stresses that 'what works' magically, is a very personal thing, and that his own authority should not be considered immutable.

After the 'theoretical' parts, the author gives practical instructions as to how to make the four principal symbolic weapons, including details of engraving, enamelling etc, as well as full rituals of consecration for them.

The working of magic has been described as the combination of imaginative vision, with the power of will. For those of the informal traditions it can be easy to let both vision and will become a little vague. So we'd recommend this work to 'Pipes of PAN' readers, be they 'experienced' or 'beginners', most highly.

### POETRY REVIEW

Earth Songs. Nicola Miles. privately published. 1983. 24 pages.

It is to be hoped that this booklet of 26 poems will only be the first of many from Nicola's inspired pen. Her poems capture the mood of each season in the year in its fulness as well as those hallowed times of day - dawn and dusk. Her evocative and meditative verse expresses the real pagan response to nature and contains a critique of the glitter and tinsel values of present day materialism and alienation far more aptly than any extensive work of prose could ever hope to do.

From such a critical point of view I particularly liked 'Consumer Madness' and 'Festival Paradox' while such work as 'Be Still' and 'Tranquility' repay meditating upon again and again for their simple but deep sentiments. A collection of poems therefore which should be on the shelf of all who share a common longing (better expressed by that fine Welsh word 'hiraeth') to live authentically through values that are eternal springing from Nature's source.

- Ken Rees.

Dreaming the Dark. Magic, Sex and Politics.  
Starhawk. Beacon Press, Boston, USA. 1982.

A couple of years ago, when I was first introduced to Starhawk's 'The Spiral Dance', I found it a work I could hardly bear to put down. Her presentation of paganism was so much more vibrant and alive than most of what I had been accustomed to. Furthermore, the conceptual basis of her work was precise, woven into a rich and complex web, but throughout was real personal feeling, not to mention a great deal of practical advice. Another aspect of that work which made it special was the evident commitment to a radical 'socially relevant' (ie politically aware) paganism.

So you might well imagine that I've been itching to get my hands on a copy of 'Dreaming the Dark' - when I did so, I wasn't disappointed. I won't presume to adopt the usual 'know-it-all' approach to this review, but rather just try to introduce the concepts Starhawk presents.

'Dreaming the Dark' opens by recognising the horrors ever-present in all our minds, of the bomb, of children damaged by chemical pollution, of rape - and presents the alternative, the calling-forth of 'power-from-within', - 'the power we sense in a seed, in the growth of a child' - 'a principle very different from power-over, from domination' - 'the power of annihilation that backs up all the institutions of domination.' 'Power-from-within is the power of the low, the dark, the earth.'

Starhawk names the dominant consciousness of our time, that 'presently shaping the destruction of the world', as 'estrangement' - because its essence is that we do not see ourselves as part of the world... We see the world as made up of separate, isolated, non-living parts that have no inherent value.' Against this, Starhawk presents the pagan consciousness, 'immanence - the awareness of the world and everything in it as alive, dynamic, interdependent, interacting and infused with moving energies: a living being, a weaving dance.' The Goddess is the fundamental symbol of immanence, encompassing in this sense, the male also in her aspects.

In seeking to bring about 'immanence manifest in the structures of our individual selves and our communities', the answers Starhawk

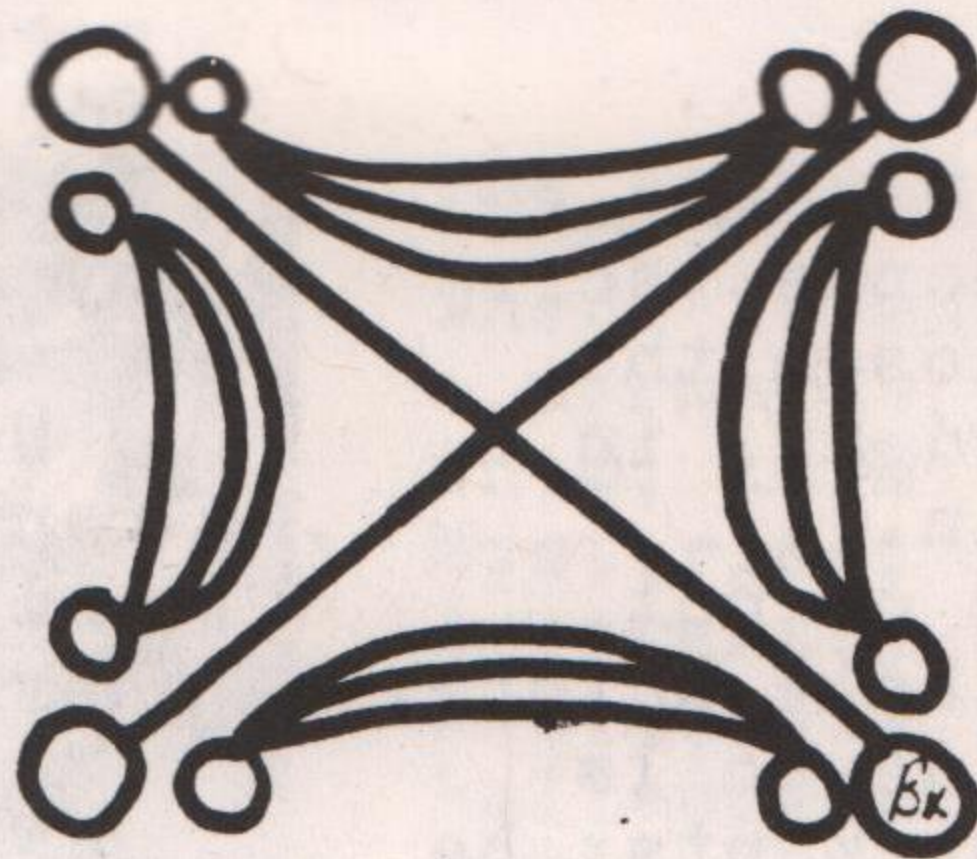
proposes involve magic, which she defines as 'the art of changing consciousness at will', thereby encompassing political action. 'Magic... is inherently antihierarchical...(it) is the psychology/technology of immanence'.

Starhawk continues by looking at some of the 'stories' - ie cultural though-structures - underlying the consciousness of estrangement. One of these (at least) is distressingly common in many 'occult' groups, that of 'The Great Man Receives the Truth and Gives It to a Chosen Few.' The way of magic, she presents not as something rarified and abstract, but fundamentally rooted, 'thinking-in-things'.

(continued across page)



# Astrology Section



# By Ros

Green Gathering - July 26th to July 31st.

Over the six days: Sun in Leo; Moon in Aquarius, Pisces and Aries; Mercury in Leo; Venus in Virgo; Mars in Cancer; Jupiter in Sagittarius.

The omens are good from the moon signs over this gathering, with the first two days receiving the group-orientation and awareness of wider issues associated with the Aquarian Moon, then moving on to the more spiritual quality of Pisces, and finally the desire for positive action from Aries, strengthened by the Leo Sun and Mercury, bringing a creative, enduring influence to bear.

However, both Mars and Venus are in detrimental signs, so the tendency to criticise and get bogged down in personal domestic issues must be watched and curtailed. If this can be done, then this should be a strong, positive festival with many good results.



Pagan ethics Starhawk presents as based on the principle of 'integrity', not on rules or authority, accepting responsibility for all the consequences of our actions, not because of external imposition, but because of the ordering principles inherent in nature. She presents a perspective of reclaiming personal power by transforming the inner landscapes, haunted by the internalised spectres of estrangement, transforming the 'self-hater' into The Guardian of The Threshold, and further, shows how the immanence-oriented images of the Goddess and the God in the pagan traditions make this process possible.

In contrast to the forms of social organisation now customary, based on domination and fear of punishment, Starhawk poses the need for community, which 'counters estrangement - it reconnects us with others and with the natural community that surrounds and sustains us.' Vital in the building of 'community' is the process of consensus. Starhawk discusses means for groups to help develop consensus, the roles we as individuals tend to play when in groups, and relates the typical cyclical development of groups in terms of the four elemental forces.

Based upon her own experiences in the women's movement, after being jailed whilst taking part in the Diablo Canyon nuke blockade, Starhawk presents a particularly vital view of the personal-political interaction: 'the public struggle against domination cannot be waged with joy and spirit unless we bring to it a sense of personal power, a strength based on the electric, erotic spark of the earth's energy running freely through our bodies...when the erotic is strong, domination falls away...and authority can no longer maintain its hold.'

August 21st (Sunday) - Mars in Leo trine to Uranus in Sagittarius; Uranus sextile to Moon in Aquarius; Sun in Leo sextile to Pluto in Libra.

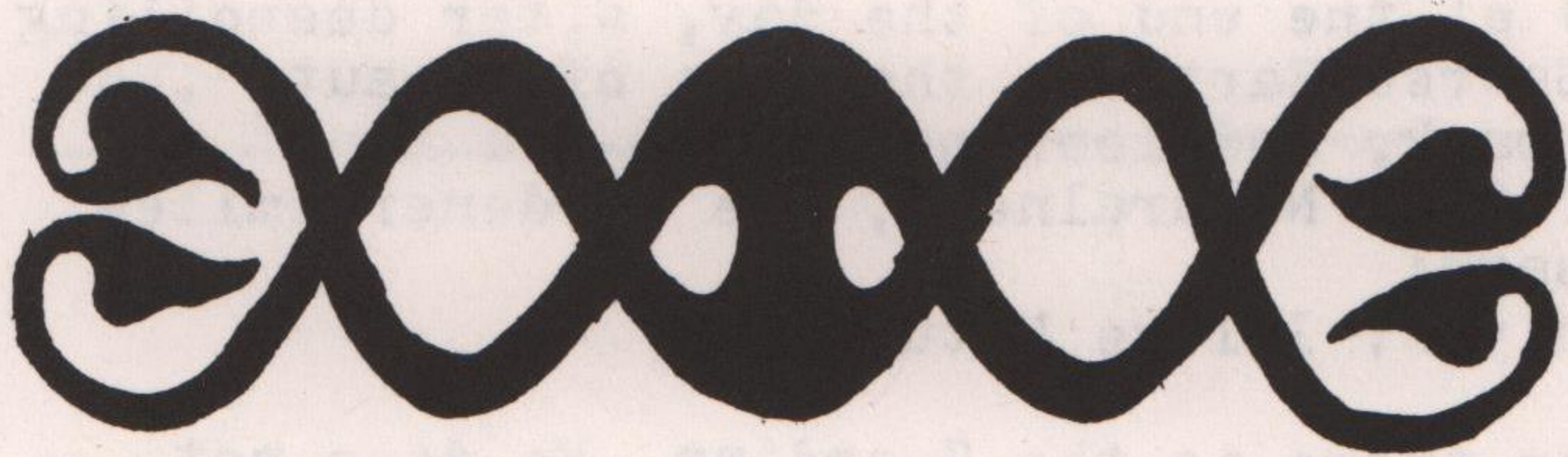
A strong and powerful day of positive aspects. Mars' energy and drive are influenced by Uranus in Sagittarius - a desire for positive action (and quickly!) to achieve the higher ideals of peace and freedom, with the Moon in Aquarius giving the emotional desire for working with others to the benefit of the greater whole. The favourable Sun sextile Pluto should bring those in authority nearer to a peaceful point of view, and we can work to bring into consciousness how important this is for all humanity, aside from petty political issues.

September 25th (Sunday) - Mars in Leo sextile to Pluto in Libra and trine to Neptune in Sagittarius.

A good day for projecting dream images (through Neptune), trying to get across to those in power the positive results that can be achieved by putting their work on a more peaceful and harmonious aspect, using the Mars outward energy and the inner power of Pluto.

October 23rd (Sunday) - Sun and Pluto conjunct in Libra.

Again a day for making awareness in the state that power grows through peace and harmony (the Libran influence), and that this power is wholesome and regenerative, unlike the destruction of Nuclear war.



In conclusion, Starhawk presents the power of ritual as spinning 'the bond that can sustain us to continue the work over years, over lifetimes...so that in the end we will avert the holocaust' and writes:

"If we cannot live to see the completion of that revolution, we can plant its seeds in our circles...our rituals can feed its growing power.

As we see the Goddess mirrored in each other's eyes, we take that power in our hands as we take hands, as we touch. For the strength of that power is in the bond we make with each other. And our vision grows strong when we no longer dream alone."

## GARDENER OR GUARDIAN?

It seems to me that too many people (sorry to say, pagans included), have chosen the role of Gardener rather than Guardian, in relation to Nature. Let me explain.

The Gardener, whether knowingly or not, is a deceiver. Though seeming to help Nature, he actually interferes with, and despoils Nature. He grows things the way he wants; he grows things to look "pretty". He uses Nature to serve his own ends: to fulfil his own desires.

He levels out the naturally uneven ground, in order to grow "neat" and "tidy" lawns, which he then proceeds to mow out of existence. He flattens hillocks in one place; in another, he heaps up mounds of rubble and earth to make hillocks where hillocks should not be; simply because it looks "nice". He cuts and trims the hedges in strange unnatural shapes. He lays concrete paths and crazy paving. He prunes the plants; cuts down the trees if they are not where HE wants them to be, or at least, amputates their branches. He sweeps up and takes away all the leaves and twigs and dead stalks and flowers which would otherwise have decayed back into the earth to provide nourishment for new growth; then, wondering why the soil has lost its richness, he digs in poisonous chemicals in the form of artificial fertilizers. (Yet if someone plans to dump chemicals near his home, he kicks up a great fuss).

With more poisonous chemicals, he mercilessly kills off all the insects that Mother Nature in Her infinite wisdom, has seen fit to let live upon the plants.

He mutates the flowers to produce bigger blooms, or to produce new colour schemes.

On the plants he doesn't like, he bestows the degrading title: "weed", and with even more chemicals, he poisons them, or rips them from the earth and casts them into his "tidy" dustbin. (Yet are not these so called "weeds" as much a part of Nature as the Gardener's precious blooms?)

He also digs holes in the earth to make ponds where Nature never intended ponds to be; and to be sure the water will not drain away, he lines them with polythene and concrete.

And at the end of the day, after despoiling the Sacred Earth in the name of "Beauty", he sits back, and looking out on all that Artificial Naturalness, the Gardener smiles and says:

"Ah yes; I love Nature".

Then there is the Guardian. He does not alter the natural shape of the landscape. He plants no lawns. He does not cut the grass or trim the hedges, nor prune the trees.

He lays no paths; no crazy paving. He builds no artificial ponds. (If anything, he removes all traces of such man-made things from the landscape).

He does not uproot the so called "weeds", nor cultivate "precious" blooms; (full well he knows that out of the two, the "weeds" are by far the more Natural).

He would never commit such sacrilege as to cut down a tree. He lets Nature do the seeding and planting; he lets Nature do the growing; and allows the dead plants to decay naturally back into the soil. He uses no fertilizers, no weedkillers, nor insecticides.

The Guardian merely acts as his name suggests: he Guards - he acts as a champion for Mother Nature's cause. He protects the landscape from encroachment and destruction by man, while allowing things to return to their Natural "wild" state.

He does not interfere with Nature. (Too many people interfere with Nature. Though only trying to help, they cause nothing but harm).

He allows things to grow Naturally. And as he keeps a watchful eye upon the land, he doesn't have to say:

"Ah yes; I love Nature".

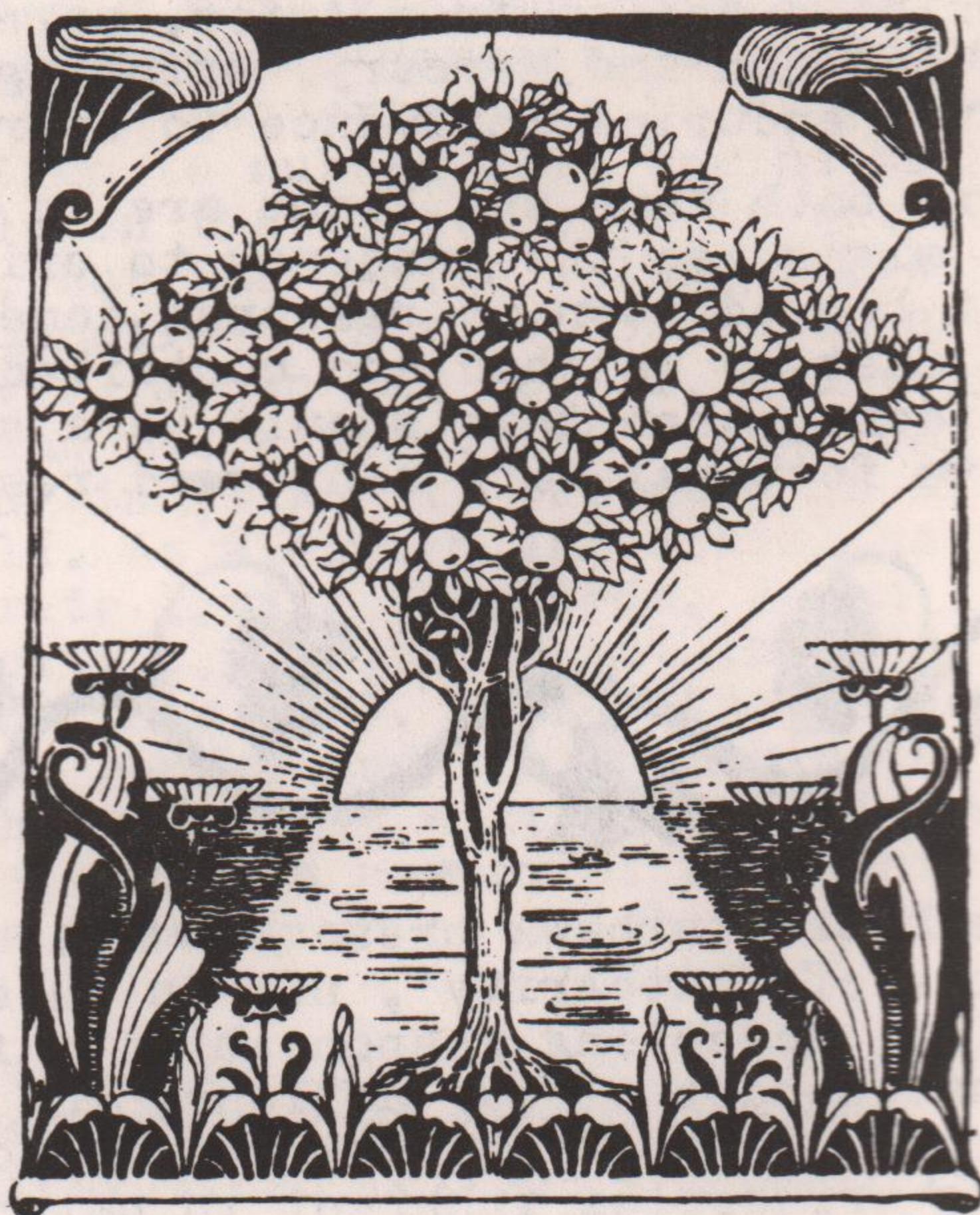
It's already plain for all to see.

Now, here comes the important part. Tell me honestly now, before the Gods.

Which are you:

Gardener or Guardian?

by C. DEACON.



Nice one, Mr. Deacon!

However I tend to feel that the true Pagan falls somewhere between these two categories.

If, as I believe true Pagans should, one wants to grow vegetables to feed oneself, a certain amount of Nature's growth must be removed from the soil - not, I hasten to add, by means of poisons (no Pagan worthy the name would use such things) - but dug up and put on the compost heap to rot down and provide humus to feed the garden.

No poisons should be used against the creatures, either. Companion planting, to confuse insect "predators", is one way of putting them off the scent, or try talking to the Devas (our snail Deva however appears to be deaf - or else just obstinate!)

If one has not access to natural sources of herbs for healing, it is good to be able to grow them in the garden, even if it means bringing them in from somewhere else to do so.

I think one should garden with feeling, being sensitive to Nature's needs, not exploiting Her, but allowing oneself a simple living from Her bounty.

NICOLA.

Pagan Magazines (Britain and Ireland)

MOONSTONE - pagan poetry quarterly - £1.70 for four issues from BM Moonstone, London WC1N 3XX.  
 THE CELT - Tree lore and news from Celtic Friends of The Trees. £3 per year from Flat 1, 23 Upton Park, Slough, Berkshire.  
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 BLACK MIRROR - Wicca and High Magic - issue 2 now available - BCM Boc 641, London WC1N 3XX.  
 KALINDRA NEWS/CLARION - Occasional news from Womens' Ecology Group - £1 pa. 18 Annandale Road Greenwich, London. (includes animal lib news)  
 WOOD AND WATER - feminist, Goddess-centred. £3.40 per year. 4 High Tor Close, Bromley, Kent.  
 COSMIC CONNEXION (formerly Balefire) - Wicca, Yoga, Magick, Metphysics - £3.50 pa (6 issues) - Cosmic Publishing Co, BCM Box 8640, London WC1N 3XX.  
 THE WICCAN - Pagan Federation newsletter - BM Box 7097, London WC1N 3XX. £2.00 pa.  
 ISIAN NEWS - Journal of the Fellowship of Isis - Clonegal Castle, Clonegal, Enniscorthy, County Wexford, Eire. Unites all the world's pagan ways.  
 RISING WAVE - from Simon and Elayne Musk, 68 Football, Yeadon, West Yorkshire, £2.40 pa.  
 THE CAULDRON - Britain's best known Old Religion newsletter - £1.20 pa. from Myrddin, Groesffordd, Llywyndrain, Llanfyrnach, Dyfed, Wales.  
 QUEST - long-established pagan/magical/occult magazine - £3 pa. BCM/SCL QUEST, London WC1N 3XX.  
 ARROW OF ALBION - Pagan Celtic ideas and beliefs - 80p copy - 29 Greenend Grove, Edinburgh, Scotland.  
 THE PAGAN WAY - sample relaunch issue from David Stasin, 159 Sandingham Road, North Watford, Herts.  
 ISIGHT - Journal of the Occult - restarting after a four year absence - 90p copy, £3.60 pa from 25 Calmore Close, Stourvale Meadows, Bournemouth.

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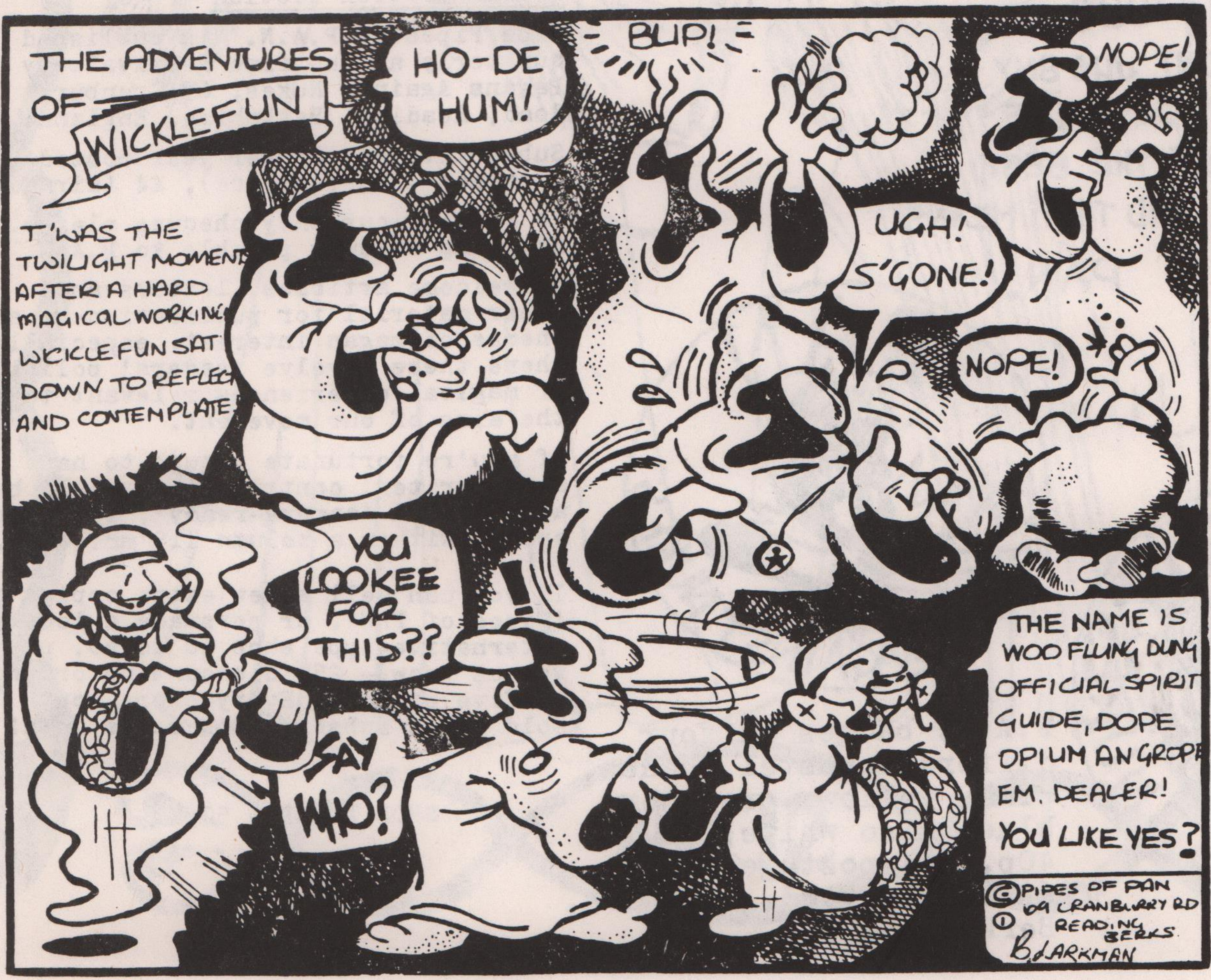
VEGAN VIEWS - £2 pa from 1 Gincroft Lane, Edenfield, Ramsbottom, Bury, Lancashire.  
 TRANSNATIONAL PERSPECTIVES - world concerns - \$10 pa. Case Postal 161, 1211 Geneve 16, Switzerland.  
 YNNI (Energy) - from the Welsh Anti Nuclear Alliance - £3.50 pa - 38 Berthgyld, Abergele, Clwyd, Cymru. LL22 7HR.  
 FOUR DIRECTIONS - news from the indigenous peoples of both American continents - £3 for six issues - 2 Birch Terrace, Hanging Birch Lane, Horam, Heathfield, East Sussex.

Earth Mysteries Magazines

QUICKSILVER MESSENGER - mainly oriented to South-East England - £4.00 pa from Garden Flat, 8 Vere Road, Brighton, Sussex.  
 NORTHERN EARTH MYSTERIES - subs £2 for 6 issues - 170 Victoria Avenue, Hull HU5 3DY.  
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 TERRESTRIAL ZODIAC NEWS - from Anthea Turner, 8 Eynsford Court, Hitchin, Herts SG4 9JS. Subs £2.50 (4 issues).  
 WALRUS - returned after the demise of 'Templar' and the IGR - fearlessly anti-fundamentalist - sae + donation to Fenris-Wolf Publications, 142 Pheasant Rise, Bar Hill, Cambridge.  
 EARTHQUEST NEWS - EM and anomaly investigation - Andy Collins, 19 St.David's Way, Wickford, Essex, SS11 8EX. quarterly, £3 pa.  
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Pagan Magazines (Overseas)

CIRCLE NETWORK NEWS - tremendously well-produced and interesting pagan newspaper - \$13.00 airmail - Box 9013, Madison, Wisconsin 53715, USA.  
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 CIVIL DISOBEDIENCE/BLUFF - pagan-anarchist news - \$5.00 for 6 issues - CP95., Stn Place D'Armes, Montral, Quebec, Canada.  
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- The Pipes  
 of PAN -  
 no.12 -  
 page 10 -

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### Administration Section

'The Pipes of P.A.N.' is published quarterly at the fire festivals by Pagans Against Nukes, 69 Cranbury Road, Reading, Berkshire, England.

Subscriptions: £2 per year posted (UK), overseas - £3 (surface), £4 (airmail).

No foreign currency cheques please. Sterling cheques payable to P.A.N.

We welcome articles, letters and other material for publication on any themes of pagan interest, especially where these involve readers' political or magical experiences relevant to the aims of our movement.

If you're fortunate enough to have a typewriter, contributions would be appreciated 'camera-ready', ie, single spaced within a column 115 mm. wide.

If you can sell a few extra copies of 'Pipes of PAN', or persuade a local alternative-type shop to do so, please let us know - 25% discount on orders of five or more. Every extra copy sold keeps subscription rates down!

SHOP PRICE - 50p.

# P.A.N. Lughnasadh Sabbat

This year, Pagans Against Nukes, (P.A.N.) will again be coordinating a Grand Sabbat at the Glastonbury Green Gathering and we hope that all who honour Mother Earth will join with us. Those who haven't taken part in this sort of thing before are asked to read through these two pages so as to feel more at home with us. Those who are already PAN subscribers or have some experience of pagan ways are especially asked to contact us as soon as possible at the Gathering, so that we can finalise on most of the arrangements. In addition to the main ritual & celebration on the Saturday evening (July 30th) we'll be arranging meditations and discussions most days. Probably on the Thursday, we intend to make a visit to the Tor, threading the maze path upon its banks (collecting en route any litter deposited by the tourists - last year we collected about four bagsfull) and to Chalice Well, to fetch some of the water from the spring there.

## The Circle

In the pagan traditions, our celebration, worship and magic take place in the Circle - symbolic of wholeness and unity - which we cast about us at the commencement of our working. The Circle is oriented with respect to the four cardinal points (which means that we are in harmony with Earth's movement through space) and to these are attributed the four elements of earth, air, fire and water, so that our Circle may be considered balanced in every respect. A simple cloth suffices for our altar. Candles or flares will be at the quarter points, with a bonfire at the centre of the circle.

The Circle should not be considered as something physical - it is not like an electric fence! - but for the duration of our working it will be a sacred space and should be respected accordingly. It's likely that someone will be appointed gatekeeper, and latecomers or early leavers should do so via this person's 'opening' of the Circle.

PLEASE bring a little food and/or drink with you (meat excluded please) for a shared feast afterwards. PLEASE bring any musical instruments you have - dances and chants during the ceremony will be greatly enhanced thereby not to mention the party following. Since the moon will not be rising until late in the night, a few extra lights, and extra wood for the bonfire would also be appreciated.

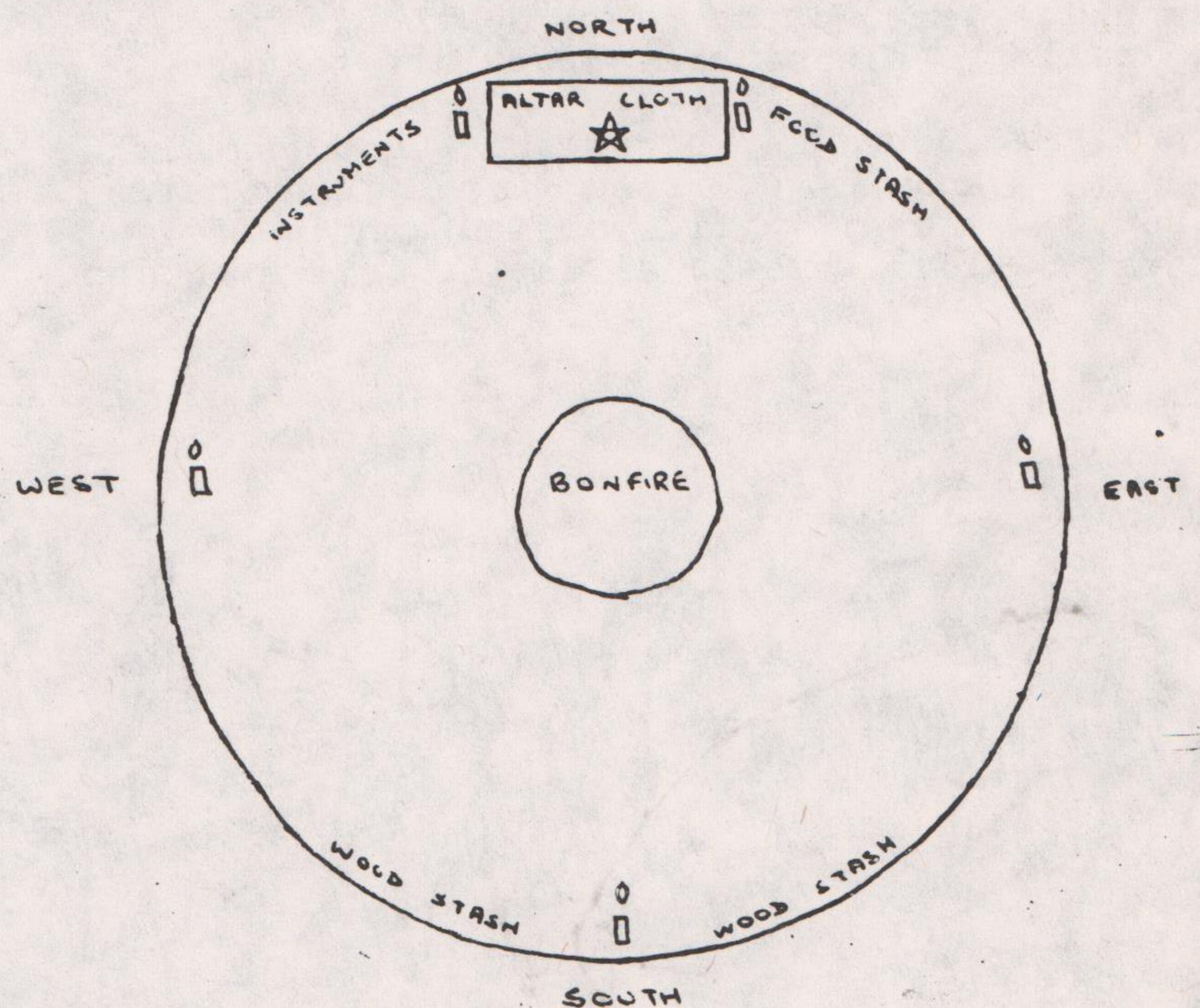
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The Green Gathering will be taking place at Lambert's Farm, Pilton, near Shepton Mallet in Somerset (within sight of Glastonbury Tor), July 26th-31st. Tickets at the gate £10 for week, £5 for weekend. Bring tents cooking gear etc. Children well catered-for. Litter, electric music, radios etc unwelcome.  
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The Sabbat - In the (European) pagan calendar there are eight major festivals or sabbats - the Glastonbury Green Gathering taking place a day or so before Lughnasadh (sometimes known as Lammas). This is particularly a 'grand' sabbat because it will bring together pagans of a variety of traditions, as well as being open to all those who would like to share the festival with us.

Different traditions have their own interpretations of Lughnasadh, but for all it is the time of the imminent harvest - a moment's respite before the gathering-in of Earth's gifts begins. At this time of year, the harvest is indeed still a little in doubt, and we may each renew our own pledges to the Green Earth Mother, that Her gifts not fail us.

Although the theme of celebration is uppermost in our minds, we do also ask of those who join us to share their energies with ours in these times of Earth's need - together we shall conjoin our vision of a better, greener way with the power of our will that this shall be - in other words, to weave magic with us. At the moment, our immediate aim is to revitalise the movement from its state of malaise after the recent political setbacks; to maintain and strengthen our unity of diversity; and to boost the positive effect of the many actions taking place just a week after our working - around Hiroshima Day, at Greenham and all over the country.

The plan of the Circle will be more or less as below - note stash points for food, wood etc that you bring.



Finally, whilst we stress that the Circle is open to all who wish to join us, it is a place for participants, not something for spectators to watch.

## The Ritual

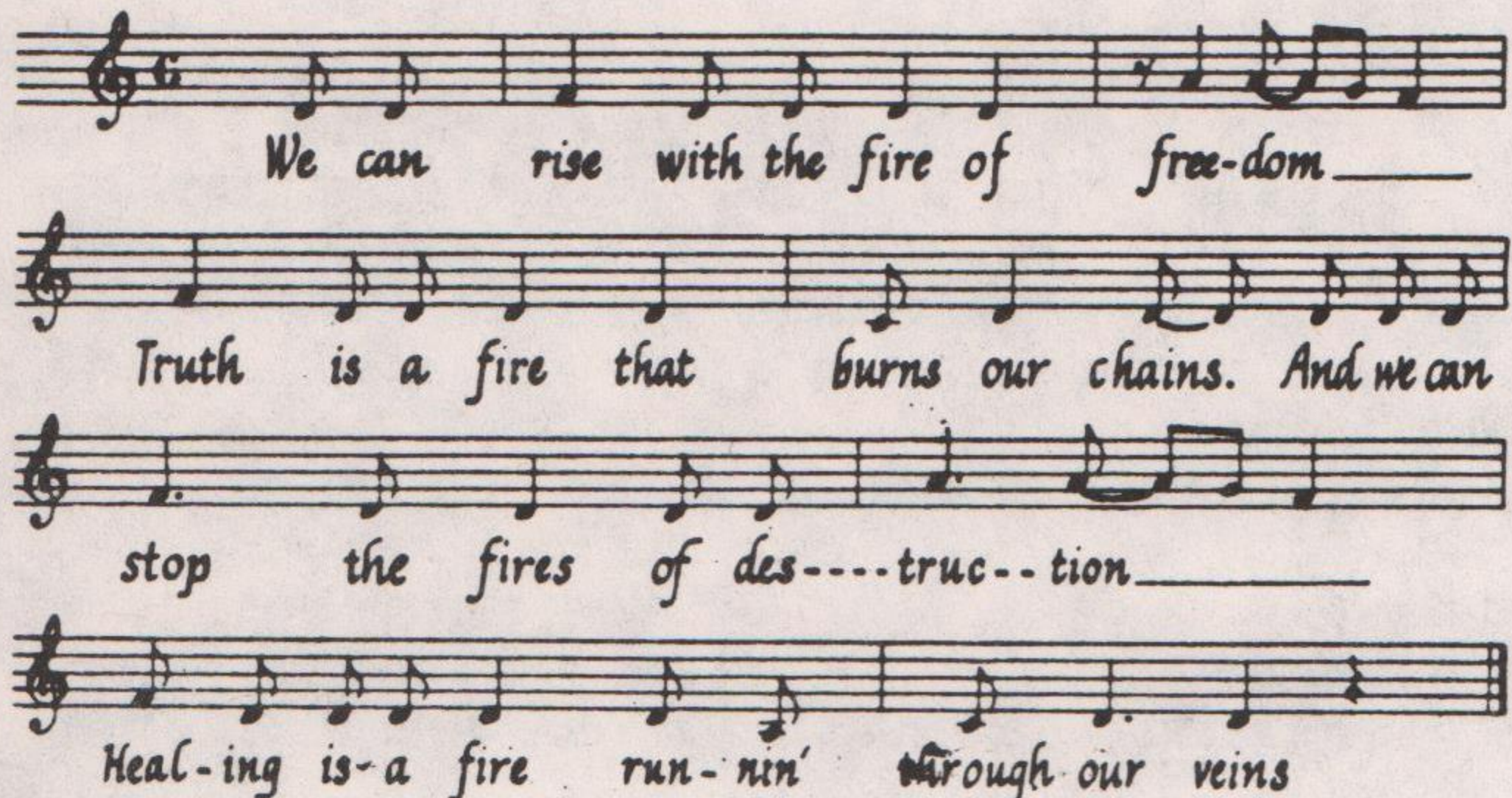
We expect the basic plan of our ritual to be similar to last year's - more or less according to the outline below. Details will be finalised in discussions at the gathering.

We'll start with a procession round the camp site and then to the circle site, a little away from the camp area. After all processing fully around the circle, each will be greeted and drawn into the circle in the traditional way.

The formal casting of the circle, and the invocation of the Guardian spirits of the four directions, will then follow. As an emphasis of our unity, the circle casting may be performed several times according to different traditions.

The main part of the ritual will be in two sections - firstly a banishing of malaise, misfortune etc, and secondly, the invocation of the positive forces we wish to bring into greater manifestation.

For the banishing, we plan an anticlockwise dance (very simple - a sort of sprongy walk is ok) and simultaneously, a chant as below - musicians please practice! (Words and music by Starhawk, from 'Dreaming the Dark')



We can rise with the fire of free-dom  
Truth is a fire that burns our chains. And we can  
stop the fires of des-...truc--tion  
Heal-ing is-a fire run-nin' through our veins

For the invocation, we plan three stages. Firstly, we'll call for 'volunteers' from each quarter (North, East, South, West) to call the blessings appropriate to each, eg:

- North - endurance, strength, wisdom, health.
- East - knowledge, fresh ideas, illumination.
- South - energy, will, passion, innocence.
- West - love, emotional depth, introspection.



Secondly, every one in the circle will be able to call upon Goddess and God, or whatever 'Force' they personally relate to, asserting positively our will of what shall be, each in turn about the circle (clockwise). You may find it better (though of course it's entirely up to you) to invoke something more substantial (to think-in-things) rather than something abstract - eg, to invoke clean air, rather than absence of pollution.

Thirdly, we plan a further chant cum dance. The words of the chant (addressed to the Earth spirit) are:

We are a Circle, We are Healing You.  
You are a Circle, You are Healing Us.  
Unite Us, As One. United, We are One.

(acknowledgements to 'Prana')

As we dance and chant, we should imagine our own energies mingling with those of the Earth. At an appropriate point, a signal will be given for us to stop the dance, and hold the energies for a few moments, before all kneel upon the ground, return our love to the Earth, and relax.

After this point, cakes, fruit and ale will be blessed in the traditional way, and shared with everyone in the circle.

Finally, the circle is closed by thanking the Guardian spirits and bidding them farewell.

And then feasting, dancing, and such like are indulged in. We hope everyone will stay around the circle area and make it a real party!

MERRY MEET, MERRY PART, MERRY MEET AGAIN!  
BLESSED BE.

-----  
Pagans Against Nukes (P.A.N.) is an activist organisation dedicated to the banishment of nuclear technology from the Earth, and the re-establishment of a culture that lives in harmony with Her. We seek to unite all those of pagan spirit, all who love the Earth, in political and magical action to achieve these aims, that the Earth be Greened Anew.  
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P.A.N. publish a quarterly magazine, 'The Pipes of PAN', subscription £2 per year, for supporters to keep in touch and share ideas.

Correspondence to:  
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- The Pipes of PAN - no.12

- supplement -