

ISSUE 157 - BELTANE 2022

MYDDLE EARTH

Official Quarterly Magazine of the
Pagan Federation Midwest and Wales Region

In this magazine

Contents	Page
Cover design by Wren	Cover
"Beneath" - by Hannah	Cover
Editor's Blurb	2
District Manager's Report	3
Sky at Night by Hannah	4
"Tale of a Stream" by Oisín Silverhare	5
"Colours" by Hannah	6
"Thoughts from the Tarot Study Group" by Carolyn Doughery	7
"The Little Quiz" by Audrey	8
"No Mow May" by Ailim	8
"How I came to Paganism" by Keith B	9
"Altars" by Eira Crow	10
"Remnants of Ancient Welsh Woodland" by Greg H	11
"A Tale of Two Pictures" by Ailim	12
Moot Listings	13
Submission Guidelines	17



Beneath

A POEM BY HANNAH

A canopy of green stars
Glinting in the sun,
Basking in the warmth
Of summers long,
Gently the breeze caresses me
And I revel in sweet birds' song



BELTANE 2022



Welcome to Myddle Earth

Your **Pagan Federation District Managers** are Audrey and Richard

Contact details

mwaw.dm@paganfederation.co.uk or write to us at Pagan Federation, BM Box 7097, London WC1N 3XX. You can also find us on Facebook: 'Pagan Federation Mid-west and Wales'

Myddle Earth Editor: Email: mwaw.editor@paganfederation.co.uk

Myddle Earth is distributed four times a year to local PF members (and a few others). Your contributions are welcome, whether they are letters, stories, poems, suggestions and/or black-and-white drawings. Don't be shy—share them with us. This is **your** magazine.

Copy deadlines:

- 31 December for Imbolc issue
- 31 March for Beltane issue
- 30 June for Lughnasadh issue
- 30 September for Samhain issue

Advertising: This is free for non-profit-making ventures. For commercial advertising, prices on request. Adverts can be posted as a hard copy to: Pagan Federation, BM Box 7097, London WC1N 3XX or emailed to: mwaw.editor@paganfederation.co.uk.

FREE Back-copies available: Beltane 2018 to current issue. Contact the Editor.

Editor's Blurb

We've got a bumper crop for you to enjoy, Beltane energies are flowing! A big thank you to all our contributors.

As the seasons come and go, we learn to move with the tides, choosing our paths carefully, or perhaps just diving in the deep end and hoping for the best. For me, accepting the role of Editor for 'Myddle Earth', was a bit like diving into the unknown. I'd like to thank Richard and Audrey for believing in me and giving me that chance. It's been an honour to serve in this capacity, and I have enjoyed every moment, especially the thrill when contributions come in. You are all so talented!

Looking back, my first edition as Editor was Issue 141 (Beltane 2018), and thus I feel this is the right time to step aside, and hand over to someone who will do a brilliant job in making 'Myddle Earth' relevant to you all. Please welcome Wren, who I know will bring her own vitality and talents as Editor. I asked Wren to design the front page for this issue, and I think she's done a sterling job! Rest assured, if your contribution hasn't appeared in this issue due to space, it may appear in a future issue.

So keep sending those contributions in to The Editor at mwaw.editor@paganfederation.co.uk. I'm now looking forward to putting my feet up, with a nice cup of tea, and reading Myddle Earth!

Bright blessings of the Season!

A ilim

DISTRICT NEWS

District Managers Report – Beltane 2022

Warm wishes for Beltane!

Greenery and flowers are now everywhere: from expansive meadows, hills and roadside verges, to gardens and the tiniest cracks in pavements. The Earth is bursting with life again. Just try to imagine how marvellous this must have been to our ancient ancestors who lived by the seasons and could only wonder at how each tree knew when and how to put out its leaves, how the bees and butterflies tasted from an abundance of flowers, and animals mated and birds paired off to raise their broods.

How do you mark this season? What signs do you look for, what sounds, colours, scents? It's a time to open the windows wide to let fresh air into the home and clear away the closed-in atmosphere of Winter. Some places in Britain have 'Jack-in-the-Green' festivals at the start of May, reviving an old custom, and these are delightful occasions held mostly out-doors with all the merriment that befits the time of growth and renewal. Many kinds of people take part, and Pagans are very much in evidence. Music, dancing, street theatre, processions, it's all happening there! Are you?

Sadly, world events of the worst kind have again turned a country into chaos so that upheaval, fear, death and destruction have been a painful daily reality for people who would love to be celebrating the Spring. We can only wish for peace and urge world leaders to act in the best interests of all, not just a select few. Conflicts in Nature (e.g. between competitive males) are usually brief and often not fatal because it would harm a population. That is why living close to Nature's way is best for people and planet. It doesn't mean we have to freeze in the dark (or more likely boil, the way things are going), but just having less artificial things and taking life at an easier pace.

Mellow and relaxed as ever in Mid-west and Wales. Memberships around 230 at present. There is some change afoot, as in a change to *Myddle Earth*, but we'll let the Editor tell you about that.

Our District PF Officers are:

Bristol Alex <mwaw.bristol@paganfederation.co.uk>

Three Counties (Hfds, Worc, Glos) Audrey <mwaw.dm@paganfederation.co.uk>

Midwest (parts of Staffs. & Shropshire) Audrey <mwaw.dm@paganfederation.co.uk>

South & Mid Wales: Catherine <mwaw.southwales@paganfederation.co.uk>

North Wales: currently done by District Managers, see above

LGBTQ+ (for Pagans of non-hetero sexualities): Catherine A

<mwaw.lgbt@paganfederation.co.uk>

Families Liaison Officer: Hannah <mwaw.families@paganfederation.co.uk>

District Facebook page: Pagan Federation Mid-west and Wales

District website: Myddle-Earth - Midwest and Wales District | Just another Pagan Federation

Districts Home Sites site (pfdistricts.info)

Good Luck for the Season of Green!

Audrey & Richard

(District Managers, PF Mid-west and Wales)

<mwaw.dm@paganfederation.co.uk>

CHILDREN AND FAMILIES UPDATE *by Hannah*

The Families team have been busy as always producing blogs for “Thoughts from the Aether” on the PF community website. The Spring Equinox patch was released and hopefully by the time you receive this the Summer Solstice patch will just be released. For more information on the patches please visit <https://www.pfcommunity.org.uk/aether-patches/>

Plus remember if you have anything you’d like to suggest to the Families team, my email is always open at mwaw.families@paganfederation.co.uk

If anyone has any families suggestions or needs any Pagan family help, please don’t hesitate to contact me on mwaw.families@paganfederation.co.uk.



May

1st BELTANE
16th Full Moon 05:14
30th New Moon 12:30

June

14th Super Full Moon 12:51
21st SUMMER SOLSTICE/
ALBAN HEFIN
29th Micro New Moon 03:52

July

13th Super Full Moon 19:37
28th New Moon 18:54

Moon Names

May: Flower, Corn planting or Milk moon
June: Strawberry, Hot, Mead or Rose Moon
July: Buck, Thunder, Wort or Hay moon

Special Skies

May 5/6th Eta Aquariids meteor shower
May 16th Total Lunar Eclipse
July 28/29th Delta Aquariids meteor shower

Just out of interest

Author Mark Twain was born, and died in a year that Halley’s Comet graced our skies. 1835 and 1910. He is quoted as saying in 1909, *“I came in with Halley’s comet in 1835. It is coming again next year and I expect to go out with it. It will be the greatest disappointment of my life if I don’t.”*

The Tale of a Stream

© 2017 Oisín Silverhare



There is a place not far from here,
Where the skylark sings its song,
And a stream flows down from a nearby spring,
And murmurs as it wanders along.

For hundreds of years its story it's told,
But no one ever listens,
Only the trees that line its bank,
And the sunlight on the water that glistens.

A beautiful spot where a bridge spans the stream,
And the waters whisper below,
And dappled shade illumines the bridge,
A spiritual spot I know.

I stood on the bridge in the shade of the trees,
And listened to the tale it did tell,
Of the life of the fields and the life in its banks,
A story it knows so well.

The stream sings the song of Water and Earth
Of Air and the Fire of the Sun,
Of life and love and death and decay,
And the Spirit of every one.

The song of the heart that beats in the land,
A song that we have forgot,
The song of power, the music of life,
I promised "Forget? I would not!"

'Over there a tree once stood,
But little now can be seen
For countless years it was my friend,
We shared tales of things that have been.'

'People would come and pause on the bridge,
As I flowed slowly by,
I'd tell them my tale but none could hear,
And I never found out why.'

'The things I've seen, the things I've heard,
Great stories so sublime,
The tales I told that no one heard,
Will now be lost to time.'

I stand on the bridge and hear its tales,
My heart feels great dismay,
A lifetime is simply not time enough
To hear all that it can say.

The day grows late and I must leave,
As I bid the stream farewell,
But I tell it I will return one day,
To listen to all it can tell.

I know I will return one day,
To listen to its song,
A tale of life and beauty and hope,
The tale of a life that's long.

Colours

by Hannah

The start of summer brings an explosion of colour when it comes to Nature. During Spring we've seen the colour of green starting to emerge and flowers of white and yellow peeping from the landscape, but with the arrival of summer new colours join nature's palette. The pinks, blues, purples, oranges and reds burst forth bringing with them beauty and sweet fragrance. Is it any wonder that summer lifts the spirits.

Nature shows through the hues of the seasons how important colour is, how it affects us mentally and physically, plus shows us little hints of how to live in tune within the seasons. If we look at spring's colours which are predominantly green, yellow, and white, we will see they symbolise growth, joy and hope. This is synonymous with the season when spring returns and when we see those first splashes of colour in the snowdrops, celandine, and primrose we do feel a little spark of joy and hope.

When we move onto summer, the riot of colour symbolises growth, joy, fun, action, light, youthfulness, passion, confidence, excitement, energy, friendship, and love. It's a time of living, doing, being with all our energy. The colours are teaching us this and if we are truthful, we do feel like this during the summer months, we feel more alive, we have more energy, we feel more confident and optimistic about things and the key to these feelings is colour.

Colour is one of nature's cures, the effects of colour have been studied by psychologists who discovered that indeed it was true that different hues affect people. This is well known which is why it is important to get out in nature or be able to see nature, to experience the different colours and the effects they have. It is beneficial for well-being and helps us to live in tune with the seasons.

Spring - green, yellow, and white = growth, joy, and hope

Summer – red, yellow, white, orange, blue, purple, green and pink = energy, joy, light, fun, confidence, imagination, healing, love, and friendship

Autumn – yellow, orange, red and brown = intellect, productivity, stamina, and tradition

Winter – brown, grey, red, and green = tradition, stability, security, love, health, and calmness

These are just general ideas. A colour chart is useful to discover the colours meanings, but the best way is to use your intuition and feelings by experiencing the colours of nature.

Have Your Say!

If you have something to say, please email the Editor at
mwaw.editor@paganfederation.co.uk

If you've enjoyed something, our Contributors would love to hear from you.

Thoughts from the Tarot Study Group

by Carolyn Dougherty

This is the second of 22 descriptions of the images of the Major Arcana of the Waite-Smith Tarot, based on conversations in the Tarot study groups that I have been hosting for five years. We meet at the Clifton Community Bookshop in Bristol on the first Wednesday of the month, and online on the third Wednesday of the month. If you are interested in participating in a study group, would like more information, or might like some guidance to facilitate your own Tarot study group, please get in touch with me at tarotstudy@pobroadband.co.uk.

Key 1: The Magician



One Tarot teacher points out that each Major Arcana card contrasts with the one before. From 0 to 1 we've gone from spaciousness to enclosure; some participants think the Magician is standing in a conservatory or greenhouse. The Fool is in a wild space, while the Magician's environment appears carefully curated and cultivated. The Fool felt very abstract and airy, while the Magician is solid and embodied.

We see another contrast on the table in front of the Magician. The Fool carries his magical tools hidden in his bag; here the Magician has laid them out for us to see. While the tools are now separated and visible, they are still on the same table. What are they? They represent the four suits of the Minor Arcana, which can symbolise many things that come in fours - the elements, the worlds of the Kabbalah, the Evangelists, the symbols of the Grail legend, the treasures of the Tuatha Dé Danann. It's fun to think of what 'foursomes' these objects can be matched to - how about Conquest (fire), War (air), Famine (water - an empty chalice) and Death (earth - returning to dust), or Paul (wand), John (sword), George (cup) and Ringo (coin)?

What is the Magician doing? He appears to be engaged in some kind of ceremonial or ritual performance. Unlike the Fool, who is lost in his own thoughts, the Magician is looking right at us - he's performing for our benefit. What ritual is he enacting? It could be anything - Christian, alchemical, Hermetic, Masonic - the 'universal religion'. His pose is both powerful and receptive. One participant called him a 'conductor' - both in the sense of directing a performance and of 'conducting' forces from above to below, guiding them according to his will with his pointing finger. He is a vehicle, or channel, for these forces. He is very clearly in control of the situation, and of the power he is harnessing. 'Something definite is going to happen.' 'Believe and receive.' The lemniscate over his head suggests that this force will never run out.

The flowers in the Magician's garden traditionally represent the senses (roses) and the spirit (lilies) - but one participant pointed out that roses have thorns, and lilies, due to their strong smell, commonly accompany death.

I often ask study group participants 'who are you in this image' - in other words, how do you, the viewer, come to be in a position to see it? One answer people have given for this card is 'I am him' - he is a part of all of us, and shows us that we can all receive, channel and direct the power portrayed here.

How I came to Paganism

by Keith B.

Hello everyone, I'd like to share with you how I came to be a Pagan. The loss of first my mother and then my father made a big difference to my beliefs.

As a child I read about the Greek and Norse gods and saw them in films and comics. They seemed more exciting than the Biblical stories I was taught at school. As an adolescent I was attracted to worship the goddesses of ancient times but was still thinking like a Christian, so this seemed immoral.

Gradually, I started to question things more and found the contradictions in Christianity difficult to follow. In 1991, my mother died and it knocked a massive hole in the Church's assurance of eternal life. I began to look to Nature as being more real, that when we die we return to the Earth, being part of a living world and life on Earth, just not as humans any longer. The beauty and power of the forces of Nature are clearly there. No one can dispute them like ideas of Heaven or re-incarnation which has no actual physical proof. When I was young, I could look to my mother to protect me. Now I had to look to Mother Earth.

In the spring of 1994, aged 33, I started to believe in Freyja. By then my Christian values were so weak, it didn't feel at all wrong. At that time, I thought Paganism was a dead religion and that I was the only one who believed in the old gods. I was so pleased when later that year, I found out from an acquaintance that there were other people who also believed in them. Then I became aware of all the books about Paganism.

I joined the PF at around the time of the millennium but drifted away after a few years. It was too easy to think I could bury my differences with the Christian religion. After all, it had stolen all our best ideas and festivals. To me Lady Freyja was Goddess of Love, Queen of

Heaven and Earth. There were other gods, but Freyja was so much greater, making it monotheistic. It didn't seem much different from the Christians with their Lord Jesus.

Around the time my father died in 2019, I found out something that gave me real hope that we live forever, as we are, in the material world. It showed up forever the failings of Christianity's teachings about eternal life and resurrection that Christians have to go along with and that they have to take on faith. Like the forces of Nature, the proof of Nature's kindness towards us is there for all to see.

It has to do with Einstein's theories of relativity. When a colleague of Einstein's had died, he comforted the widow by writing to her to say that the sharp and clear distinction that we see between past, present and future was only an illusion.



I hope I can explain why he thought this. It follows from his theories about time being relative. Time passes at different rates for everyone. For a satellite going

round the Earth, time passes a fraction of a second quicker than on the Earth. This is because the mass of the Earth causes a curve in spacetime, so time slows down. On the Earth's surface we are closer to the Earth's pull, so time passes slower for us.

So, although it's a very tiny difference, the satellite is ever so slightly in our future compared to us. To the satellite, the time that we are in, is slightly in its past. Vast distances, heavy gravitational pulls, and very high speeds can all cause even greater differences to the rate time passes.

This gives me the greatest comfort of all, to know that time is relative. It opens up the possibility that the past may not be gone, and

(Continued on page 10)

(Continued from page 9)

that the future may not be non-existent. It means that the past may be over for me, but it isn't over for the universe. For the universe, there is no one time where we can say, 'this is the past, this is the present, this is the future.' I believe everything that has ever happened, or will ever happen, exists and is real. Although my parents are no longer with us from my viewpoint, to the universe they are still very much alive because their time isn't over. But it means rising above our own view of time.

This gave me the courage to start thinking about my own funeral, hopefully still a long way off. I realised it was important to make my Pagan faith official by re-joining the PF.

It seems the ancient Pagan philosophers like Parmenides and Zeno of Elea were right about

the eternal unchanging universe where nothing moves, and everything is just as it is forever, however much our senses might tell us otherwise. Perhaps this is the way our universe appears to the gods, who can see the whole of time at once, where the river of time is like a frozen river.

I hope this cheers you up, as it cheered me up when I found this out. I had believed for a long time that we were all children of Nature and the Universe. Now it seems our lives, although they have a start and an end, are eternal parts of the Universe, making us its immortal children as well.

*Hail Freyja and Blessed Be
Keith B.*

Altars

by Eira Crow

Most, if not all of you reading this now will probably have an altar. If you read any Pagan books or have looked at any Pagan courses, it may tell you that having an altar is pretty much a part of Pagan practice.

But do we really need one?

I'll start by saying I don't have an altar, there is no specific shelf, sideboard or space in my house dedicated to my practice. Rather my whole house, my garden and the environment around me is dedicated to my practice.

My oven is sacred when I bake bread for Lammastide and honour the gods of the grain. My sideboard is sacred for the herbs I have collected in jars and placed upon it. The bathroom honours the elements of water with shells, and my window sills are dedicated to the changing seasons with Nature finds adorning them. In every room there is some withers that are sacred and honour my practice.

When every aspect of the great outdoors honours my practice, is there a need for an altar at all or a sacred space when all is sacred? I believe not.

Let me know what you think. I'd love to hear your views.



Remnants of Ancient Welsh Woodland Gwedillion Coedtir Hen Cymreig

By Greg H.

The woodland softly singing
In a language strange to hear
And the song it sings will find you
As the twilight draws you near

As the days lengthen the fields fill with flowers so the green of the pasture meadows gives way to a glittering of yellow buttercups. They have made the grass a green background to their bright display. I stand on a heath above the yellow fields and see the Sun shine on a far bay and the sea appears as a jewel in the cup of the green hills and the grey town. The boggy ground up here has a dry crust on it now, but there's bog cotton on it nonetheless, with its fluffy cotton-wool head, and marsh pennywort leaves lie dark green on the dried mat of sphagnum moss. Out of the bog proper, in the wet meadow, there's lousewort with its purple flowers lying close to the ground seeking shelter from the Sun. On the hedge bank among the heather and the gorse I find milkwort too, a strange bloom this, with an inner tube and outer petals all forming a single flower. The outer petals stick out as the flower opens, like wings from the base of the tiny inner tube. All this is difficult to make out as the plant is only a few inches high. The colour varies too. These are all pale blue, but further down the bank are some with dark blue outer petals (sepals) and a white inner part. The outer part will later take the appearance of sepals proper when they turn green as the fruit ripens. The herbalists used to prescribe this plant for nursing mothers to increase their milk supply. In Ireland it is known as fairy soap, the idea being that fairies made a lather from the roots.

After an absorbing hour or so on the hedge bank I cross the fields to the wood which I came to see. There are stretches of this wood running here and there from the heath down to the sand dunes by the sea. They are the remains of an ancient forest long since cleared for farmland. The trees which are left - mostly oaks - are old, and there are other things which are old here too. You can feel it in the cool shade of the canopy: a green magic that only a great age seems to bring. I walk the woodland path admiring the ferns, noting in particular the way the male ferns stand up in circular rosettes from the woodland floor. Then I see something unfamiliar. A fern to be sure, but what is it? I stop. Admire the perfect form of it. The soft green and unfamiliar shape - a bit like a polypody, a bit like a male fern - hold me there spellbound for a while. Then I must decide. It is either a beech fern or an oak fern, and only later after consulting my book can I finally decide it is a beech fern. Further on I come to a place where the fields fall down to the sea on one side and the trees clothe the sides of a deep gorge on the other. By the field's edge there is cow wheat growing; just inside the wood there's creeping jenny, a flower whose deep yellow petals have always held a fascination for me. This is not the yellow glitter of the buttercup fields, or the bright happy yellow of ragwort, or even the golden richness of a dandelion, but a dark mysterious yellow that somehow holds the secrets of a woodland summer in its five pointed petals.

In the wood such secrets now are whispered all around me. I'm standing by the tree that I came to see. An old, lichened wild service tree growing on the very edge of the steep slope of the gorge. But there are suckers growing on the flatter ground of the field from beneath the bracken which forms a barrier between the grass and the trees. This old wild service tree, with its fragile offspring, is a survival from an ancient forest. They are usually only found in very old woodland. In coming to see it I have seen so much more and the afternoon has passed to evening. The Sun now is slanting low over the green hills to the sea beyond. All is still after the long day. Fields as rich as butter darken their shades of green as the yellow light deepens to the cool of night. Already the Moon pales to whiteness in the clear sky. Soon the night is all blue and silver.

Fair Earth, so glad I am to love you like this. So glad I am to love you.

A Tale of Two Pictures

About 20 years ago, I bought two prints from our local Pagan craft shop, one portraying the Green Man, and the other the Goddess. My friend, who owned the shop, told me an interesting story. Whenever the artist tried to sell the original paintings, either singly or together, minor mishaps would occur until eventually, she became convinced that the two paintings were meant to remain with her. Perhaps when she painted them, something of her spirit went into her work, binding them to her. Once she took them off sale, life returned to normal.

With a slight chuckle, my friend assured me the prints wouldn't be affected. And she was right, they have been hanging in my little hut at the bottom of the garden on its West wall for over twenty years. Until December 2021.

I had cleared out the hut prior to repairs being made to its roof and door. However, when I replaced everything, I couldn't remember which side the pictures had been hung, so I took potluck and hung the Goddess on the right facing the door, and the Green Man on the left



facing the window, with the picture of a water dragon (depicting West) in the middle where it had also hung for over 15 years. As I was leaving, I asked them if I had returned them to where they belonged, I paused but obviously they weren't in a talkative mood. However, I had a feeling they would let me know soon enough. A few weeks later, I found the middle picture smashed to smithereens on the floor.

A strange feeling came over me, and I quickly switched the pictures back to their original place, the Green Man keeping watch on the

door, whilst the Goddess gazed out into the garden. Since then, life inside my hut has remained tranquil and at peace.

Do we leave a trace of our essence, or spirit, in our work? Do inanimate objects have a force of their own that melds with ours over time? Or perhaps it was just a simple mishap that caused the middle picture to fall, who knows.

A ilim



<https://www.paganaid.org>

MOOT LISTINGS

Please note these moots are not run by the Pagan Federation, although some may (by chance) be run by PF Officers. The Pagan Federation has not been responsible for organising moots for a very long time. However, the Pagan Federation does hold events, conferences and various other things. If you need further clarification please contact our District Manager.

Useful information and links to local events can also be found on the Pagan Federation South and Mid Wales Facebook Page - <https://www.facebook.com/pg/PFSouthWales>. It would also be helpful if contact telephone numbers could be given for those who don't use Facebook.

NB: Details are supplied by the Moot organisers and we are dependent on them advising us of any changes.

**If you would like your Moot or Event listed, or make any changes, please email details to:
The Editor, mwaw.editor@paganfederation.co.uk**

GLOUCESTERSHIRE

Frampton on Severn

3rd Tuesday of each month at the Three Horseshoes, The Green, Frampton on Severn, GL2 7DY, meeting from 8:15 onwards. More info from Jan at janethardy95@gmail.com or phone 07779 246841.

South Gloucestershire

2nd Wednesday of the month, the Huntsman at Falfield, right on the A38. 8pm for an 8.30pm start. More info from Jules & Bob <https://www.facebook.com/groups/southglospaganmoot/>

Stroud:

2nd Thursday of the month, Kings Street, upstairs in Curios lounge. 1.30 till 3 pm. Its very informal. and an opportunity for people who don't like going out at night. Bring poems, stories—all are welcome. Come and have a chat and a cup of tea. Facilitated by Janet Hardy.

Cheltenham:

1st Monday of the month, 8pm onwards at the Sandford Park Ale House.

Forest of Dean:

1st Thursday of the month, the White Hart Inn, Cinderford, 7:30pm onwards. More info on the Forest of Deans Pagans FB page - <https://www.facebook.com/groups/290741101652877/>

Open Seasonal Rituals:

Crickley Hill Country Park: Gloucestershire Pagans Open Circles, Crickley Hill - www.nationaltrust.org.uk/crickley-hill/

These take place for each festival, and are on a Sunday afternoon at 3pm. Meet at the Visitors' Centre for 2:45pm, to move to nearby woodland site at 3pm. Each Circle is a simple honouring and acknowledgement of the Festival, as reflected in the Land and forest around us and explores the theme of the season. No experience necessary and no fee (you will need to pay for car-parking). Children are welcome, as are dogs on leads.

MID-WEST STAFFORDSHIRE/SHROPSHIRE

Kidsgrove Moot

Last Tuesday of each month, except in December.

The Bluebell

This is a closed group. Please send a request to join via Facebook.

New Stafford Moot

3rd Tuesday of each month

The Shrewsbury Arms, Eastgate Street.

Occasional speakers.

This is a closed group but if anyone local to Stafford wishes to join please send a request to join via Facebook.

Stoke-on-Trent Moot

2nd Wednesday of the month.

The White Star in Stoke on Trent

Run by Elric Sullivan with regular well known speakers. Elric is also the organiser of the successful Midland COA events.

NORTH WALES

North Wales Pagan Moot

2nd Thursday of the month, but please check first!

Anglesey Arms in Menai Bridge, starting 8pm

<https://www.facebook.com/groups/2413310505624097/>

Oswestry Moot

1st Wednesday of the month at a private place in Oswestry, from 7:30pm

Check the group for details.

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

Rhyl Pagan Moot

Not currently meeting right now. Join the group to connect to local pagans.

<https://www.facebook.com/groups/687464548128786/>

The Pagan Tree Moot

Second Friday of the month in the Grosvenor Hall, Mold, Flintshire.

Contact the page or call 07890 646870 or email pagantreemoot@gmail.com

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

<https://www.facebook.com/groups/561045084466693/>

Wales Wandering Moot (Asatru)

Irregular moots in various locations and events for all heathens.

Please contact the Asatru Wales FB group for details of the next event- [https://](https://www.facebook.com/groups/asatruwales/)

www.facebook.com/groups/asatruwales/

Walking Moot

A gentle walking moot based roughly around the Welshpool area and further abroad. Details of their moots can be found in the Pagans in Mid Wales and Borders FB Group. [https://](https://www.facebook.com/groups/252221001557091/)

www.facebook.com/groups/252221001557091/ *

Wrexham Pagan Moot

Usually meet on the 3rd Thursday of the month, but check the group for details.

<https://www.facebook.com/groups/693885083965753/>

SOUTH AND MID-WALES

Abergavenny Moot

Second Tuesday of every month, starts 7pm

Hen and Chickens pub, Flannel street, Abergavenny, NP7 5EG

Contact ask on the South Wales Pagans FB group -<https://www.facebook.com/groups/25298269292/>

Aberystwyth Pagans

Contact Carole at caroleelizabeth@tybecca.com or check out the group for more information -

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

Bridgend Moot

Not currently meeting, but please join the group to connect with local pagans. Please ask

Siany for further details in the group page - https://www.facebook.com/groups/257960161278244/?ref=br_rs

Caldicot Pagan Moot

Not currently meeting, but please join the group to connect with local pagans.

<https://www.facebook.com/groups/422381884945564/>

Carmarthen Pagans

Not currently meeting, but please join the group to connect with local pagans.

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

Cardiff Pagan Moot

1st Tuesday of the month, from 7:30pm onwards

The Owain Glyndwr, 10 St John St, Cardiff CF10 1GL, but looking for a more suitable venue.

They also host seasonal rituals in and around the Cardiff area.

Contact Catherine Abbott (myfacebookspam@googlemail.com) or visit their page at <https://www.facebook.com/groups/167919513251601/>

Cwmbran Pagan Moot

Run occasional workshops and rituals. Please go to their group for more information.

Contact <https://www.facebook.com/groups/541651255974373>

Lampeter Pagan Society

For all those lively people who are or were members of the Pagan Society at SDUC/UWL/

TSD; of all paths and interested parties in the area.

Contact the Lampeter Pagan Society group -<https://www.facebook.com/groups/24065160648/>

Newport coffee morning

First Saturday of every month, 11am - 2pm(ish)

The Pen and Wig, 22-24 Stow Hill, Newport NP20 1JD although they're seeking a more accessible space for the future.

Contact: Catherine Abbott (myfacebookspam@googlemail.com) or ask on the Newport

Pagans, Heathens and friends group - <https://www.facebook.com/groups/2403014563309412/>

Newtown

3rd Thursday of the month, starts at 7:30pm
The Monty Club, 11 Broad St, Newtown SY16 2LU
Facebook 'Simmering Cauldron' Contact Simmering Cauldron 01686 668404

Pembrokeshire Pagan Moot

1st Wednesday of the month, 7:30pm onwards
Corner Piece Inn, Rudbaxton, Haverfordwest, SA62 5PG
Monthly moots and seasonal rituals. Please visit their group for more information - <https://www.facebook.com/groups/1201720603213571/>

Pontypridd Pagan Moot

3rd Saturday of the month (but please check first!), starts 12 noon
Pontypridd Museum, Bridge St, Pontypridd CF37 4PE
Talks, workshops and discussions
Contact the Pontypridd Pagan Moot group -<https://www.facebook.com/groups/1590076611232881/>

Port-Talbot Pagan Pathways Gatherings (PPP Gatherings)

Meet up on the Sunday closest to the full moon, followed by a walk to the beach and sit around a camp fire (weather permitting)
Cafe Remos, The Princess Margaret Way, Port Talbot SA12 6QW
Contact the PPP Gatherings - (Port-Talbot Pagan Pathways) group for further details—
<https://www.facebook.com/groups/409240675924726/>

Swansea Pagan Moot

Third Tuesday of the month, starts at 7.30pm
Talks, workshops and more.
Contact the Swansea Pagan Moot page -<https://www.facebook.com/groups/108929852508325/>

Teifi Pagan Moot

Third Wednesday of the month, 7:30pm onwards
The Black Lion Hotel, High Street, SA43 1HJ
Visit the group page - <https://www.facebook.com/groups/westwalespagans/>

Wales Wandering Moot (Asatru)

Irregular moots in various locations and events for all heathens.
Please contact the Asatru Wales FB group for details of the next event- <https://www.facebook.com/groups/asatruwales/>

Wandering Witches of Wales Moot

A moot that is held in different parts of South Wales by the Wandering Witches of South Wales. Please contact Jenn and Lee (wanderingwitchesofwales@gmail.com) or check their page for details of the next upcoming moot and its location.
<https://www.facebook.com/SouthWalesMoot>

Valleys

1st Wednesday of the month starts at 7:30pm,
The Griffin Inn, Gilfach Goch, Porth CF39 8YL
Contact Richard krishak2099@hotmail.com

SUBMISSION GUIDELINES

Myddle Earth is the newsletter of the Pagan Federation, Mid-West & Wales District and is published four times a year at Imbolc, Beltane, Lughnasadh/Lammas and Samhain.

We would like to encourage our readers to submit articles, artwork, poetry and other creative works for inclusion in future newsletters. Please see the guidelines below when preparing your material. If you have any queries, please email: **mwaw.editor@paganfederation.co.uk**.

- ◇ Your submission must have a Pagan theme or be of interest to the Mid-West & Wales Pagan community.
- ◇ Articles need to be submitted as a Microsoft Word or OpenOffice document. Please use Arial or another standard font; 12pt; single-spacing; left justified; without indentation.
- ◇ Please ensure that articles are between 800 and 1200 words in length, unless agreed otherwise.
- ◇ Use a friendly, casual tone. We want to make the information as accessible as possible.
- ◇ We reserve the right to abridge articles and to edit them for clarity, style, grammar and accuracy.
- ◇ Authors are responsible for the accuracy of references and reference citations.
- ◇ Images should be sent as separate files, not embedded into the document. Please indicate recommended insertion points of the images within the body of the text, and ensure that the file names enable them to be easily identified.
- ◇ Images need to be of a high quality (minimum resolution 300dpi), preferably in JPEG format. Also, please ensure that you have copyright permission for their further publication.
- ◇ All articles/artwork remain the copyright of the author/artist.
- ◇ Please send your contributions via email to **mwaw.editor@paganfederation.co.uk**. Please include the type of submission and the suggested issue for publication in the 'Subject' line. For example: 'Poem for Imbolc'.
- ◇ Welsh language submissions: please accompany with the English translation.
- ◇ Although every effort will be made to accept your contributions for publication, we reserve the right to refuse submissions.
- ◇ We're sorry but we are unable to pay for submissions.
- ◇ **GDPR STATEMENT:** If you would like to get a copy of our GDPR Statement please email **mwaw.editor@paganfederation.co.uk**.

Disclaimer: The opinions expressed by writers are not necessarily those of the Pagan Federation or its Officers.

Images used in this edition:

Cover : Designed by Wren / image www.canva.com
Page 5: <https://www.images.pexels.com/freestock>
Page 8: <https://openclipart.org>
Page 9: <https://cdn.mos.cms.futurecdn.net/>
Page 10: <https://wixmp.com>
Page 11: https://live.staticflickr.com/8688/16697811964_93e4e26c9a_b.jpg
Page 12: Ailim

Fun Quiz Answers

1. Cymbals
2. Drum
3. Harp
4. Flute
5. Sistrum

