



ON THE COVER:

Carl Llewellyn Weschcke — Bringing Magick to the Masses

Who is Carl Weschcke? Carl is one of the most influential publisher in Pagan history, the man who brought Paganism to the masses, through his leadership of Llewellyn Worldwide. Llewellyn has published a veritable A-to-Z list of well-known Pagan authors too exhaustive to include here. Carl's publishing career began when Paganism was believed to be an occult art known only to a few. Today, Llewellyn's titles dominate the magickal publishing world and are ubiquitous in bookstores both mainstream and magickal. We are pleased to present this exclusive interview with an (heretofore) unsung hero of the Pagan Renaissance. *Interview by Michael Night Sky ... 14*

PanGaia: A Pagan Journal for Thinking People

OUR 50th ISSUE!

PAGAN IDENTITY

Outsiders Holding Fast: Pagan Identity in Post-Modern Culture

It was clear, some forty years or more ago, when the Pagan revival began to gather momentum, that the religious heritage of the western modernist culture was defunct. Which leads me to this question: is there an identity in revival Paganism as a spiritual movement that can revivify the greater collective consciousness? *By R.J. Stewart ... 20*

The Brightest Lights in Our Sky: Today's Most Influential Pagans

It's clear that our future is with scores of people working at the grass roots to maintain (and establish) diverse traditions as a genuine religious alternative on a global level. So instead of giving a "top ten" of the biggest names, I'll instead visit ten categories of people among us who are moving us forward. *By Jason Pitzl-Waters ... 25*

At the Left Hand of the Goddess: A Pagan Look at Satan

Most Pagans shy away from any association with Satan, Lucifer, or the Devil, probably because a generous slice of society equates anything occult with the Satanic or demonic. "Satan is a Christian construct," I hear Pagans say all the time, adding, "We don't believe that he exists." But is that all that we have to say on the subject? I think not.

By Kerry-Leigh Grady ... 30

Plus: Readers Debate: Are Satanists Pagan? ... 33

Greco-Egyptian Polytheism: Finding Community on the Periphery

Greco-Egyptian polytheism is not exactly what you'd call a populous religion. Neos Alexandria, a group dedicated to reviving the *polis* religion of ancient Alexandria, currently has just over one hundred members. Part of why we have such a difficult time finding others of a like mind is that we are specialists in an already marginalized field.

By Sannion ... 39

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PAGAN IDENTITY (cont.)

Otherkin: Awakening the Nonhuman

There are a lot of Otherkin who are Pagan; part of this may be because the beliefs associated with the concept of being Other are also common within Neopaganism; including reincarnation, the existence of animal spirits and Otherworldly beings, and understanding the world as more than physical reality. But being Otherkin is more of a subculture than a spirituality. *By Lupa ... 43*

Pagans in Prison: Brothers (and Sisters) Behind Bars

Today many inmates are finding spiritual solace through Wicca and Neopaganism. Some were Witches before their incarceration: others come to the Craft during their time behind bars. Whatever led to their imprisonment, these Pagan prisoners serve the Goddess and follow their faith despite the hostility of their fellow convicts and prison administrators.

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