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Bakersfield--Courtesy of two inconsiderate, stupid slobs, we have a new addition to our household. Her name is Dumpling--her name comes from the fact that she was dropped by two... people... as dean and I stood in the front yard! and because she is no more than 12 weeks old, if that. She looks as if she is a cross between a border collie and something big, black and tan.

In other news, we welcome back Puck from the lands of the north and thank Star Mist Cuveen for their hospitality as they hosted a lovely homecoming for Puck. It was good to see so many old acquaintances. We stay pretty busy and don't get out much; a little voice always says "clean your room and then go out and play!" Also, welcome back to Bonnie and Al who are looking for a refrigerator if you know where one is that isn't being used and loved.

Again, subscription rates effective January 1, 1986 will be $8 U.S., $16 foreign surface, $32 foreign air mail. From now until January, we will accept two year subscription renewals at the current rate of $6/year ($12 foreign surface, $24 foreign air). Ad rates are $36 for a full page, $20 for 1/2 page, $14 for anything less than 1/2 page. Ads must be camera ready. We reserve the privilege of declining to carry any advertisement we deem inappropriate for our humble little pub.

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Amendment #705 to House of Representatives Bill 3036
from the Senate Congressional Record, September 26, 1985,
S 12171-12174

Mr. Helms: Mr. President, I send an amendment to the desk and ask for its immediate consideration. I believe this amendment has been agreed to on both sides.

The Presiding Officer: The clerk will report.

The assistant legislative clerk read as follows:

'The Senator from North Carolina (Mr. Helms) proposes an amendment numbered 705.

On page 14, after line 10, insert the following new section:

Sec. . No funds appropriated under this Act shall be used to grant, maintain, or allow tax exemption to any cult, organization, or other group that has as a purpose, or that has any interest in, the promoting of satanism or witchcraft: Provided, That for purposes of this section, "satanism" is defined as the worship of Satan or the powers of evil and "witchcraft" is defined as the use of powers derived from evil spirits, the use of sorcery, or the use of supernatural powers with malicious intent.

Mr. Helms. Mr. President, there is widespread concern across the country as result of the growth of cults, satanism, witchcraft, sorcery, and the like. These have been countless tragic cases of young people committing suicide or becoming involved in violent religious rituals as a result of an attraction to what can generally be described as the occult.

Mr. President, let me offer an example. On May 16 of this year, the ABC news program 20/20 focused on this problem. To get the full impact of the parade of horrors presented that night one needs to have seen the actual program. But a few quotes from the lead-in to the story provides the gist of what is being described. ABC newsman Tom Jarriel began this way: (an excerpt of the May 16, 1985 20/20 program follows and is omitted here for the sake of brevity. The text appears in the CR)'.

Mr. President, I ask unanimous consent that the full text of the 20/20 segment entitled, "The Devil Worshippers," be printed at this point in the Record (the text so appears, and is omitted in the GNL for the sake of brevity).

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Amendment 705 (cont.)

Mr. Helms: Mr. President, it was becuase of reports such as this ABC news production on satanism that I took particular note of a letter from a constituent back in the fall of 1982. The constituent asked if a particular group, known to be explicitly promoting witchcraft, has been given tax-exempt status by the Internal Revenue Service under section 501(c)(3) of the Internal Revenue Code.

I wrote the IRS to find out. To my astonishment, the IRS told me that yes, indeed; the particular group in question had been granted tax-exempt status as if it were an ordinary bona fide church. This original response was dated December 17, 1982, and it was from Tully Miller, Acting District Director, Internal Revenue Service, Altanta, GA (sic).

On February 10, 1983, I wrote the then Secretary of the Treasury, Don Regan about this matter--the Secretary's jurisdiction, of course, includes the IRS. I asked Secretary Regan (1) if the IRS District Director's view was correct, (2) if this had always been IRS policy since enactment of section 501(c)(3), and (3) if so, on what legislative history was it based. After many inquiries over a 2-year period, I finally got an answer dated May 24, 1985. By then, Mr. Regan had become White House chief of staff. Theresponse to my inquiry was signed by Mikel M. Rollyson, tax legislative counsel, Office of the Secretary of the Treasury. It basically confirmed the earlier IRS letter from the IRS District Director.

Then on June 17 of this year, I wrote Treasury Secretary James A. Baker III, to ask for his personal consideration of this matter. He obliged me in this request, and I received his reply dated July 19, 1985.

Unfortunately, however, Mr. Baker basically confirmed the earlier letters I had received. Among other things, he wrote:

Under the standards (used by the IRS for determining religious exemptions), several organizations have been recognized as tax-exempt that espouse a system of beliefs, rituals, and practices, derived in part from pre-Christian Celtic and Welsh traditions, which they label a "witchcraft. (sic)

Thus, the Secretary of the Treasury confirmed for me the fact that the IRS has and will grant tax-exempt status as a religious organization to groups explicitly promoting witchcraft.

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Amendment 705 (cont.)

Mr. President, I ask unanimous consent that Secretary Baker's letter to me of July 19, 1985, be printed at this point in the Record.

There being no objection, the letter was ordered to be printed in the Record as follows:

The Secretary of the Treasury, Washington, DC, July 19, 1985.
Hon. Jesse A. Helms, U.S. Senate, Washington, DC.
Dear Jesse: In a letter dated June 17, 1985, you asked me to consider personally whether section 501(c)(3) of the Internal Revenue Code would permit a group that practices "witchcraft" as a religion to be treated as tax-exempt.

You expressed special concern about recent reports linking violent crime to so-called satanic cults. You are absolutely right--neither the Reagan Administration, Jim Baker, nor the Internal Revenue Service will provide tax incentives for conduct which leads to violent crime.

Section 501(c)(3) of the Code exempts from Federal income taxation any entity that is organized and operated exclusively for religious purposes. As a conscious policy decision, the Code and the applicable Treasury regulations do not attempt further to define what religious purposes are. This decision, which reflects the First Amendment to the Constitution and its interpretation by the courts, has withstood the test of time.

The Service does not simply accept a claim of religious belief at face value in making determinations under section 501(c)(3). Instead, it makes two inquiries. The first is whether the organization's practices or rituals are illegal or are contrary to clearly defined public policy. The second is whether the asserted beliefs are sincerely held by those professing to follow them.

These standards guarantee that the Service will operate impartially--and will be understood by religious groups and the public to do so--in administering the tax exemption rules. Under the standards, several organizations have been recognized as tax-exempt that espouse a system of beliefs, rituals, and practices, derived in part from pre-Christian Celtic and Welsh traditions, which they label as "witchcraft." we (sic) have no evidence that any of the organizations have either engaged in or promoted any illegal activity. (One of the organizations was in fact subject to an on-site audit several years after it received an exemption letter; the agent found no basis for any change in tax-exempt status.)

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Amendment 705 (cont.)

In contrast, the Service has not hesitated to deny recognition of tax-exempt status to organizations that claim to be churches but engage in criminal activity. For example, the Service has denied exemption to an organization promoting drug use during its rituals and revoked the tax-exempt status of a purported church found to be involved in drug smuggling. Our records also indicate that an organization that espoused devil-worship, black magic, and other satanic rituals failed to meet several of the requirements for tax-exempt status and was denied an exemption under section 501(c)(3).

You enclosed with your letter a transcript of a television segment dealing with cults, violence, and drug-induced rituals. The Service's published cumulative list of tax-exempt organizations does not indicate that the Service has approved a tax exemption for either of the so-called "satanic churches" named in the transcript.

As you know, churches need not file an application for recognition of exemption or any annual information returns. Thus, I cannot assure you that some organization of which the Service has no knowledge may not improperly be claiming a tax exemption. The Service maintains an ongoing examination program to assure that organizations continue to comply with the requirements for tax exemption. Churches are subject to special statutory rules, enacted by Congress last year, that limit and restrict church contacts and examinations by the Service.

I am satisfied that present law, as administered by the Service, is effective to deny tax exemption to any organization that seeks a subsidy for promotion of illegal activity, without infringing on the rights of citizens guaranteed by the First Amendment. I hope this letter puts your concerns to rest. Sincerely, James A. Baker III.

Mr. Helms: Mr. President, despite the reasoning of the Secretary, I simply cannot believe that Congress ever intended for section 501(c)(3) of the Internal Revenue Code to be used to promote witchcraft or other cult-related activites through the granting of tax-exempt status. To whatever extent such activities occur in this country, they certainly should not be subsidized--directly or indirectly--by the U.S. taxpayers.

After all, Mr. President, we allow tax-exempt status for bona fide religious organizations because we believe they help promote the common good. Cults and witchcraft groups do not; in fact, they lead to violent and unlawful behavior.

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Amendment 705 (cont.)

Mr. President, the pending amendment uses the congressional power of the purse to stop activities by the Treasury Department and the IRS in allowing tax-exempt status to "any cult, organization, or other group that has as a purpose, or that has any interest in, the promotion of satanism or witchcraft." The amendment defines "satanism" as "the wroship of Satan or the powers of evil" and "witchcraft" as "the use of powers derived from evil spirits, the use of sorcery, or the use of supernatural powers with malicious intent."

I urge adoption of the pending amendment.

Mr. Abdnor: Mr. President, I believe there are still some questions about this amendment on the other side of the aisle.

Mr. Helms. Mr. President, I am willing to lay the amendment aside.

Mr. Abdnor: Mr. President, I ask unanimous consent that the amendment be temporarily laid aside.

The Presiding Officer. Without objection, it is so ordered.

Ed note (LF): As we stated in the last issue, we do not feel it is in our best interests to comment on this at this time. We will, however, attempt to keep you informed as to the progress of the amendment to the bill. Also, we cannot publish your commentary, although we do appreciate the continued news....

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How's Your Poinsettia? from USDA)

How is your poinsettia doing? If the room temperature is between 55 and 60, red poinsettis will stay colored for 4 to 6 weeks. White poinsettias will stay white for two months. While the plant is in bloom, put it in light that's bright enough for you to read fine print. Water the plant every three days, or when the soil is dry to your touch. Use a complete house plant fertilizer about once a month. Avoid drafts, hot or cold. If you want to keep a plant after the bracts or colored leaves fall, place the poinsettia in a cool, light location and water sparingly. The plant will become dormant. In April or May, cut the plant back to within six inches of the pot. Repot the plant in regular soil mixture, and you're on your way to your own poinsettias for next year.

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A Reading List for the Old Ways or, A Bibliography for Modern Celts compiled by Albion

The Religion of the Ancient Celts, J. A. MacCulloch, Edinburgh, Scotland, 1911. Very rare, long out of print, can be found on microfilm in some libraries, but rare.

The Celtic and Scandinavian Religions. J. A. MacCulloch. Hutchinsons University Library, London. Reprinted 1975. Available in libraries.

Myths and Legends of the Celtic Race. T. W. Rolleston. London: George G. Harrap, Co., 1911. Reprinted in 1965. Out of print. Rare.

Celtic Mythology. Proinsias MacCara. London: Hamlyn Publishing Group, 1970. Out of print, available in some libraries (especially university libraries).

Celtic Myth and Legend, Poetry and Romance. Charles Squire. Hollywood: New Castle Publishing Co., 1975. In print.

The Mythology of Ancient Britian and Ireland. Charles Squire. London: Follcroft Library, 1975. Out of print, available in some libraries.

Gods and Heroes of the Celts. Marie-Louise Sjoestedt (Myles Dillon, trans.). 1982: Turtle Island Foundation, 2845 Buena Vista Way, Berkeley, CA 94708. In print.

Pagan Celtic Britian. Anne Ross. New York: Columbia University Press, 1967. Out of print. Available in some libraries, especially university libraries).

Everyday Life of the Pagan Celts. Anne Ross. London: B.T. Batsford Ltd.; New York: G. P. Putnam's Sons, 1970. Out of print. Available in libraries.

Celtic Mysteries--The Ancient Religion. John Sharkey. Thames and Hudson, 1975, reprinted 1979. In print.

The Druids. Stuart Piggott. London: Thames and Hudson, 1976. In print.

The Druids--A Study in Celtic Pre-history. T. D. Kendrick. London: Frank Cass and Co., 1966. Out of print, available in libraries.

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Celtic Bibliography (cont.) from Albion

The Druids--Magicians of the West (also published under the old title as The Druids and Their Heritage). Ward Rutherford. Wellingborough, Northamptonshire: The Aquarian Press, 1983. In print.

The History and Origins of Druidism. Lewis Spence. New York: Samuel Weiser, Inc., 1971. In print.

The Mysteries of Britain. Lewis Spence. New York: Samuel Weiser, Inc., 1970. In print.

The Fairy Tradition in Britain. Lewis Spence. Rider and Co., 1948. In print.

The Magic Arts in Celtic Britain. Lewis Spence. New York: Samuel Weiser, Inc., 1970. Out of print, rare, in some libraries.

The Minor Traditions of British Mythology. Lewis Spence. New York: Benjamin Blom, Inc., 1972. Out of print, rare, in some libraries.

The Celtic Cauldron. Colin Murray. Booklet, The Golden Section Order Society, BM Oak Grove, London, WCIN 3 XX U.K. In print.

Fire Worship in Britain. T. F. G. Dexter. Booklet. London: Watts and Co., 1931. Out of print, very rare.

Women of the Celts. Jean Markale. London and New York: Gordon Cremones, 1977. In print.

The Fairy Faith in Celtic Countries. W. Y. Evans Wentz. Atlantic Highlands, NJ: Humanities Press, 1978. In print.

Atlantean Traditions in Ancient Britain. Anthony Roberts. Rider and Co., 1977. Out of print, sometimes found in used bookstores, but rare.

Witchcraft and Second Sight in the Highlands and Islands of Scotland. Rev. J. G. Campbell. Glasgow, Scotland, 1902. Very rare, long out of print.

The Old Gods--The Facts about Irish Fairies. Patrick Logan. The Appletree Press, Ltd., 7 James St. South, Belfast, Ireland BT2 8 DL. In print.

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Celtic Bibliography (cont.) from Albion

The Mabinogi and Other Medieval Welsh Tales. Patrick K. Ford. University of California Press, 1977. In print. The most readable version.

Brigantia--A Mysteriography. Guy Ragland Phillips. London, Hency, Boston: Routledge and Kegan Paul, Ltd., 1976. In print.

Five Denials on Merlin's Grave--A Poem with Annotations. Robin Williamson. Los Angeles: Pigs Whisker Music, 1979. Out of print, but a wonderful little book.

The Sun Dances--Prayers and Blessings from the Gaelic. Alexander Carmichael. Floris Books, 21 Napier RD, Edinburgh, Scotland EH 10 5 AZ U.K., 1977. Taken from Carmina Gadelica. Hymns and incantations, with illustrative notes of words, rites and customs dying and obsolete. 5 volumes. Out of print.

The Triple Goddess. Adam McLean. Edinburgh Scotland, J.K., Hermetic Research, 12 Antigua ST, 1983. In print.

Earth Rites. Janet and Colin Bord. Granada Publishing Ltd., 1982. In print. Frogmore, St. Albans, Hert AL2 2NF U.K.

The Bog People. P. V. Glob. London: Paladin Books, 1971. In print.

The Mound People. P. V. Glob. London: Faber and Faber, 1974. In print.

The Real Camelot--Paganism in the Arthurian Legends. John Darrah. Thames and Hudson, 1981. In print.

Needles of Stone--The Amazing Power of the Living Earth. Tom Graves. Granada Publishing Co., Frogmore, St. Albans, Herts AL 2 2 NF U.K., in print.

The New View Over Atlantis. John Michell. San Francisco: Harper and Row Publishers. In print. A new, much expanded version.

The Cosmic Axis. Nigel Pennick. 1985, a booklet, Runestaff Publications. In print. 142 Pheasant Rise, Bar Hill Cambridge, U.K.

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Celtic Bibliography (cont.) from Albion

The Real World of Fairies--A True First-Person Account. Dora van Gelder. A Quest Book, The Theosophical Publishing House, Wheaton, IL , 1977. Out of print. Rare.

Celtic Heritage--Ancient Tradition in Ireland and Wales. Alwyn Rees and Brinley Rees. Thames and Hudson, 1961. In print.

And one more to get a "feel" for where much of the Old Religion harkens back to: A Walk Through Britain, John Hillaby, Houghton Mifflin, 1978. In print, also in most libraries. A simply wonderful book. A walk with a friend (or so it seems) from Lands End in Southern England to John O' Groats in northern Scotland. At the end of the book you'll feel as though you've done the walk yourself.

I would like to add here that the Old Ways are much like a puzzle. And I don't feel that they can be completely assembled from books, but books can certainly help one to understand better. I wish you good reading.

"The Old Ways" are also found in nature, as D. H. Lawrence said: "In the Old Religion everything was alive, not super-naturally, but naturally alive. There were only deeper and deeper streams of life, vibrations of life more and more vast. For the whole life effort of man was to get his life into direct contact with the elemental life of the Cosmos, mountain life, thunder life, air life, earth life, sun life."

And one final observation here, as someone that I admire said: "Wisdom is cyclic," and true wisdom isn't destroyed by death, but like the human spirit, only changes. The Old Ways have perhaps changed, but they are also being rediscovered and relearned in both their "old forms" and their "new forms."

Any questions, comments or feedback would be welcomed at: P. O. Box 1614, Rosamond, CA 93560.

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"Hey, Hank," the factory foreman called out to the assembly line supervisor, "Come over and meet Foster, the new man they just sent down from the front office. He's the owner's son and they're starting him at the bottom for a day or two."

Overheard: "He married her for her looks--but not the kind she's giving him now."

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Halfmoon's Passage by Shadowhawk

In a time long ago, when magic abounded, there lived a young wizard named Halfmoon. This name he had chosen when he jumped the Fire of Naming because of its very mysteriousness. For when one said that there was a half moon, the listener could not tell whether it was the waning or the waxing half.

Halfmoon wandered the lands for a time learning from various hedgerow wizards. Little spells for small purposes. He had a wonderful talent for magic and was at every turn advised to seek greater learning. Eventually, he made his way to the Misty Isles and the great College of Magic there. All the greatest of magicians and sorcerers studied at the college, and went from there to very important places where they worked great magicks.

The Misty Isles were guarded from the non mage-born by mist and spells and great monsters of the sea. The path to them was narrow and treacherous; the way between the rocks full of trick currents and strange teasing winds.

If one was both mage-born and sorcery trained, they could find their way through the mists to see the track, still the winds and defeat the monsters and finally pass through the guarding spell wall unscathed. Without harm... but not without change.

Many died in the trying, but always a few made it through. These were the wise people of unfailing courage and good discipline. Halfmoon wanted more than anything in the world to be a wizard of the Misty Isles and to wield the power of magic in important matters. Four times he tried the crossing only to turn back, lucky to escape with his life. Once he was lost in the mist for several days. Another, his boat crashed on the rocks and he was nearly drowned. Still another time a great monster roared up from the depths. And on this last try, he could not pass the spell wall that encircled the island, though he could plainly see the shore only a little way off.

But every time he tried, he had gotten a little further than the last and this gave him the courage to try again. He was seventeen years old when he made the last attempt. A bit older than most who had done it, but he was sure that THIS TIME he would succeed.

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Halfmoon's Passage (cont.) by Shadowhawk

The crossing was harder than he had expected. Twice he nearly gave up, but he held on through the swirling mists and fierce storms. He stared down a sea dragon and fought a horrid, slimy, tentacled creature he was sure would have eaten him had it gotten the chance.

When he came at last to the spell wall, he knew from the last time that no spell of unlocking would part it for him. So he waited and stilled his inner voices. When he was as calm inside as the smooth water around him, he asked silently for the way to be opened. He brought his whole self to that asking. He closed his eyes and wished as hard as he could. He imagined invisible gates swinging open in front of him, and with his eyes still tightly shut, he began to edge the boat forward. The prow struck something hard and Halfmoon fought down his disappointment. He would have to try another way, and the thought was bitter.

So he took a deep breath and opened his eyes slowly to the sun. When he was able to see, he gasped with joy. The prow of the boat had struck not against the spell wall but a large rock on the shore. He glanced behind him at the water, half expecting to see some visible barrier, but there was only the sunlight on the water.

He brought the boat up onto the shore, took his sack of provisions and started off toward the tall gray walls ahead. Though it seemed but a short distance away, he walked for more than an hour and still those walls were no nearer. He began to wonder if this was yet another kind of test when he glanced behind him and surveyed the shore which really was quite a distance away now. Resolved to get inside the college, he took another deep breath and set off at a brisker pace.

After another hour of walking, the walls loomed tall in front of him. Smooth gray stone they were, taller than the trees, as slick as ice, and no door or window to be seen. The ground had begun to slope upward now, and he could see many colored spires peeking above the stark, smooth stone.

At last he came to the wall, which seemed impressively high and impossible to breech. Tired, and not sure what to do, he stopped to rest a while in its shade. The stones pressed against his back; they were cool and welcome after his long walk in the sun. He opened his bag of provisions and began to eat. While he munched his bread and cheese, he thought about the problem of actually getting inside the wall.

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Halfmoon's Passage (cont.) by Shadowhawk

"Surely there must be a door somewhere. Now if I were building a secret place, I wouldn't put the door right where people would see it," he thought. "I'd probably put it at the back... but no, that would be too far for bringing in supplies and visitors. Why, I'll bet it's around the side."

He looked, and sure enough, there was a spot where the grass was shorter and more pressed down. Just a trace of a path, as if someone had walked that way recently. Happy with his own cleverness, Halfmoon finished his lunch and got up to follow the faint track.

Around and around he walked, until he was tired, and the sun sank into the waves, and the moon climbed into the sky. But there was not a seam, nor crack, nor hint of an entrance to be found.

"I have come so far," he thought, "I cannot, I will not turn away now."

In dispair, he fell on the ground and cried until he ran out of tears. Then in anger he beat his fists upon the stone, crying out, "You WILL let me in! YOU WILL!"

From everywhere and nowhere a voice answered, deep and gravelly, cold and frightening, "NOT if you talk to me like THAT, I won't."

"Who said that?!" challenged Halfmoon as he spun around. He could see no one, and felt his fears rising like cold water in his blood. "Answer!" he cried, shivering. But there was only silence. Tired, and hoping he had only imagined that awesome voice, he leaned his face against the stones.

"Please," he whispered.

The voice answered, "Well! That's better. Imputent little wizardling," it seemed to mutter. "I suppose you wish me to open?" it questioned with a chuckle.

Halfmoon swallowed his fear. "Oh, please," he said in a quavering voice, "I've come a very long way, and I MUST get inside." "(I'm talking to a WALL!)," he thought. "(Maybe I have lost my senses... or perhaps I've fallen asleep, and am in some dream....)"

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Halfmoon's Passage (cont.) by Shadowhawk

"Well, I'm waiting," said the voice.

"What must I do for you to open the way?" questioned Halfmoon.

"Ask, and I will comply," said the wall.

Halfmoon composed himself and asked in his prettiest manner, "Will you please open the way and let me in?" There was a soft, scraping sound, and a little way off to his left, part of the wall began to swing inward. "Oh, thank you," he called as he slipped through.

"You are welcome to the House of the Arts," the wall replied.

Halfmoon looked at the courtyard in front of him. It was large and well laid out. There were nine tall spired buildings set around a large court with a standing stone circle at its center. All along the outer perimeter were tall torches giving light with dancing flames. Just outside the stone circle was a well, and immediately to Halfmoon's right was a small vegetable garden.

The scraping sound behind him stopped, and he turned to see the wall whole and solid again. The idea of a wall that talked puzzled him, and he wondered if this was a riddle for him to solve. Gathering his courage, he ventured a question of it. "Uhhh... excuse me... wall?" he stammered, "But, how is it you can talk? I mean, walls are made of stone, and EVERYONE knows that stones aren't alive and can't talk. I think you are really a wizard in the shape of a wall."

"Harrumph!" the wall answered, "So you think, do you?"

Drawing himself upward, Halfmoon made himself as tall and straight as he could. "Yes, I do, and what's more, whatever your test, I will pass it. I have faced monsters, I have fought, I have worked, I have washed in my own tears, and I MEAN what I say. Now ANSWER!!" he demanded.

"Hummm, you ARE a wizard, aren't you? You speak like one who commands and expects obediance. But I am uncompelled. I was alive when the Earth first cooled, I have seen Man come and grow into his powers in but an afternoon's dreaming... Before there was anything else, I was there... and who said I'm not alive, and if you have never heard stone talk before, maybe you had not the patience nor ability to listen!!!"

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Halfmoon's Passage (cont.) by Shadowhawk

Halfmoon stood his gound all the while that the wall's voice shook his bones. He was so afraid he trembled, and his face felt hot and flushed. "I'm sorry, I did not mean to offend," he said quietly.

The wall chuckled, "Well, in that case, perhaps I should teach you better. First of all, my name is not Wall. Adamant Guardian is about as close as man talk can name me. And second, I am NOT a wizard. I am one of the bones of the earth. And third, not everything is as it seems, and here that is true more than other places, but also, things are not what you might think. You must learn to be as the stones... cool, waiting, and able to endure, if you would be a High Mage. And you must also have will, and purpose," he said. "And," he added with a hint of laughter, "it will be right and fitting that you get no supper and bed tonight if you stand here tlking to walls," he finished.

"Well, where do I go now?" he asked, "and what should I do first?"

"Well, what do you think?" answered the Guardian.

Halfmoon surveyed the courtyard. "Each building is a different color, and has a different number of spires," he mused out loud, "so I guess I should start with number one, that white building with only one spire."

"Very good for a start," said the Guardian, "But mind you don't talk to the door the way you spoke to ME," he cautioned, "very nasty he is. He'll close on your fingers or slam you out if you don't watch your manners with him."

And so Halfmoon started out across the courtyard to the white building with one spire. He called a soft "thank you" over his shoulder to the wall and tried to walk calmly, with purpose instead of running.

When he got there, he rapped softly on the carved ivory door and, mindful of the Guardian's advice, he waited politely until a voice answered: "WHO KNOCKS?"

"Halfmoon, wizard of the Marsh Knolls seeks entry to the College of Mages," he said in a quiet voice.

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Halfmoon's Passage (cont.) by Shadowhawk

"Oh, wizard are you? Well then, use your magic to open my lock," said the door, perhaps a bit smugly.

"Oh, no, not another test!" thought Halfmoon. But he breathed a sigh and said, "With your permission, I think the smallest of magicks sufficient for this," and taking a deep breath, he reached out his hand, grasped the handle and turned it. The door swung open and lamplight spilled into his eyes.

"VERY good," a sweet feminine voice applauded. "You may step in."

Halfmoon stepped forward. It took a moment for his eyes to adjust to the bright light, and when they did, he saw a large room with what must have been a hundred lamps. The warm air smelled of flowers and felt wonderful. He hadn't realized he was cold until it began to warm him. He savored the delicious tingling as his face, hands and feet began to warm. The floor was of the palest whitstone, and made of pieces so well joined it seemed to be one sheet at first glance. Straight ahead of him was a large curved staircase, all white and silver. And leaning over the rail at the bend was a small, plain-looking woman. She wore the soft grey robe of a high wizard, belted with a silver cord. And around her neck hung a gold disk with a small silver crescent inset. She had no other ornaments. Her hair, unbound, barely reached past her shoulder and was a rather ordinary brown color. Halfmoon looked at her face. She had deep bright brown eyes, they glittered like fire agates, though they were a bit too small for the rest of her face. There was something about her that Halfmoon liked right away.

He smiled, and realizing that he was staring, he quickly lowered his eyes as he blushed. "I am Halfmoon, wizard of the Marsh Knolls, and I seek entry to the College of Mages," he said.

"I am Falcheon, Archmage of the Misty Isles, and I must question you," she answered.

"I am ready," said Halfmoon, "I only hope I know the right answers."

"There are no right answers," she stated. "There are also no wrong ones," she added, seeing the corners of the young wizard's mouth turn down. At hearing the last, he smiled.

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Halfmoon's Passage (cont.) by Shadowhawk

"Then why ask the questions...?"

"If you are to be taught, I must know what you already know. I must know how you see the world, and how you best learn. So listen carefully and answer from your heart, for nothing less will do if you are to learn here," she finished with a smile.

Halfmoon squared his shoulders and crossed his arms. "When do we begin?" he asked.

"Now," she paused. "You have passed through the TESTING," she stated. "How many times did you try?"

"Four."

"And what would you have done if you had failed again?"

"I would have given up, returned home, and tried to be happy," he answered.

"And do you think you would have been happy?"

Halfmoon searched his heart. He felt that he would have always wondered whether one more try would have brought him to his dream, but he also knew that he liked being alive, and that many who tried the crossing had not been lucky and had succumbed to its perils. "I do not know," he said at last.

"And why do you want to learn here?"

"I want to be a Great Magician, and I want to do important things," he answered.

"And... search your heart," she said softly.

"And," said Halfmoon, blushing, "I want to be known and remembered."

"Very good. Now, can you tell me what you've learned from your first lesson?"

"But I haven't had a lesson yet, I only just got here."

"Well, in that case, let me ask you this first: what would you have done if you had failed to find the gate in the Guardian?"

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Halfmoon's Passage (cont.) by Shadowhawk

"Why, I would have kept trying. I HAD to find the way."

"Yet you do not know if you would have tried to attempt the crossing if you had failed this time." She thought a moment. "Why did you HAVE to find a way in?"

"Because I'd already passed the Test," he said.

"Now, think again, what did you learn from your first lesson?"

Halfmoon searched his mind, and finally, he thought he'd found an answer. "The Teaching began with the Testing," he said. "Each time I tried, I got further. Those who try and die in the trying fail to learn. They die because they go too far, risk too much at once. Those who make it the first time learn quickly, and some, like me, need to learn more slowly. And those who fail and return and do not try again, they give up too soon, or they learn that they do not really want to make the passage. My old master told me that everyone learns at a different rate, like plants growing. Some shoot straight up, some grow slowly, some never grow at all. But if that is so, then the testing isn't over. There is more."

"Yes, there will always be more," she said with a smile. "now, what was the next test?"

"To pass the Guardian," he answered, and looking into her eyes he added, "and, to receive his lesson."

"Which was...?"

"That things are not always what they seem, and that when they aren't, they may not be what you think they should."

"And...?"

"And, that I need to mind my manners," he finished with a smile.

"And what was your second lesson?"

"My second lesson? Oh, the door. To seek the obvious answer FIRST, before trying the odd," he answered proudly. "Have I passed this third lesson?" he asked, "and have I gained entry?"

She started down the stairs. "You have passed, and you have entered," she said.

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Halfmoon's Passage (cont.) by Shadowhawk

"So what now?"

"First, shut the door, Halfmoon, student of the Misty Isles," she replied. "This is only a beginning, as are all things a beginning if you look at them right. Tonight, we will find you food, and a bed, and tomorrow we will begin your next lessons. Perhaps someday, you will become a High Mage, and be known and remembered. But for now, you must know and remember your lessons, and THAT is an important matter.

And so Halfmoon studied many long years at the Misty Isles. And when he grew up, he did become a High Mage and did many great deeds which were known and remembered.

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Uranus from The Planets by Tiffany St. Moonstar

I am Uranus, sister to Mercury. I am whirlwind--I am dervish of a thousand million aeons. I push the old into Saturn's arms, I rush the present ever closer to the future. While my brother is calculated logic, I am a valkerie who stops for no force--even the Dragon (Creation) must let me pass or destroy me. My children are the terrorists--brilliant bursts of light that explode for the joy of the act, annihilating their very essence in the process. I inspire the dancer to dance until death, the writer to suffer insults, the artist to love poverty. I enable the madmen to plot and scheme and succeed. I, the mighty Uranus, am the powerhouse of all creativity, change and all it brings are mine.

"Let the end justify the means," was written by The People in my honor. "Let every man and woman be a star," I told the earth madmen, Crowley. He was but one of my spawn. Isadora Duncan, Oscar Wilde, Patton and Mussolini, Wagner, Jefferson, Byron, Zapata, and Napoleon all were born of me, too. All those that seek change and will use any means to get it, all those that enact their will until annihilation, all those that dedicate their lives to freedom, individualism, invention, and experimentation are under my fierce love and protection.

My dark children, the riders of Night; are Anarchy, Rebellion, and Revolution--and free death and destruction to Saturn. In symbiosis we are all linked, though some of the family, like Sun, would prefer not to admit it. Mercury is my catalyst,

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Uranus (cont.) by Tiffany St. Moonstar

and I in turn spark Mars who feeds Saturn, who gives reason to Pluto's being--why it's an endless change! The People think life is all so cut and dried. But if only they would see the universe is a vast eco-system and no entity stands alone.

Sister Earth, at least, would admit that, though she doesn't live it. Dragon only knows why she doesn't end her life forms and start all over--again. But the rest of them? A bunch of fools.

I am there when the government is overthrown, when old things are torn down to make room for new. I am there when The People's leaders of fashion and culture and music and art turn around and about and inside out. I am in the screech of a rock band's steel and I am also in the soft tones of a new age suite. I was with their first spaceman as he stepped upon Earth's moon--and I was with the Cuban rebels as they pushed their Castro forward.

All of this is I, Uranus. I am Change, and in its winds you will find immortality.

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For the Birds (from Rhea)

Did you know that birds like cheese? I didn't, until recently and it came as quite a surprise!

A family of mockingbirds took up residence in the yard and proceeded to raise their young. Papa soon discovered that I'm a soft touch and became a beggar... soon bringing his brood with him to accept the daily handout. And their favorite treat was/is cheese, of all things. To my amazement, discovered that the other birds found it just as tasty as the mocking-birds do. Oh, well, learn something new all the time! And, on the subject of the mockingbirds... always knew that robins were classed as "friendly" birds, and have had quite a few of them so sociable that they would actually sit inches away from me while I was working in the garden, waiting for a stray worm to turn up. But didn't know that mockingbirds could also be that friendly. This brood spends half its time on the back porch, sitting eyeball-to-eyeball with the cat (separated by the screen door), fussing at me to bring out goodies.

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Tarot and Psychic Fluidity by Tarostar

As an occult shop proprietor, metaphysical practitioner and Witch, I have had occasion, over the years, to read for and deal with many persons, both in and out of the Craft, who are interested in the Tarot. Most are able to master the divinatory Arts through use of that type of Oracle.

There is, however, a minority of persons who claim having sufficient interest, but not an ability to work the Tarot properly. They go from one teacher or "Guru" to another, taking class after class trying to learn how to properly read the cards. Some have numerous books on the Tarot and have taken instructions from active readers, but feel the mystery of Tarot is beyond them. They are looking for "mystery" where there is none. The problem with such persons seems to be that they are looking for psychic channels to open up before they can feel "adept" enough to be a reader. They pursue "enlightenment" rather than trying to develop ability. That will never happen. No great psychic revelation from out of the blue, after years of study, will ever happen.

One already has all the psychic skills one would ever need. The Great Mother provides them at birth. Do not perceive psychic ability as a goal to obtain or acquire before one can be psychic. It is nothing from outside of the self. Psychicism cannot be acquired. (Madame La Zonga's Ten Easy Lessons to Adepthood, notwithstanding.)

The first thing to understand is that most manipulative oracles, such as the Tarot, are 95% mechanical, not mystical. The supposed psychic element plays a relatively small part in the process of being a very perceptive reader. Once that is realized, the student can then begin to acquire sufficient skill in the Tarot. An ounce of doing things is worth a pound of theorizing. From the scores of card layouts available in books on Tarot, one should select a minimum of four and practice laying them out until the throw of the cards becomes second nature. The four basic layouts should appeal to the student and "say" something to him/her deep inside the psyche. The pattern they present should strike a responsive chord in the subconscious to where inner knowledge makes one aware that that particular layout has meaning. Practice laying out the cards until they can be spread without any conscious effort. Do not try to read them at this point. Only work on developing the manual manipulation. This begins the process of occupying the physical and the conscious to get it out of the way, so the innate psychicism may come forth.

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Tarot and Psychic Fluidity (cont.) by Tarostar

The second step is not to try to memorize meanings to the cards one finds in books. All one will have is but one person's opinions as to what the cards mean. Use such as guides, but not as absolute authorities. It is one's own "psychicism" one is developing, not someone else's. The cards themselves contain universal symbols which speak to each individual--in and at that individual's capacity to understand. That makes each person using the Tarot sufficient authority for him/her self. One has to allow the cards to speak for themselves and say what is needed to be said to and for each person being read. The universal symbology in the Tarot brings deep inner conviction from the inside levels of consciousness which are linked to the "oversoul" of the collective of the race itself. Meanings of the cards from books and authors are but very, very general guidelines as to the meaning of the cards as an Oracle. Do not try to make psychicism fit into any pattern of absolute meanings. It must be allowed to flow, ebb, and crest as it will. To learn the meanings of the cards brings one's own psychic perceptiveness to play. Meditate on the symbols on a card and write down a short paragraph of what it tells about its own meaning, both in Upright and Reversed aspect. Do that with each card in the entire deck. Studying these revealed meanings, boil the paragraph down to a short three or four word phrase, embodying the idea suggested by the card from the paragraph. The phrase would then be able to bring to mind the information and associated ideas as a card turns up in a spread for a reading. Therein will lay the "psychic." Speak forth the phrase and the related ideas associating themselves with the particular card as it appears in the reading layout. Let it flow and express as it will. Do not fear being right or wrong. That may cause the "rational" to interfere with the spontaneity of the psychic. The rational does not have its roots in the race consciousness and is subject to error.

The mystery involved in the Tarot comes from the relationship of the querent's subconscious levels interacting with those of the Reader in arranging the cards as to how they will turn up in a particular spread. That is why it is highly important for the querent to mix and/or shuffle the cards. There will be no revelations of the great Secret Mysteries of all the Ages from any Oracle. All there will ever be is a view of the very mundane situation of and for the querent, as a unit, as to love, luck, money, and individual spiritual growth, because that is all psychicism is worth and can ever do. It is the Kindergarten stage of spiritual growth.

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Tarot and Psychic Fluidity (cont.) by Tarostar

Do not, as a reader, try to pick up "vibes" from the person for whom you are reading. That sets up a strain in the flow of the psychic ether, which may inhibit its passage from one to the other. A clear, relaxed, but unblocked open perceptiveness will bring true psychic impressions to the reader in a quiet "knowing." If being a reader is important to you in order to impress or get ego stroking, one may find it an effort to develop. One must not really care if one can read the Tarot or not, before true psychic ability will flower forth. Determined effort to control and display psychic ability will keep it further and further away. Open up, practice the mechanical skills, and simply do. Then one's innate psychicism can come to the fore.

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From Brandy

Which one of you edit the newsletter? Can't tell from your notes! I was pleased to see you printed the letter-of-comment I sent you on witches who call themselves shamans (we are thieves, and we are fakes!). I've since had second thoughts about the strength of the language I used--especiayly after Stormclouds arrived--but the sentiment remains. I'm in a delicate negotiation with a West Coast (Nootka) man who has some pagan contacts, and who gives us the feedback he and his people are VERY OFFENDED by our use of the word. I'd like HIM to write and say so.

Current business: enclosed find a submission for the newsletter. It's a syndicated column, "For Solitaries Only." I'm sending it to several newsletters, for these reasons: mailing list overlap probably isn't so extensive that any given reader will see the thing in more than one place. Solitaries tend to be scattered around the country, and this method of distribution will probably reach more of them. Also, solitaries work within any given community, and I like the idea that a solitary's column would appear in established newsletters.

Ed note (LF): dean and I share the duties of editorship. The following article was also sent to: Pagana, Panegyria, Burning Times, Pagans for Peace, and Harvest. The article starts on the next page.

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When all is said and done, we usually wish we had done more and said less.

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For Solitaries Only by Brandy

Greetings to all solitaries!

The Solitary Convention, co-sponsored by the Aquarian Tabernacle and myself and held on the Tabernacle's beautiful sacred land, has come and gone, but the strength we gave one another remains. The thoughts we shared with one another might be of interest to other solitaries and to the community at large. Very rarely do we have an opportunity to discuss what we do, and why, with each other and without having to defend ourselves.

We're tired of being second-class pagans. Some of us are looking for a compatible group. Others really prefer to work alone, and that's okay. Not every coven or grove is wisely led, and it's not always our own fault that we find we have to leave groups. Sometimes our group simply falls apart, and that's okay, too. We're still pagans. Some of us have never belonged to a tradition, and thus never had an initiation. The newer community members, mostly attracted by Starhawk's The Spiral Dance don't always want an initiation or coven membership. Whether the community accepts us as pagans and witches or not largely depends on the attitude of the groups in the area. What we do is not a carbon copy of group practice scaled down for one. We're generating some interesting original work that falls under the heading "personal religion" (a phrase I got from Althea Whitebirch). Some of us would like to share what we do with the community. Most of us cherish our independence, and would like to be recognized for the courage and strength required to work on our own, especially those of us in isolated and possibly hostile towns.

Most importantly, while we don't belong to groups, we don't have to be alone. A friend of mine put it this way: "I contribute my skills to whatever group I happen to be with." Even when we don't have contact with other pagans--because there are none close to us, or none who will take us seriously--we can talk to one another, as equals and as friends.

That's the beginning of the Solitary Circle--correspondence. I'd like to coordinate a solitary friendship network. If you'd like to be put into contact with other solitaries, send me your name and address. I'll put them all on a list and send you a copy. If you'd just like to correspond with me or comment on these issues, specify Not For Contact List on your communications. Brandy Williams, POB 95620, Seattle, WA 98145-2620.

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Home is what when you are away from you wish you were at.

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From Isis Moonshadow

Five of us from OKC went to the United Earth Assembly in Amarillo, TX last weekend. We met some wonderful people there, both local and from far away, such as Louise, Shera, Star, and Lady Phoenix. Of course the main topic was the issue in Congress right now, but we did discuss Native American Tradition, Earth Changes, and writing rituals, among other things. It was basically a good weekend except for a couple of real fruitcakes in attendance and the local press who showed up late Sunday screaming "Where's the Witches and Warlock's Convention?" I think they left with a slightly different attitude after interviewing a few of us!

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From Dana

Announcing the formation of a network for Michigan residents. We're planning a retreat for Full Moon weekend July 1986. Overall goal: in-state communications. Interested? Contact The Forum, Box 3394, Kalamazoo, MI 49003.

Steve and Cindy from Bradenton: Had to leave PPF quickly. Please contact Dana c/o The Forum, or get phone number from Lady Cerridwen in Lutz.

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From Judy in Santa Ana

Well, we really had some large quakes in Mexico City, didn't we? 9/19-8.1 lasted 4 minutes; 9/20-7.5 lasted 2 1/2 minutes (at first they said 7.8 and 7.3 but they corrected it days later). Another quake was felt on 9/27 in Mexico City. 9/20 Santa Barbara and Caprendria, CA 3.1, 9/24 Jan Jose, CA 3.9. Mexico quake felt from the Pacific to Houston, TX. Centered 40 miles in the ocean. Well, keep a watch for Oct. 17th and Oct. 18th!!.

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Oh, the gallant fisher's life!
It is the best of any;
'Tis full of pleasure, void of strife,
And 'tis beloved by many.

--Izaak Walton

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From Shadowhawk

I just finished my first glance through of the new newsletter. Usually I read it in two stages, a light going over and all the short or really interesting stuff, and the rest a few days (sometimes weeks) later as I have time. The September issue was supurb. I really feel that the new editors have hit their stride on this one. After Pat's passing, it took a while for things to settle in. I guess water always seeks its own level, and Pat would be proud of this one. I do have one small, almost insignificant critique though, the story "The Changing" was NOT written by Blacksun. He did help a lot, with critique and encouragement, but I'm afraid I wrote it. I have some more stories if you would like. They are part of a collection called Wise Tales for Pagan Children that I've been working on for the past couple of years. Generally they are written for the 8- to 14-year-old, and I only turn out three or four a year. To date I have six completed, and four more in outline form. When I get thirteen, I will start submissions to real publishers. Meanwhile, some of the stories have been published along with some of my poetry in booklet form through various clubs and social groups, and in the newsletter. The newsletter always gets it first.

We are trying to piece together as many of our old articles as we can to use as notes and filler for a proposed book. I wrote a piece for the GNL called "Kilgareths' Keep Revisited" quite some time ago and have since lost the original. If you can find a copy, please send me one (or reprint it). Also, those of you who have copies of my first series (1980--The High Priestess), I will cheerfully pay for repos, postage, gas parking and time costs if you will send me copies. I lost a whole bunch of old issues when I moved and I no longer have any of the HPs series. Please write me first and let me know what you have and how much it will cost. I will then write back or phone and make arrangements.

Ed note (LF): I'm going to give first shot at your research project for back articles to Rhea, who by now probably knows where everything is in the past ten years of issues of the GNL. My apologies for not getting the correct author with the article, but your name was not on it, I figured I had a 50/50 chance of guessing, and now you see why I stay away from Las Vegas. We will look forward to the children's stories. We get many requests for children's material, but not very many articles to fill that need.

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From COTOR

Warmest Greetings to all from Oz. Well, I guess spring has sprung down here, although it is being complex as usual--cold one day, warm the next, rain on Wednesday, and so forth. I noticed the birds were busy attending the nest and housekeeping in the tree below my bedroom window. The wonderful poppies are in full bloom, and the smell of jasmine is glorious. All Hail to the Goddess, and thank you for such delights.

Like Shadowhawk, we feel we know so many of you through your letters and articles to the GNL, we do not feel it is too "chatty." There is always a wealth of information in its pages, and being so far away, we like to hear of all the activities going on over there. Please keep it the way it is.

We had a very busy day on Friday 13th (September). We enclose a copy of the interview I gave to the Sydney Telegraph one of our leading daily papers. Kent did two radio interviews as usual. They phone from the station five minutes before air time, and for some reason, have the idea that we will give them hair-raising stories on the subject of Friday 13th! We take great delight in telling them we are not superstitious, and bad luck on that day is "stuff and nonsense." (by the way, we do not get paid for interviews or radio interviews, sad isn't it?).

We are looking forward to our Coven Spring Equinox celebrations this coming weekend, and the following weekend, we are performing the Wiccaning ceremony for two lovely teenagers. They are both ballerinas, and still at school. Their mother is a Priestess of our Coven, but the girls themselves, being too young yet for formal training, made the request to be dedicated to The Old Ones. They will be sponsored by Kelly and Margaret, and attended by their parents in an outdoor rite. Hope our spring weather gives us sunshine, and we feel confident that it will. After all, we can always do a fine weather spell!

We had a two-hour documentary on TV a few weeks back called "The Occult Experience." It was great to see the ritual done by Selena Fox, and the Janet and Stewart Farrar rite. We did not care for the Anto le Vey rubbish, or the Pentacostal hoo ha, but have an idea. We are sending the tape we made to a HPs in CA, she will pass it to another, and it will do a round Robin. If you would like to have it passed on to you, please let us know. It is taped on VHS AKAI video.

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From COTOR (cont.)

We enjoyed the entry on John Dee by Linda Dice, obviously did her homework!

Sorry we have not written for some time. We have been quite busy, I still have four stories to go before the book of children's magickal stories is completed, but hopefully, the end will come in the next few weeks. The illustrations by Laura are superb. Just never seem to be enough hours in a day.

There is something that puzzles us, has done for years, and we wonder if dean or Fauna, or maybe a reader could explain for us, how is it that so many American Witches and Pagans select God and Goddess aspect names for their Craft or magikal names? As you know, we are Traditional Craft of English and Scottish lineage, and I (Catherine), am also hereditary on my maternal side, we can trace and prove our "handed down" lien for about 150 years, and when I was trained and initiated, I was told we may use a name of an aspect of the Goddess, only if changed around, e.g., Isis could be Filisis, son of Isis, Cybele could be Sybil, and so on, but that to take and use a known name depicting any aspect of the Lord or Lady was vain, pompous, and insinuating we are not her representatives, but giving an impression that we have all the qualities of the aspect we used. Now this ruling may not apply to any but Celtic Traditional Craft, I really do not know, and we are interested to know why in USA it seems the norm, where in other countries, one rarely finds such occuring? Also, we never disclose outside a Circle of Covenors, what our secret name is, after all, it is not secret if it is in daily common use, is it? Hope someone can enlighten us without taking any offense at the query.

Hope you like the new oz stamp depicting a Witch! It is taken from a superb book of verse with all art by a lady, now in the Summerland. We will enclose a special post office envelope with it for your enjoyment, and if you would like further information on the series and book, be happy to tell next mail.

Ed note (LF): Would love to see the video, although we'll have to rent a recorder. (Have been threatening to buy one so we can update our concept of Georgian training films....) Americans have always had an European reputation of being presumptious. I look at it more of as inspiration and aspiration rather than assumption.... I have three names--Fauna is a pen name, I have another Craft name, and my given name is Jean. I also go by Jeannie, which I prefer to Jean. I answer also to "food." Will be looking forward to info on books and stamps. We sure enjoyed what you sent. Thank you!

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From Tarostar

I would like to share a few thoughts on (what's going on in the Atlanta area), that may be of help to others who may find a similar situation threatening their own Covensteads. I wish to thank Lady Galadriel et al for informing me of their problem. Although I do not claim to be anyone having the "last word" on all subjects concerning the Craft, it is well Witches turn to ask the advice of the Elders who have been down the pike a while in dealing with those Hate Mongers among our misguided Xtian Bretheren. In the first place, an outdoor Grove, without fencing and posted warning signs is open to any curious among the "Stranger." One cannot keep them out when noone is there.

Do not leave ritual equipment at the site when no ceremony is planned. Those items bear the magical imprint of a Coven's group spirit and do possess the virtues of the energy generated at Sabbat and Esbat. Even the stones marking off the Circle should be scattered to the Four Winds after each ceremony. They can be regathered in the preparation efforts before each celebration. That would also aid in the efficacy of the ritual, as preparation time is highly important in working Magicks. In other words, at times the Grove is to be unused, no signs of the Craft should ever be evident at all.

The "Stranger" hates, yet is fascinated by the Witch and would be attracted to picking up and possessing items Witches use. It is like the old superstition of patting a Hunchback for luck. They accuse us of "Devil-Worship" yet wish to cover all bases by owning something that may be possessed of a "devilish" power. The crux of the matter seems to be that members of the Grove found the site impailed with a Cross and "Jesus Saves" scratched around. They, according to their letter, rushed off to inform the High Priestess of the desecration. From that, the situation snowballed into a flap in the entire community of Atlanta, involving newspapers, TV, and radio. I feel they should have just cleared away the garbage and exorcized the site and set up and consecrated the altar area for their rites and said nothing to anyone.

The sneaky "Jesus Freaks" who did the dastardly deed would not have been given the uproar and attention they craved. Now, however, they got it. All Atlanta knows about it and is still talking, so the Hate Mongers can stand on their soap box pulpits and denounce Witches to the high heavens. It is <u>their</u> show, not the Witches' advantage at all.

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From Tarostar (cont.)

If a Coven has sufficient numbers to act under the Summoner to patrol the area, the outdoor sites can be kept secure. If not, perhaps for a small cost, professional security guards can be engaged, at least during the celebrations to keep away the curious. Rites and Ceremonies can be by invitation only, as any other type of private gathering.

On the other hand, hate-filled cowardly bigots would not show up at a Sabbat or Esbat to cause problems, as that leads to Court action. They do not like witnesses to their acts of religious persecution. The "stranger" has gotten knowledge of the whereabouts of a Covenstead. The Old Law governing that has been violated. The Temple needs to be moved, at least until the situation has been forgotten. It can then be reconsecrated, if the Grove feels they need that spot.

Give the bigot no fuel for his/her fire. Tenacious perserverence soon wears him/her down and bigotry goes off in search of more volatile fuel. It seems, however, the members of the Grove welcome the confrontation and want to become Activists for Witches' Rights. That is well and good, but the benefit to be gained must be weighed against the many, many disadvantages to be reaped, especially in the "Bible Belt" below the Mason-Dixon.

One can explain the goodness of the Craft from now till the Xtian Hell freezes over, and not one bigot will see the Craft's right to be. They will not give Witches the same religious freedom they demand and expect for themselves. With that foregone conclusion, do not bat your gums and waste breath trying to appeal to any legal sense of fair play or Constitutional Rights. The law, as they see it, is Satanic, because it allows Witches, Gays, lesbians, Buddhists, Moslems, Jews, and Mormons the right to exist. They will not be overcome by confrontation. No matter how Christian they profess to be, they do not believe the words of their own Guru as to tolerance and love for fellow man. They prefer to preach the old admonitions to Death, Destruction, Hellfire, etc., from the Hebrew Old Testament. They do, however, respect power and know its affect. That is how they can be destroyed.

We are not bound to turn the other cheek, but may use power in a positive way to protect ourselves. God/Goddess are just in that respect. Study the most vocal of your Coven's enemies among the Xtians in your own area. Get to know everything possible about him/her. There will be, in most cases, some kooky or

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From Tarostar (cont.)

or perverse or violent problem in his/her past. No bigot is ever without those kinds of skeletons in the closet. Calculate a propitious time and raise a Cone of Power, charged to reveal and make public all the dark secrets of the bigot's hidden past. The justice of the cosmos will take it from there.

Ed note (LF): Wait! Wait! Grove of the Unicorn has been around for a while and is a well-seasoned, intelligent group. I'm sure they appreciate your concern and advice, but I'm equally sure they have not sought out everything that has happened to them of late. It's bad enough it happened; they're in a position to know what's best to set it right--we aren't there. I'm sure they have learned a lot from the situation without anyone rubbing it in.

As to your method of "getting back"--I can hardly agree or endorse that course. A preferable method would be to "hope" for their enlightenment and leave the rest to the threefold law. After all, if you were a God/Goddess, how would you feel if some human came along and desecrated your place of worship? A course such as you propose only increases the karma; I don't know about you, but I have enough without incurring more.

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I don't want a million dollars, I don't want to run a trust,
I don't wnat to take a plunge and see the other fellow bust,
I don't want to corner markets While the world grows weak and gaunt;
I just want to go a-fishin' and have all the time I want.

I don't want a nomination, I don't want to run a state,
I don't want to be a boss, I have nothing to dictate,
I don't want to run a party, nor to have real power to flaunt;
I just want to go a-fishin' and have all the time I want.

For there's something else in life besides the greed to get it all,
And ambition's just a siren which will lead you to a fall,
For I know a lake of crystal which the speckled beauties haunt,
And I want to go a-fishin' and have all the time I want.

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No man ever really finds out what he believes in until he begins to instruct his children (or coven....).

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From Belinda

Thank you very much for having mentioned the Pagan Parents' League Newsletter in September's issue of the GNL. I had never seen a copy of your publication before, but I hope to see it again soon. I loved it!

May I tell you a little about the Pagan Parents' League? It is a group in an embryonic stage (having only begun this Spring) whose membership is open to anyone of positive Pagan-religious beliefs. Members don't have to have children, but most of the articles will be child- or parent-oriented. No dues are charged, and there is no charge for the newsletters (although the September issue will bear a "plea for postage"). The purpose of the PPL is to offer support, advice, input and networking capabilities to the established but ever-growing Pagan community worldwide, not limited to the U.S. As Pagan Parents, we are responsible for supplying as firm a foundation for our children as other religions have for their youth. Because we do not have actual schoolbuildings and calssrooms and temples or churches, it is more difficult to unite our far-flung brothers and sisters and their children with ideas and ideals. There are parochial schools and yeshivas and Xtian bible study schools, but there are no "9 to 3, Monday through Friday" Pagan schools (that I know of). Somehow, we must offer our children consistency of faith without these things. We must help each other.

The PPL Newsletter will, hopefully, be a monthly publication, depending upon the input we receive in the form of letters, contributions, articles, artwork, etc. We would be pleased to take part in "publication exchanges" where in we'll send a PPL Newsletter subscription in exchange for subscriptions to other Pagan magazines, etc.

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After battling for hours, the fellow finally landed an enormous trout. Onlookers were astonished at the size of the fish, but the fisherman didn't appear to share the enthusiasm. He stared at the mammoth trout for a moment, then turned gloomily and asked for assistance. "Help me throw it back into the lake," he said. "It's a lie!"

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Being a Witch is... from Puck

... wondering why you can never get a New Year's card on Oct. 31--isn't it the Celtic New Year?

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Publications from Other Folks compiled by Lady Fauna

The Vigil. c/o The Oaken Door, POB 31250, Omaha, NB 68132. $2/issue, $8.50 for 5 issues, add $1.50 for first class. Issue #1 has the special topic of "Masked Covens" and contains "Almost an Editorial," "The Duns Scotus," "News from an Informed Sorceror," "The Masked Covens," "The Human Dynamics of Witch-craft... The Old Religion," "The Gift of Power," "Tut-Mania," "Point Counterpoint: What Makes a Perfect Coven So 'Perfect'?" Free copies of The Vigil, Vol. I, to any who request it. Note to Maddowynn: Thank you for your lovely letter. As always, I'm behind in my correspondence, but will get a note off to you soon.

More information on The Rune. Stormraven reports that The Rune is currently published 8 times/year (major holidays) but as of Beltane will be published only 4 times/year. The Rune is intended to serve the general midwestern area, not just the Kansas City area. "In addition, we are tentatively planning a festival for late summer-autumn 1986 in the midwest (Kansas or Missouri). It would be primarily music-oriented, but we would have other events and workshops." Anyone interested in this can contact Stormraven c/o The Rune, POB 2212, Shawnee Mission, KS 66201.

The Society of Metaphysicians Newsletter, Archers' Court, Stonestile Lane, The Ridge, Hastings TN35 4PG, East Sussex, England. Frequency of publication/cost not given. June 1985 issue contains "The Shame of Oxford University," "Brother Dei," "Research Proposals," book reviews, reviews of news reports and abstracts, notices, news.

She Totem, POB 27465, San Antonio, TX 78227-0465. Quarterly, $8/year. July/August/September issue contains "Halley's Cometary," "Editorial," "Underground Essays," "jhenne rommee," "Council of the Blue Moon," "Dancing Into Truth," "Uncle Pagan Speaks," book reviews, newsletter reviews, press releases, classified ads. Still looking for the rest of Uncle Pagan speaking....

Animal Protection Institute of America, POB 22505, Sacramento, CA 95822. Quarterly Magazine--Mainstream, $15/year full membership, $7.50 subscription only. Brochures, books, posters, informational packets and protest packages, films--many low-cost or free. Send SASE and ask for the publications flyer. My favorite: Your Dog May Be Dying a red and white "hot car flyer" card. Package of 100 is $2.

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Publications from other folks (cont.)

Pagana is offering free catalogs, flyers for music and events, exchange newsletters, samples, etc. they have received and need to clear out. Send a self-addressed, stamped manila envelope to POB 9494, San Jose, CA 95157. They will stuff equal to your postage and return the goodies to you. Pagana is also starting a legal archive of cases having to do with paganism, Witchcraft, or magic. Send the case name ("Doe vs Doe"), court, judge, docket number, etc.

Runestone, POB 1754, Breckenridge, TX 76024. Make checks payable to Asatru Free Assembly. $7/year US and Canada, $12 overseas. Quarterly. Fall 1985 issue contains "Allthing Six," "The Role of the Germanic Chief: First Among Equals," "Asatru--Pagan But Not Primitive," "Freya's Folk: Saga Women," "When Lars Ingerson Did Challenge Hell (poem and notes)," "Asatru Versus Christianity in Norway," "Euhemerism in Asatru," more. "Runestone is a journal of the ancient, yet ever new, religion known as Asatru. It is dedicated to that religion and to the values of courage, freedom, and individuality which are associated with it."

The Secrets of the Hand, Maria Gardini, Judith Spencer, trans., 160 pp. New York: Macmillan (Collier Books), $12.95. Paperback. An approach to palmistry which emphasizes the wholistic methods of reading the hand while giving a useful guide to interpretation of individual areas. Illustrated with numbered sections referring back to the illustrations. It would have been nice if the references and illustrations were consistently on the same page--I found myself turning the page, finding my place on my hand, turning the page, back to the hand... but, using my own hands as a guide, the interpretations were very close, if not on the money. Also some sign charts and hands in art, as well as charts from older sources. Chapter headings include "The Study of the Hand and Its History," "The Shape of the Hand," "The Fingers," "The Palm and the Mounts," "The Lines and Signs of the Hand," "reading palms," "Four Examples of Palm Reading." With Introduction, "A Testimony," Bibliography, Index, and picture sources. Publication date is November 11, 1985. A useful primer.

Tarostar's Magical Beginnings Calendar 1986 is available from Bell, Book and Candle, 1725 E. Charleston, Las Vegas, NV 89104. "The calendar follows the course of the Moon during the year and indicates the best aspects for spellcasting and occult ritual workings. One dozen minimum order at 6.95 each less 40%. All orders UPS, COD.

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Publications from other folks (cont.)

1986 Moon Calendar Poster. Designed by Kim Long, co-author of The Daily Planet Almanac and Predictions yearbook, the calendar gives the Moon's phase for each day of the year, plus dates and times of the beginning of each phase. Single copies of the poster are $4.95. It is available at many bookstores and museum shops, or by mail from Johnson Books, 1880 S. 57th Court, Boulder, CO 80301 (add $1.50 for postage and handling). The gift card Moon calendars, with envelopes, are available by mail at $4.50 for three, plus $1.00 postage and handling.

Ed note (LF): In black and white, a simple and beautiful calendar for those who need to know moon phases throughout the year.

That's all for this month, folks.

Blessed Be,

dean, Lady Fauna, and all the Georgians

Special thanks to Don, who helped spot some of my typing errors this month. LF

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