GEORGIAN NEWSLETTER The Georgian Church February 1986
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Bakersfield--Dean, Jeannie, and Don attended the quarterly SoCal Council of Covenant of the Goddess's quarterly meeting in January Dean was elected Concordance Officer for the local council. Dean and Jeannie conducted the Full Moon and Candlemas rituals with Delana and Elizabeth joining us before Candlemas to do some swapping of goodies and rearranging of the storage area. The following weekend, Don, Elizabeth, and Delana helped us re-mark the outdoor circle. And if we do say so ourselves, it looks mah-velous. Elizabeth, Don, and Delana afterwards conjured up a surprise birthday party for Dean and after eating fried oysters and shrimp and that close to Lupercalia, you can imagine the fun we had with the party favors!

Subscription info is on page 34.

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The Earth from The Planets by Tiffany St. Moonstar

I am Mother. I am womb. I am heartbeat. I am Love. I am life. I am earth.

Within my soft arms of cloud and wind and sacred oxygen I nuture my children. Upon my breast of soil they are nutured by my rains and Sun's heat. I have much wisdom, but at times my children will not listen. If The People only would be at one with my seas, with my forests, my mountains and my valleys--I could still be the Eden I was of long ago.

It would take time, but all would become pure once again. They slaughter my animals, abort my sea life, anihiliate my green forests; poison my entire system with their play at science. Yet despite all this I would still love them if only they would let me. I long to nourish them, heal them, teach them--but those that will return my love are still the minority.

My sylphs and gnomes, undines and salamanders are always there for those that need help. My devas and nature spirits work long and hard to keep our sphere going, and would more than welcome contact and help from The People.

Some of my children love me and show me respect. My daughters; Isis, Artemis, Diana, Circe, Adriane, Hera, and Hertha have been worshipped since the first conception of The People. The followers of my daughters, and my only sone, Herne, have always tended to my needs for love. They have considered my body their temple--not something less than their dung heap--as the rest of my children have treated me. They recognize my importance within the Dragon and his world.

And those of my raw continents--my Indian children of the Americas--they saw my sky and earth, wind and rain as holy sacraments. And my children in Africe--they placed their ears to my soil to hear my music, they looked through my sky to learn the wisdom of the stars--instead of making machines to poison and cloud them over. And my Egyptian children--from Sun and Earth they learned all the mysteries--they were true scholars.

There were others. But usually my children plunder me instead of pray to me. Sometimes they get so bad that I must punish them to halt further destruction for a while. Earthquakes, whirlwinds and storms are some of my ways.
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Earth (cont.) by Tiffany St. Moonstar

Personally though, I love volcanos best.

The rest of the planets think they are so important and powerful. There would be nothing here without me. They would be emperors without a heir were it not for me, The Mother. What is death compared to the immortality of birth when one has a kingdom? In the universe there is nothing without the child. The child is the circle without end.

I am Earth. I am Mother. And I weave genesis with my womb-magicke in ways no one else knows. I am the ultimate power; generator of life, procreator of the universe, mistress of DNA.

Dead worlds. Barren spheres of dust hear me!

I am Life!

I am Earth!

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From The Doctor

Your appeal for new articles in the last issue of the GNL managed to get me off my duff to put together a couple of things that have been in my mind for a while now. Hope you can use them.

Since this is my first communication with you, I'll tell you a bit about myself. I'm a red-cord initiate and member of Compost Coven in San Francisco (Neo-Faerie Tradition ala Starhawk). I was gifted with a subscription to the GNL by my dear friend Lady Allusha and have enjoyed it very much. Now that I've "broken the ice," so to speak, I'll hope to be a regular correspondent in the future.

Ed note (LF): It's always good to have more folks adding to the GNL. The more... the merrier! The Doctor's article is on the next page.

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Four-year-old Cynthia awoke her mother in the middle of the night and said with all seriousness, "Mommy, there aren't any good dreams in my room. Can I come sleep with you?"

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A New Friend by The Doctor

Hi! My name is "the All-Being, Master of Time, Space and Infinity," but you can just call me The Doctor. I've been reading about the terrible happening down in Atlanta, and thought I would pass along a few things for the benefit of those of us who might sometimes feel that the whole world is against us. Relief can come from the most unexpected sources, sometimes.

In 1984, an employee of the Department of Education, one Thomas Tancredo, spent federal money to mail out a speech characterizing America as "a Christian nation." After reading a copy of this paper, a Bay Area man wrote a fairly innocuous letter in protest, pointing out that other creeds from Jewish, Buddhist, Hindu, Moslem and other traditions were all valid parts of the American fabric and that Mr. Tancredo was being unfairly narrow-minded in his outlook.

This drew a scathing letter of response from a Christopher C. Sundseth, Department of Treasury, who along with Mr. Tancredo was apparently part of the Administration's unofficial "God Squad." Mr. Sundseth called the protestor "a truly amazing, but pathetic creature," among other things.

Well, this whole thing came to the attention of the House Subcommittee on Civil Service, who promptly accused Mr. Tancredo of misusing tax dollars, violations of government behavior standards in using his office to promote Christian religious views and "extensive mismanagement" of the Department of Education's Denver office. The committee recommended that Mr. Tancredo be fired, immediately.

Shortly afterward, it was reported that Mr. Sundseth's job had been "terminated due to staff cutbacks." Nice. (SF Chronicle, 11/15/85, page 19).

More good news: unless current trends change pretty quick, by the year 2000 there will be 50% fewer Catholic priests in service in North America, and some orders may fade away altogether due to declining seminary enrollment. Frankly, I would miss some of them; the Franciscans seemed a pretty decent bunch, and the folks at St. Anthony's have kept a lot of hungry people fed here in San Francisco all year round.

Still, the point here is that we pagans need not feel totally isolated and defenseless against those elements of society who seem to not wish us well. We have as valid a claim to

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A New Friend (cont.) by The Doctor

the protection due every citizen of this country as anyone else, and I hope that the above shows that we can get it.

Thanks for listening.

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Why Be A Witch? by Tarostar

What do you see in it? How often those of the Craft get that query. Does it work? is the next most often asked question. It makes one think and evaluate just what does the Craft have over mainstream Christianity, Judaism, Islam, Hinduism, Buddhism, Zen, et alia of the World's Faiths? First, the Craft does not require adherents to give up any other belief or value system. The Ancient Wisdom and Mysteries fit into all of the esoteric cores of the World Religions. It can be held in addition to other Religions, if wished. Second, the Craft does not spoon-feed dogmatic belief and prefers people who think and speculate to investigate knowledge first hand. Third, the Craft does not prosthelyze nor make a public nuisance nor display of religion. Those three most apparent aspects of the Craft alone qualify it as an intelligent body of belief suited to the Modern World.

The Craft does not condemn looks, lifesytles and attitudes, knowing each individual must follow his/her own inner light. The Craft does not feel, as a religion, it has a right to pry into family and domestic lives of its devotees. A Coven is a family by choice rather than by biology so one can choose one's relatives, so to speak. Whitches do not claim Divine Directives for everyone, other than one's own personal relationship to God/Goddess. Witches may, can, and do take issue with each other in open and frank discussion without fear of ecclesiastical disapproval or censure. The Craft holds no "churchy" hierarchy as sacrosanct and would bring its High Priesthood back to earth with a thud if and when doctrinal enthusiasm has them walking on water as the saying goes.

The Craft sees value in each and every living entity and organism, but understands Nature's ways for the coming and going of life. There are no arbitrary Deities to afflict injury at whim. The problems of living are the Craft's major concern and its tenets apply themselves to live in the here and now, not "pie-in-the-sky-by-and-by." For Witches

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Why Be a Witch? (cont.) by Tarostar

understand it is the here and now which make the by-and-by a pleasant adjustment and transition. Witches know the cross currents of occult energies which weave the warp and woof of the World and use them for group and individual well-being with full understanding of the responsibility in doing so. Individual integrity before God/Goddess is the primary tenet of the Ancient Wisdom, where Witches know they must ultimately face the positives and negatives of their own thoughts, words, and deeds. No concept of Deity can or will assume responsibility for one's human frailty. It's just you and me God, or Goddess, as the case may be. Witches hold that Nature knows no "sin," but will adjust transgressions of Her Laws to restore balance and harmony. If that means some units must suffer or be expended, so be it! Witches know everything is happening as it should, due to what persons invest into the World and that ultimately all will evolve to bigger and better things.

The Craft understands it is through the childish playthings of the outer symbols, such as brooms, cauldrons, robes, chalices, horoscopes, tarot, spells and rituals that questioning minds first find entry into the Craft. Occult lore, in some respects spooky and fun, first lays hold of the mind and heart, but then draws one into a deeper appreciation of the Old Religion and the ancient wisdom tradition, which is the gateway to advancement in spiritual adepthood. The perfecting of Being, through successive life cycles is the final goal and raison d'etre of the Craft. It will settle for nothing less. That is why persons, at first drawn to the outer courts of the temple, feel they have a peculiarity from others and a deeper nature to their spirits than is seen in other people. That is why witches feel different from the main body of humans, knowing on inner levels there is something more satisfactory awaiting them in the great beyond.

That difference, that more evolved understanding of life, has been what was wanted to be extirpated from humanity by the institutional and hierarchical religions. It is the mark of progressive spiritual advancement, not evident in the exoteric faiths, which frighten them and show their "mind control" up for what it is. That is why Wicca suffered "the Burning Times." The shoe is now on the other foot. The Free Thinkers have won out over repressive religion. The Old Religion resurgeth and manifesteth again to lighten the World. The mistake of seeing Deity as personality, rather

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Why Be a Witch? (cont.) by Tarostar

than principle, is what allowed Inquisitions to exist, Deity given the evil personality of certain sadists sets Church up as God. The Craft, nowadays, sees Cosmic Principle in Deity, and not human psychological aspects of Godhead. The Craft evolves to suit the World that is, not the World State or Church want you to believe in. The Craft is much more than marching to a different drummer, as some may say. It is the only rational and humane system of metaphysical belief Humanity has evolved on this Planet. That is the answer to "Why be a Witch?"

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On Correcting Others from Miss Manners' Guide to Excruciatingly Correct Behavior (New York: Warner Books, 1982).

It would be futile for Miss Manners to pretend to know nothing of the wicked joy of correcting others.

There is that pleasant bubble in the throat, a suppressed giggle at another person's ignorance; that flush of generosity accompanying the resolve to set the poor soul straight; that fever of human kindness when one proclaims, for the benefit of others, one's superior knowledge. Isn't that, after all, the great reward of the trade that Miss Manners practices? Can Miss Manners, who vocation, whose calling, is correcting people for their own good, condemn the practice?

Certainly.

Miss Manners corrects only upon request. Then she does it from a distance, with no names attached, and no personal relationship, however distant, between the corrector and the correctee. She does not search out errors, like a policeman leaping out of a speed trap. When Miss Manners observes people behaving rudely, she never steps in to correct them. She behaves politely to them, and then goes home and snickers about them afterward. That is what the well-bred person does. The only way to enjoy the fun of catching people behaving disgustingly is to have children. One has to keep having them, however, because it is incorrect to correct grown people, even if you have grown them yourself. This is the mistake that many people make when they give helpful criticism to their children-in-law, who arrive on the scene already grown.

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On Correcting Others by Judith Martin

Miss Manners is constantly besieged by people who want to know the tactful manner of pointing out their friends' and relatives' inferiorities. These people, their loved ones report to Miss Manners, chew with their mouth open, misprounounce words, talk too loudly, crack their knuckles, spit, belch, and hum tunelessly to themselves. they have bad breath and runs in their stockings. They are too fat, dress badly, and do their hair all wrong.

How can those who love these people dearly, for reasons that are not clear, and who wish to help them, for reasons that unfortunately are clear, politely let them have it?

The answer is that they cannot, certainly not politely. There are times, in certain trusting relationships, when one can accomplish this impolitely. One can sometimes say, "Cracking your knuckles drives me up the wall and if you do it one more time I'll scream," or "Have a mint--there's something wrong with your breath," or "What's that thing on your left front tooth?" No reasonable person should take offense at these remarks. Because they are so frank, they do not seem to carry a history of repulsion long predating the offense. Also they deal with matters that are more or less easily correctable (although Miss Manners knows some determined knuckle crackers she suspects aren't half trying to stop), and which it is plausible to assume the offenders hadn't noticed.

What is unacceptable is to criticize things a person cannot easily remedy or may not want to. People who you think are too fat either disagree about what too fat is, are trying to do something about it, or are not trying to do something about it. In no case is it helpful for them to know that other people consider them too fat.

It is admittedly difficult to arrest the pleasure of correcting and advising long enough to ask oneself who will feel better after the correction is delivered--the person issuing it, or the one who gets it full in the face? But it is well worth the effort, not only for kindness' sake, but because it is a law of nature that he who corrects others will soon do something perfectly awful himself.

Even if it be proven that the mistakes of others come from gross ignorance or from maliciousness, it is not the place of anyone except God, their mothers, or Miss Manners to bring

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On Correcting Others (cont.) by Judith Martin

this to their attention. As dear Erasmus said, "It is part of the highest civility if, while never erring yourself, you ignore the errors of others."

Miss Manners prefers to believe that everyone means well, and that if anyone seems to be doing something wrong, it is probably not from intent but from forgetfulness, busyness, absence of mind, or illness. Miss Manners may be mistaken in this now and again, but she leads a happier life for believing it.

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Kaboom by Blacksun

As anyone who reads any magazine in America knows, this country is being taken over by a group known as the Baby Boomers. They are being led into the twenty-first century (which is where they will be the ruling caste) by a sub-group called Yuppies. "Okay," you say, "what does this have to do with the Craft and Paganism?"

Thought you'd never ask.

Aside from the Econo-Socio-Political aspects of this, there will be a tremendous impact on the Craft. We will have to accomodate several changes in lifestyle (just to keep camoflauged) and I am sure this will find its way into circle. I already see some signs of it here and there in circles that I have visited lately. Who would have thought of serving non-alcoholic sacramental wine just five years ago? How does it sit with you that the consecration of salt and water is done with Perrier ("Width just a tweest of laymone") or the High Priestess has a "designer" robe?

For that matter, even this article is being word processed. I don't write anymore, I process words. My BOS has turned into a DOS (Disk of Shadows) complete with electronic security. My rituals are printed out on my dot matrix printer. My High Priestess suggests that we eliminate printing them and move the computer into the ritual room and have the ritual scroll up on a super wide screen as we need it. But you have to draw the line somewhere and I said no wide screen.

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Kaboom (cont.) by Blacksun

This too shall pass, you say? Like hoola-hoops and flower children? Somehow, I fear it will not get better before it gets much worse. Is it true that certain groups in Texas are using athames whose handles are carved in the likeness of Rambo? Will the next summer bathing suit line by Gucci be named the Sky Clad look? (Oh boy....)

But if you think all that is hard on the brain, how would you feel about drawing down the moon on... paper clips and spiked mohawk?

Well, maybe Yuppie Circle isn't so bad after all. I mean, if any of those punkers ever made it in circle, I think the Goddess would... uh, like uh, you know..., uh, like gag or sumt'in and make everything go... uh, like... KABOOM!

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Poem of the Elements by Puck

I am the Air of the cold Winter night.
I am the fury of the thunderstorms' might.
I am the Voice whispering secrets unheard.
I am the shriek of the Morrigans' bird.
  Know me and you can fly like the hawk.
Fear me, respect me for the places I walk--
  The high, lofty peaks, the silvery clouds.
My voice can be soft or the roar of the crowds.
My voice is the wind, loud or soft, rough or fair--
I sing clear and free, for I am the Air.

Fire am I, blazing... burning...
  active and consuming, wanting and yearning.
I am that which gives and takes,
burns and chars, purifies, bakes.
I burn within, I burn without--
Activity I begin, dross I burn out.
Eagerness, activity are the active sides of me.
Destruction, too, and passions' wake
are the other sides I take.
When courage and passion you desire
call to me, for I am Fire.

When the Ocean calls to thee,
when the tides both ebb and flow,
when you cry, remember me,

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Poem of the Elements (cont.) by Puck

for then the Water you will know.
Lifes' beginning, Galas' womb,
your emotions with me flow--
part of you from birth to tomb.
All Earths' mysteries I know.
Always within and without,
either frozen or flowing free,
You and I, forever linked--
I to you and you to me.

I am Earth. I am Life.
I give, I take, create and change.
My breasts are the mountains,
My eyes are the Wild Things,
my blood the magma, boiling... seething.
Know my secrets, you who dare--
come ye down to some secret glen,
in a forest, dark and ancient,
or by the seaside--near Lifes' womb
or in my caves--my bowels and pores.
Be ye steadfast, firm and sober;
be ye strong--enduring hard times.
All are of me, for I last forever:
All are of me, for I am Earth.

All the elements are within us--
Fire and Water, Earth and Air;
each balancing and strengthening our existence
Each being active, each being passive,
givng our lives, our thoughts and dreams
the way to see beyond ourselves;
the way to exist--the way to Be.

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A mother took her five-year-old daughter to an amusement park for the afternoon. After a couple of hours, the woman's feet began to give out and she decided to sit down for awhile.

"Here's a dollar," she told the child. "Now tell me how you're going to spend it."

"Well," mused the happy youngster, "I'll get an ice cream cone, a candied apple, some popcorn, peanuts--" Then, catching an ominous expression in her mother's eye, she added quickly, "--and a green vegetable, of course."

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The Wych Cross Circle by Tarostar

Out upon the heath in Spring,
Witches were want to dance and sing.
Garlands of flowers and wine would they bring.

Wicca is a joyous Faith.
It conjures no Demon or departed wraith.

To Wych Cross Lad and Lass would come
And wed in the circle to fife and drum.
The Bride's price paid, brought a handsome sum.

Wicca is a joyous Faith.
It conjures no Demon or departed wraith.

A circle is the bond of Love
That many see as a snow white dove.
The Old Gods smiling from above.

Wicca is a joyous Faith.
It conjures no Demon or departed wraith.

Spirit and Matter for all eternity,
Is the Horned God's fiery paternity
Fructifying the Lady's watery maternity.

Wicca is a joyous Faith.
It conjures no Demon or departed wraith.

Come one, come all on the road to Wych Cross.
Let Springtime love drive out the dross.
Leave the prudes at home, much to their loss.

Wicca is a joyous Faith.
It conjures no Demon or departed wraith.

The Good Folk gather to celebrate life
And salute the Old Gods with cup and knife.
Sow your oats in joy when the time is rife.

Wicca is a joyous Faith.
It conjures no Demon or departed wraith.

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Worry's an old man with bended head
Carrying feathers he thinks is lead. --Chinese Proverb

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Song of an Unwilling Scapegoat #5 by Charles Arnold

Hey you
you tell me what I can say
what I can sing
What gives you the right?

My poetry is my worship
the words are the dance of my muse
within my soul.

My songs are my praise of the Gods
the Gods who I love and worship
the Gods that I serve with my life.

You tell me I have freedoms
that I can worship as I will
but my worship is my poetry
and the songs that I write and sing
for my worship are not sterile like yours
living quietly in some antiseptic cathedral
rather, it is the song in my heart
and in my loins and in my soul
and all that I worship and praise
teaches me of the wonder of life
of the living of it, of the dying of it
and of the love and the loving that make it so beautiful

And when I sing the praises of all of this
you tell me that some of it
is improper.
You tell me that some of life is improper.
The life that is the greatest gift of my Gods.

Well, may your life be as sterile
as you wish my songs to be
and may you be free from those feelings
that you would stop me from writing about
May you have what you legislate upon others

As for me, fine me, lock me up
do what you will
but still I will praise my Gods
and sing the songs that my Muse teaches me
for I have no choice
life otherwise would not be worth living.

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From Puck

Just thought I'd drop a line or 40. Glad you had fun at the Southern Council COG Yule Ritual--so did I! I really hope that that'll be the first of many rituals of theirs I can go to.

Enclosed is a poem I wrote entitled "Poem of the Elements." (Ed note: see p. 10.) It came out of a meditation exercise I was asked to do and I feel that as a meditation exercise in itself it'd be useful.

I also wanted to addres a few comments on a few subjects that I've been reading in the GNL; so here goes: (think of them as open letters):

To Thor: I can understand your frustration on having to hurry in that Craft shop, but as one who has had to work in many stores on Dec. 24th, it struck me as one of those things we Pagans have to put up with. (Try working in a department store on Dec. 24th and you'll see what I mean--total insanity). However, as a Pagan with a non-Pagan family, I've realized how much I've had to be tolerant of the customs of the Yuletide season, such as going to relatives' houses or parties, etc. I celebrate our sabbat of Yule with my coven, Star Mist Cuveen, but I also consider the "season" of Yule to last to the extent of the holidays--the 12 days (or whatever) of Yule.

To Mariah: Congrats on your new job as a security guard. Who says you couldn't write at work? (I used to be a Security Guard myself, and used to write volumes!) I don't know anyone else I'd druther have guard me!

To Katherine of COTOR: I couldn't resist putting my two cents in on the question of names. When I was a student of Pat's, one of the first things I was told was to think of a name for myself for Circle use. I thought a while and finally came up with my public Craft name--Puck. I chose it because the character of Puck from A Midsummer Night's Dream is one of my favorite characters, plus the name is easy to remember and pronounce. (It also fits me, as anyone in Bakersfield or anywhere else who knows me can tell you.) My Circle or Coven name also means a lot to me, and it is a God name. I picked it not out of disrespect but rather respect because my mother's maiden name comes from it and because it's a God I have a lot of respect for. I feel that the name one chooses gives the responsibility to live up to the better qualities of that name. I know I try to!

Brightest Blessings and Love to All for '86.

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From Joseph B. Wilson

Thank you for including our "Open Letter to the Leaders of the Ravenscall Collective" in the December issue of the GNL.

We would like to clarify a couple of things.

First, our letter as it appeared in The Waxing Moon was signed by each officer and director of Temple of the Elder Gods. We were saddened when these names were left out of your publication since that gave the impression that we make anonymous statements. We do not. We would appreciate your correction of this oversight in the next most convenient issue of the GNL.

Second, our letter was not a review of Stormclouds, but rather was a statement of our policy regarding the ideas expressed by that publication. Also, we do not feel that we were name-calling. Yes, the Ravenscall Collective has obviously established a name for themselves. Unfortunately, since they advertise in non-Pagan media, this name exists in the non-Pagan as well as the Pagan community. People in the non-Pagan community tend to lump all Pagans together and emphasize the negative. We are making it clear that TOTEG is ideologically different from Ravenscall Collective.

On another subject. I was personally saddened when I learned of Pat's death. I first corresponded with him when he subscribed to The Waxing Moon in 1967.

Ed. note (dean): We appreciate the correction. We felt the information and perspectives you offered were particularly of value--else we seldom reprint from other pagan publications. As we voiced, we did have minor reservations concerning your presentation of points which could be pertinent; but if I say, "My neighbor is a misguded romantic, a communist, or a government plant," I have called him names.

Ed. note (LF): Again, thanks for the correction. As a practice, we do not print lists of names or addresses such as those names listed at the bottom of your letter. In this case, the names were omitted due to space considerations; anyone interested in the full names of the endorsers of this letter may obtain a copy by requesting your publication as outlined in the December 1985 GNL.

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From Mariah

Well, I give up, who is Lurline anyway? I live in Southern California and I have not heard of her either. Will the real Lurline stand up?

We know that outsiders come to see all the evils we witches are supposed to be doing, and they are coming to get some cheap thrills in the name of helping the public get rid of the evils of the world. But we know that the old saying is true: "Never go to the witches' sabbath cause the witches will capture your heart and soul." I have never, never met anyone that has gone to a witches's sabbath and still says that witches are evil.

Everyone is talking about the trouble in the Craft world, my... my. I will share with everyone in the other parts of the world about Bakersfield and problems with the newspapers.

About six months ago or even longer, Bakersfield had one female reporter and two male reporters writing stories like this: Witches eat children and that is where all the missing children are going. We have babies to use them for our sacrifices in our rituals. (Thanks for making it perfectly clear about my article on mice/abortion last month.) They told how evil we are and they covered two full pages in the paper and it continued for months getting more and more coverage. Then we were being accused of molesting their children and bringing the children into our secret rites and making the children stab little babies during rites. This type of reporting went on every month.

Every time I went into Bakersfield I saw more stories about the witches in Bakersfield and I felt that the witches and my friends were being eaten alive by the news. Sometimes we cannot defend our own selves. We need someone to come to our aid. Every time I saw the female reporter's name it looked like I had heard her name before. I asked everyone around me who she is or had they heard of her before. Everyone said they didn't know her. Months went by and I was in Bakersfield visiting my mother and we were talking about the stories being written about the witches in Bakersfield. My mother knows judges personally--several in Bakersfield--lawyers and doctors, so I thought that she just might have heard of the female reporter that was writing the stories in the newspapers. To my surprise, my mother said yes, she knew the reporter personally and professionally. I asked her how. She said the reporter came to interview her because the "Home

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From Mariah (cont.)

Society for Children," (children that were abused by Christian parents... not witches...) were and has been cared for by my mother. The reporter in her article said that my mother took care of the children that others had given up on and the children had failing grades in other homes but my mother cared for the children and the children went on the honor roll at school and the children went on to become outstanding citizens. The same reporter praised my mother for the way she raised children and the home for the abused children has my mother on tape saying that she did to help the abused children and every helper now gets my mother's tape recording to give them guidelines in helping children.

To say the least, I had a brainstorm... my brother Aaron and Morgana were getting handfasted at the lake's river edge where our father (who died 3 years ago) skiied every day with my brother Aaron. All three of us talked it over, and we decided to invite the female reporter to come to a witch's gathering that she has been writing about. I called her and told her to come report what her eyes see not hearsay. I also told her to not print the bride's, groom's, or my name because we were not seeking our name in print. Also for her to cover her own steps because if she says that she went to the witches' gathering the people at her church would look at her funny and she would be chastised from her own religion if she says she went to a witches' gathering. Also no pictures because there will be Pentecostal, Mormon, Baptist, Catholic, etc. at our witches' gathering. Witches often will have other religions at our gatherings but they cannot stand up and tell the public that witches are not like people are saying, because they will only be making trouble for themselves, I told her.

I also told her to call the police and tell them where she was going if she was scared to come to a witches' gathering. I told her what to wear--long dress, flowers in her hair, bring a basket with wine glass, bread/cake, fruit, cheese. She forgot her basket at home, but I was ready with a basket and all the goodies. I asked Rick in Bakersfield to escort her into the circle and keep her company while I was getting the handfasting going. Rick is such a charmer and lady's man, so he had to be my pick to cast a charm over the reporter.

She saw that we did not hide out in some hellhole as she stated. She saw all the campers in the public park coming to

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From Mariah (cont.)

the witches' gathering. She saw the local disk jockey with his sound system, playing popular music and witches' music loud for the park to enjoy, also the disk jockey invited all the park to come dance and celebrate the handfasting. She saw the disk jockey come with his tent to spend the night and he stayed two nights. She saw that the same catering service that she had interviewed before in the papers was there, and knew that they were at a witches' gathering. She saw the flower baskets made by the local flower shop and they knew that the flowers were for an English wedding of witches at the river's edge at the park. She saw the sheriff's helicopter flying by every hour, and they waved as they flew over. She said that she did not invite the sheriff. I told her I did, because I did not want anything to go wrong; they were invited for the witches' safety. I told her that she might of said something to someone about going to a witches' gathering and they could do something crazy toward us witches. I told her we are not the crazy ones; history proves this. We never attack another religion... it is they that killed us and boiled us in water. It is they that do all kinds of horrors to the witches.

I told my mother that a reporter was coming so she better stop and think. She had a lot to lose by being there because she will be the only one that the reporter will know. My mother said that the reason the other religions can say anything about us witches is because we don't stop the people saying the lies. She said that there comes a time that we are going to have to stop the false stories. If we are not doing anything wrong we should stand up to the people that are writing the stories and the people that are saying the stories about the witches. So my mother said she would stand up for the witches even though she believes another way. She said, "I have always told you to use your own mind and not someone else's mind, so I guess that is what you are doing."

The reporter saw my mother and went up to her and shook her hand and said, "Nice to see someone I know." They talked together a long time.

The next day in the paper, front page, the reporter said, "Peaceful Witches, Not Like Satanists." She also covered her own tracks as I told her. She said, "A reporter," not "I went to a witches' gathering." She also stated that the reporter was invited to prove a point... and us witches did prove a point.

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From Mariah (cont.)

Outome... no more scary witch stories by that reporter or anyone else.

By the way, I also sent her my Who's Who of American Colleges listing, also several awards for helping children, and she knows and met my mother. Again I proved that witches are not non-educated and losers in the world, because she said after the handfasting, "A witch can't be stupid to remember all the things you had to remember." I said, "You're right, we're not stupid, and we never have been."

I am saying there is a time to stand up for your rights as a witch, but never try to make them give you your rights, just prove your point and they will give you your rights without you asking for them. But if you represent the witch world, make sure you can stand alone doing this because you may end up standing alone when the world gets tough around you. Have you noticed witches do not go around in "packs" like some other religions we all know? Let history be your guide when witches get into trouble. Other witches all over the world do not come to their aid but they will write/call the witch saying, "Too bad about all your trouble." The lone witch ends up moving out of their town, and then they stay to themselves. Through the years, I have seen and read and heard this happening time after time. So before anyone tries to take on the public, make sure you can stand alone.

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For a few days recently I was snowed in at home--alone. I was alone but not lonely. Some of my most cherished books were re-read. What faithful companions, what proven friends they are. The best of music stirred and enriched my soul. How fortunate are we who can hear and appreciate great music. Treasured paintings that have hung on the walls for years suddenly revealed new facets of beauty and inspiration as I took time to study and see them anew. Gradually I became grateful for each log which I somewhat reluctantly and almost reverently placed on the hearth. The fireplace became more than the focus of my attention--it had taken on spiritual qualities. It had become an altar. Gratitude became an unceasing prayer. Stark, barren trees were transformed into majestic, living statues. What joy, what blessings await us in hours of solitude, where we can be alone but not lonely.

--William Arthur Ward

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From A New Witch in California

In the last newsletter, Starhawk told of getting a computer and needing a name for it. A name I came across that I thought would be good is Acontius.

According to my old encyclopedia: Acontius, in Greek legend, a beautiful youth of the island of Ceos. During the festival of Artemes, at Delos, Acontius saw and loved Cydippe, a well-born Athenian maiden. He wrote on an apple the words, "I swear to wed Acontius" and threw it at her feet. She picked it up and mechanically read the words he wrote aloud, thus binding herself by oath. Therefore although she was betothed more than once, she always fell ill before the wedding took place. The Delphic oracle at last explained the matter, and she married Acontius.

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From Rowan

I'm sorry it's been so long since I wrote, but we've all been sick with the upper respiratory nasties. Here are my additions to Albion's Celtic reading list. I have more, but I haven't updated my card files in quite a while. When I do, I'll send along the latest update. Also, I would like to get some help from the newsletter readers. I have tried to find a book called The Four Fire Festivals by Adam MacLean. I have tried interlibrary loan, book search services, and I have even had a friend search in England. No luck. If anyone knows where I can get my hands on a copy to borrow, buy, or copy, please write to me at PO Box 21058, Oklahoma City, OK 73120. I would also be interested in hearing of any other Celtic books that the other readers have found that I haven't. Also, there used to be a lovely Craft shop in Huntington Beach a couple of years ago. It was called The Olde Way Inn. I ordered some wonderful incense called Oak Moss from them. Later I received a mailing from the shop owners saying that because of harassment, they were closing the shop and going to an exclusive mail order business. I was to have been notified of their new PO Box address later. That was the last I heard of them. I am almost out of the incense and would like to buy more. If anyone knows how I can get in touch with these fine folks, please drop me a line via the PO Box.

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From Rowan (cont.)

Georgia tells me I should tell you all that I am no longer with Silver Acorn Circle. Last Lammas, several of us decided to leave the Circle and walk a different path. Coven Amber Moon was born on Samhain of 1985. We are small (only five) but I have great hopes and dreams for this group. The three women are taking Georgian instruction with Georgia, and she says we should be ready for our initiations some time this spring. We may begin teaching the men soon, if they want to take the lessons, and Georgia says it's okay. Right now we are a group of people from five different traditions who are trying to find a common meeting ground for our beliefs. I think we are going to make some exciting discoveries. The traditions represented are Celtic Bardic, Native American, Celtic Craft, Egyptian, and Celtic Culdee Christian. It makes for an interesting combination. We will see how it progresses. Last year, my husband (whose tradition is Native American) and I spent a whole day going through the second floor of the Museum of Natural History in Denver, Colorado, comparing the Amerind cultures and the Celtic. There were amazing correspondences. We even came across a deck of Apache Tarot Cards.

From now on, I will be writing to you using my outer court name of Rowan Moonstone. And by the way, I think someone goofed with the expired stamp last issue. According to my mailing label, I don't need to renew until the April issue, but there was a red expired stamp on the front page of the last issue. What gives?

Ed note (LF): I went wild with the expired stamp and we ran short of the issues that weren't marked. So, some folks got issues that were marked expired even though their subscriptions weren't expired. We go by the date in the upper right corner of your mailing label. If that date is circled, your subscription has expired. If you have an asterisk in that corner, you are receiving the newsletter on an exchange basis. My apologies for causing such profuse confusion. Rowan's additions to the Celtic Bibliography start on the next page.

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"Honey, I hate to tell you, but I've just lost every cent of my money in the stock market."
"That's awful, but don't worry. I'll still love you even if I never see you again."

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Additional References for the Modern Day Celtophile from Rowan

A.E. (George Russell), The Candle of Vision, Theosophical Publishing House, 175pp. 1965. Autobiography of the great Celtic mystic. In print.

Anwyl, Edward. Celtic Religion in Pre-Christian Times. London, 1906. Well written little book by a remarkable scholar. Takes a very intelligent and unbiased look at early Celtic religion. Available through interlibrary loan.

Bond, Frederick Bligh. The Gate of Remembrance. Thorson's, Ltd., 1978. Book published from automatic writing received by the archaeologist who excavated much of Glastonbury. Great emphasis on sacred architecture. In print.

Bonwick, James. Irish Druids and Old Irish Religion. Griffith Farran & Co., London, 1894. Reprinted 1976 by Arno Press, 328pp. Discusses Druids from many Celtic countries. Some good information but also some screwy theories, i.e., the Tuatha de Danann were the lost tribes of Israel. Available through interlibrary loan.

Bord, Janet and Colin. Mysterious Britain. Granada Publishing, 1974. Beautiful imported paperback volume containing details on many of the power sites in the British Isles. Contains lore on wells, mazes, and ley lines. 287pp, illus. In print.

Bord, Janet and Colin. The Secret Country. Granada Publishing, 1976. Companion volume to Mysterious Britain. More of the same excellent fare. In print.

Briggs, Katherine. Abbey Lubbers, Banshees, and Boggarts. New York: Pantheon Books, 1979. 158pp, illus. Encyclopedia of British Faerie Folk and legends. Still available in some used book stores.

Campbell, J. F. and George Henderson. The Celtic Dragon Myth. Newcastle Publishing, 1981. 172pp, illus. Somewhat difficult to read work on the use of the dragon figure in Celtic mythology.

Chant, Joy. The High Kings. Toronto, NY: Bantam Books, 1983. 237pp, illus. Blends the style of the old Bardic

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Additional References (cont.) from Rowan

tradition with the modern advantages of the printed word. Very good. Beautifully illustrated. In print.

Cosman, Madeline Pelner. Medieval Holidays and Festivals. Charles Scribner's Sons, 1981. 136pp. A festival a month including receipes, games, etc. Very little background on the true pagan roots of the festivals, but it could give you some good ideas for circles. In print.

Curtin, Jeremiah. Myths and Folk Tales of Ireland. Dover Publications, 1975. 245pp. Contains many seeds of truth and interest to those interested in the Old Ways. In print.

Davies, Edward. The Mythology and Rites of the British Druids. J. Booth Publishing, 1809. 642pp, illus. Somewhat difficult to read, but it does contain the whole text of the Cododin, the mystical "Battle of the Trees" which was attributed to Taliesin, the great Bard. Available through interlibrary loan.

Fitzpatrick, Jim. The Book Of Conquests. Paper Tiger Press, 1978. Beautifully illustrated tale of the coming of the Tuatha de Danann to Eire. Fitzpatrick plays a little fast and loose with the legends, but it gives you an excellent feel for the style of Celtic lore and the illustrations are magnificent. I think it is out of print, but you might be able to find a copy in a specialty shop or a used book store.

Fitzpatrick, Jim. The Silver Arm. Paper Tiger Press, 1981. Continues the story begun in The Book of Conquests. In print.

Flower, Robin. The Irish Tradition. Oxford University Press, 1978. 173pp. Chronicles the history of the Bardic Tradition in Ireland. Available through interlibrary loan.

Gregory, Lady Augusta. Gods and Fighting Men of the Celts. London: John Murray, 1913. 476pp. Legends of the Tuatha de Danann and Fion. Recently reprinted in paperback.

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Additional References (cont.) from Rowan

Higgins, Godfrey. Celtic Druids. The Philosophical Research Society, Inc., 1977. Beautifully illustrated with old steel engravings. Valuable for the diagrams of stone circles in Europe and the British Isles. Deals with many of the lesser known monuments. Recently republished.

Jackson, Kenneth Hurlstone. A Celtic Miscellany. Penguin Books, 1980. 343pp. Folklore and translations of the Bardic poetry. Can give you just enough of a taste to whet your appetite. We took some of our nicest ritual pieces from this one. In print.

Kneightly, Thomas. The Fairy Mythology. Wildwood House, 1981. 560pp. Extensive study of the fairy culture in the world. Included is the Orient, Scandinavia, Germany, Switzerland, the British Isles, Southern Europe, Eastern Europe, Africa, and the Jews. In print.

Knight, Gareth. The Secret Tradition in Arthurian Legend. Aquarian Press, 1983. Discusses the Arthurian cycle as the keepers of the Western Mystery Tradition. 302pp, illus. In print.

MacAlister, R. A. S. A Pagan Sanctuary of Ancient Ireland. Charles Scribner's Sons, 1931. Mr. MacAlister takes an ancient work known as the Dindshenchas and walks over Tara Hill giving a very detailed description with much legend and folklore. Available through interlibrary loan.

MacCulloch, John Arnott. The Mythology of All Races in Thirteen Volumes, Celtic, Vol. III. New York: Cooper Square Publishers, 1964. Overview of Celtic Gods and their interactions with men. I have problems with some of his theories, but there is some useful information here. Available through interlibrary loan.

MacNeill, Maire. The Festival of Lughnasa. Oxford, 1962. Must Have Work! MacNeill has collected the Lughnasa customs from all over the British Isles and combined them in a treasure trove of folklore. 2 vols. In print.

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Additional References (cont.) from Rowan

O'Brien, Christian. The Megalithic Odyssey. Turnstone Press, 1983. 176pp, illus. Discusses the phenomenon of Bodmin Moor, which contains a wealth of megalithic sites. This book goes into detail on the sites themselves, the astronomical alignments, and the possible builders of this site. In print.

Porteus, Alexander. Forest Folklore, Mythology, and Romance. discusses Forest Lore in history and mythology. Chapters on Forestry, Groves, Mythical Denizens, and Treelore. 319pp. Available through interlibrary loan.

Rhys, John. Celtic Folkore, Welsh and Manx, Vol. I. Johnson Reprint Corp., 1971. 400pp. Tales of the Fairy Folk in Wales and the Isle of Man. Chapters cover water spirits, the Faeries' revenge, wells, caves, and folklore philosophy. Recently reprinted in paperback.

Spence, Lewis. British Fairy Origins. Aquarian Press, Ltd., 1981. 206pp. Examines the fairy faith from a scholarly viewpint and tries to determine its roots. One of the finest of writers on the Celtic Culture. In print.

Toulson, Shirley. The Winter Solstice. Jill Norman & Fobhouse, 1983. 119pp, illus. In-depth study of this ancient Celtic seasonal festival of fire. In print.

Wilde, Lady. Ancient Legends, Mystic Charms and Superstitions of Ireland with Sketches of the Irish Past. London: Chatto & Windus, 1925. Collection of folk beliefs in Ireland with sections on the four great Celtic Fire Festivals. Lady Wilde takes a very patronizing tone towards the Irish that is sometimes hard to stomach. Still there is some useful information here if you can wade through the sacharine goop. Available through interlibrary loan.

All of these books which are listed as being out of print are available through interlibrary loan. It is really very simple to get books this way. All you have to do is fill out some forms with the name of the book, the author's name, and the date of publication and publisher, if known. The library will institute the search and notify you when your materials arrive. The checkout period varies from library to library with fines for overdue books. If you lose one of the books,

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Additional References (cont.) from Rowan

your interlibrary loan privileges could be suspended. I have used this service extensively over the past three years and have found it to be very helpful. There have only been one or two titles that I have requested that the library system has been unable to find for me. Good luck and happy hunting. I have found two bookshops that specialize in the Celtic books. They are: Rivendell Books, 109 St. Mecke Place, NY, NY 10009 and Three Geese In Flight Books, Box 454, Rearsville, NY 12409. Eilean Campbell Gordon at Rivendell is a dear Scottish lady who will do her best to find whatever it is you're looking for. Sam and Moira at Three Geese specialize in used and hard-to-find books dealing with Celtic subject matter. Their catalogue is wonderful and my reaction is usually, "I want one of everything." It is an excellent source of ideas to bug interlibrary loan with. Then when you get those books, check the bibliography and order anything you like the looks of there, and so on ad infinitum. Lately there has been a renewed interest in the Celtic legends and folklore in the film industry. Check out such films as Sword of the Valiant starring Sean Connery. It is the story of Gawain and the Green Knight. Excalibur is also good. And by all means, if you have Showtime, DON'T MISS ROBIN HOOD! We have the first two seasons taped and are working on taping the third season. These are without a doubt the very best pagan television I have ever seen. So, there, you have my suggestions for studying the Celtic path. If anyone has other ideas or sources, please write and let's compare notes.

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Expressing appreciation is not a great project. Usually, it can be done with just a little extra effort. Yet most of us are much more quick to voice our complaints--about poor service, the shortcomings of others, and anything that is not exactly as we feel it should be. Should we not be as quick to voice our compliments for the good we encounter? Edward L. Kramer, founder of the Kimball Foundation of Human Engineering at Brentwood, MO, thought so and originated the "Thank-U-Gram," a yellow form similar to a telegram, which is used for expressing appreciation and gratitude. Firmly believing there is "magic in a word of praise," Kramer advocates sending at least one Thank-U-Gram a day to some deserving person.

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News from Star Mist

It's been a busy month for us so far this year, and doesn't show many signs of slowing down. January saw the resumption of the "Pagan Prayer Breakfast" that Raven, I, Ken, and Bobbie began a few years ago, but stopped when the restuarant we used to go to went out of business. The January breakfast had around thirty people and representatives from five covens and four traditions--not bad! After discussion, it was decided to have these once a month, and to rotate them around the various covensteads. For February we will be/were at Ken and Bobbie's; Coveyen of the Dolphene later held Lupercalia with Lady Selene and Lord Vulcan officiating. For information as to when and where the next one will be, contact Star Mist, POB 285, Bakersfield, CA 93302-0285.

Imbolc found most of the group in Los Angeles celebrating with some Trad-cousins (same lineage, different teachers) from the "East" who have now moved out west; we got to see some old friends and meet a few new ones--and thank you, Lady Morven, for returning our Scarecrow; the house just isn't the same without him! Hope your trip home was uneventful and safe. On the 3rd, Star Mist and Coven of the Bow held a joint Imbolc in Kern Canyon, and Lady Allusha honored us all with her presence--it's so nice to see you more often, now that you're not running back and forth to the coast every week. Puck, unfortunately, had to work on both dates and missed out; however, he is now the resident minstrel at the Prayer Breakfasts and other open gatherings, such as Bobbie and Ken's "Open Covenstead" (Temple, forum, whatever you want to call it). On the 15th, of course, February's breakfast--plus the weekly meetings and esbats--oy!

We finally got our paperwork submitted to the southern council of Covenant of the Goddess, only to receive in the next days' mail a corrected address for the SoCal membership officer. A quick telephone call down to Stone Oak Grove to let them know it had been sent in to Our Lady of the Hills. Lady Allusha has said she'll be one recommendation; now all we need is another. It's kind of strange to be geting active again in Craft organizations and networks--I was in on the founding of COG, but left for a while, came back when I got my Elder credentials, and left again, but until recently, it hadn't seemed all that important to be a part of anything larger than our Tradition and Coven. The Walker Bill and HR705 changed that viewpoint. Letters from Grove of the Unicorn helped push it along.

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News from Star Mist (cont.)

Work on our various projects continues--especially the Craft Traditions and Histories. A quick aside to Tarostar: sorry to not have acknowledged your response earlier, but it arrived when we were in the midst of moving, and got lost in the shuffle, but resurfaced again recently. We will have to schedule a time when someone from the Georgians can be there for us to go over the material you sent them. Since the announcement on the project appeared in Pagana (thank you, Valerie) we've gotten a few more responses, but still not enough to do any major work on it as regards "family trees."

Another project being discussed with Coven of the Bow is on Pagan Schools and "Sabbat School"--anyone that would like to share ideas on either, please write to us, either at the above POB or c/o the Georgian. I know that the "Georgies" are a thing of the past, but would you be against restoring them to us? Or, perhaps a collection could be takn up to fund the research paper project on a continuing basis?

Ed note (LF): There should be an announcement somewhere in here--check the first page or the last two pages--for the Second Annual Pagan Studies Contest. We have once again received a $100 donation for scholarship purposes, and will welcome any other donations to this fund.

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Tree People

The schedule Stevie sent us is now out of date. The Tree People have monthly orientation meetings, produced by a team of volunteers, the first Tuesday of every month. Sunday Park Tours begin at 11:00 a.m. and offer a one-hour tour of Tree People headquarters and Coldwater Canyon Park's nature trails. Tree People's retail nursery is open every Saturday and Sunday from noon until 5 p.m. "Small stock + appropriate species = happy trees and people." Call (818)769-2663 for details.

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Wife: the fortune teller said my second husband would be handsome and clever.
Husband: Why didn't you tell me, dear? I didn't know you had been married before."

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Merrymeet '86

The Covenant of the Goddess announces plans for its eleventh annual national festival, Merrymeet '86. The event is open to all Pagans, and will take place August 29th to September 1st. This year the setting is Circle Pines, a large retreat center and nature preserve near Kalamazoo, Michigan.

The program will include dozens of workshops on magick, Paganism and the Craft... rituals from a variety of Earth religions.. concerts, songfests and an amateur talent night... sales and barter of jewelry, ritual tools, fabric art etc. by many Pagan artisans... and a campwide feast Sunday evening.

Most participants will be camping, although a limited amount of cabin space is available for an extra fee. People may provide their own food or purchase hot, whole-food, vegetarian-option meals at the site. The registration fee includes one meal, the Sunday feast, as well as the camping permit and registration materials.

For those interested, a special Leadership Institute will be offered at no extra charge: the program will focus on skills and issues of leading Wiccan covens or other Pagan groups.

On Saturday and Sunday, the COG Grand Council will convene to conduct its annual business. The Covenant of the Goddess is an international federation of Wiccan covens and solitaries from many traditions: inquiries regarding membership are welcome, and information can be obtained by writing to COG, Box 1226, Berkeley CA 94704.

To get on the mailing list for the festival, write to Amber K, ATTN: Merrymeet '86, Blue Mounds, WI 53517. Detailed information will be sent to you in April. If you would like to present a workshop, ritual, or other program, write for information to Ginny Brubaker, Box 60151, Chicago, IL 60660.

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To encourage his daughter to study harder at college, a father bought her an expensive horse and had it delivered to her campus. Unfortunately, the girl's marks did not improve--which only goes to show that you can lead a horse to daughter but you can't make her think.

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From The Rowan Tree

We realize that as publishers of newsletters you get a lot of stuff with requests for mention in your newsletters and journals.

As publishers of The Unicorn, we do. We make room for (brief) mention of nearly everything we get, but realize that not all of you have this amount of space.

Enclosed is a copy of our Herb Shop's price list. Our attempt to hold prices down has led to a small subsidy from the General Budget of The Rowan Tree each of the past years. Therefore we are unable to purchase any advertising space, but would gratly appreciate it if you could mention to your readers that for a self-addressed, stamped (business) envelope, they can get a copy of this price list for free.

We feel good abut our Herb Shop, as we provide the largest selection of herbs available, at prices that are competitive. We work to keep them down, even taking a small loss each year. We're not out to make any money, just to enable Magickal Folk to get all they need for health and magick alike, at a good price with quick and prompt service. We've been developing our shop since 1979, and are quite proud of it.

It ws founded by Paul Beyerl, author of The Master Book of Herbalism and carries over two hundred varieties of imported and locally grown herbs.

Write: The Rowan Tree, POB 8814, Minneapolis, MN 55408

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If someone asked you what a bird's merrythought was, you might reply that it is probably what prompts the bird's outburst of song. Actually, the merrythought is the furcula--that forked bone between the neck and breast of a bird, commonly called the wishbone. If the clavicles forming the merrythought are broken, the creature is unable to fly.

The name merrythought was coined in England abut 1600 and refers to the custom of two people pulling a fowl's furcula to see who holds the longer piece when the bone breaks. The person with the longer piece will marry first or be granted whatever happy wish was made at the moment.

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Earth-Rite

Announcing Earth-Rite, a computer bulletin board system run by and for the Pagan Community. Please give us a call tonight at (415)651-9496. 300/1200 baud 24 hours/day. Earth Religion, the Goddess, and related topics. Bulletin Board, Message system, Forum, Networking, Resources.

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Pagan Pamphlets and Other Introductory Literature Sought

Don Frew, the '85-'86 National Public Information Officer of Covenant of the Goddess, a 70-coven legal religious organization for established covens of Witches following a positive code of ethics, is seeking to network with other Witches and Pagans who have worked to improve public knowledge of the Pagan paths. Don would like to coordinate efforts with others in making pamphlets and other literature available to the general public. He notes that many different Pagan groups and individuals have produced such literature to provide basic information to outsiders. He is trying to collect all such items he can, with a view to coordinating energies toward production of some materials of use to, and available to, many different Pagan groups around the world.

Covenant of the Goddess recently produced a press packet to be given to members of the press who are writing news stories, documentaries, and so on. This press packet has several times already kept reporters from writing "Witchcraft" when they meant "satanism;" it's a very handy item to give to a local talk show host who wants to have real Witches on for Halloween. COG has not copyrighted the packet in order that reporters may quote from it and so that other groups may adapt it if desired. The press packet is fat; a small ($3) donation to COG will reimburse COG for a copy of the packet if you would like one. Don has copies of other materials as well. POB 4243, Berkeley, CA 94704

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After giving what he considered a stirring, fact-filled campaign speech, the candidate looked out at his audience and asked, "Are there any questions?"
A voice replied from the back of the room, "Who else is running?"

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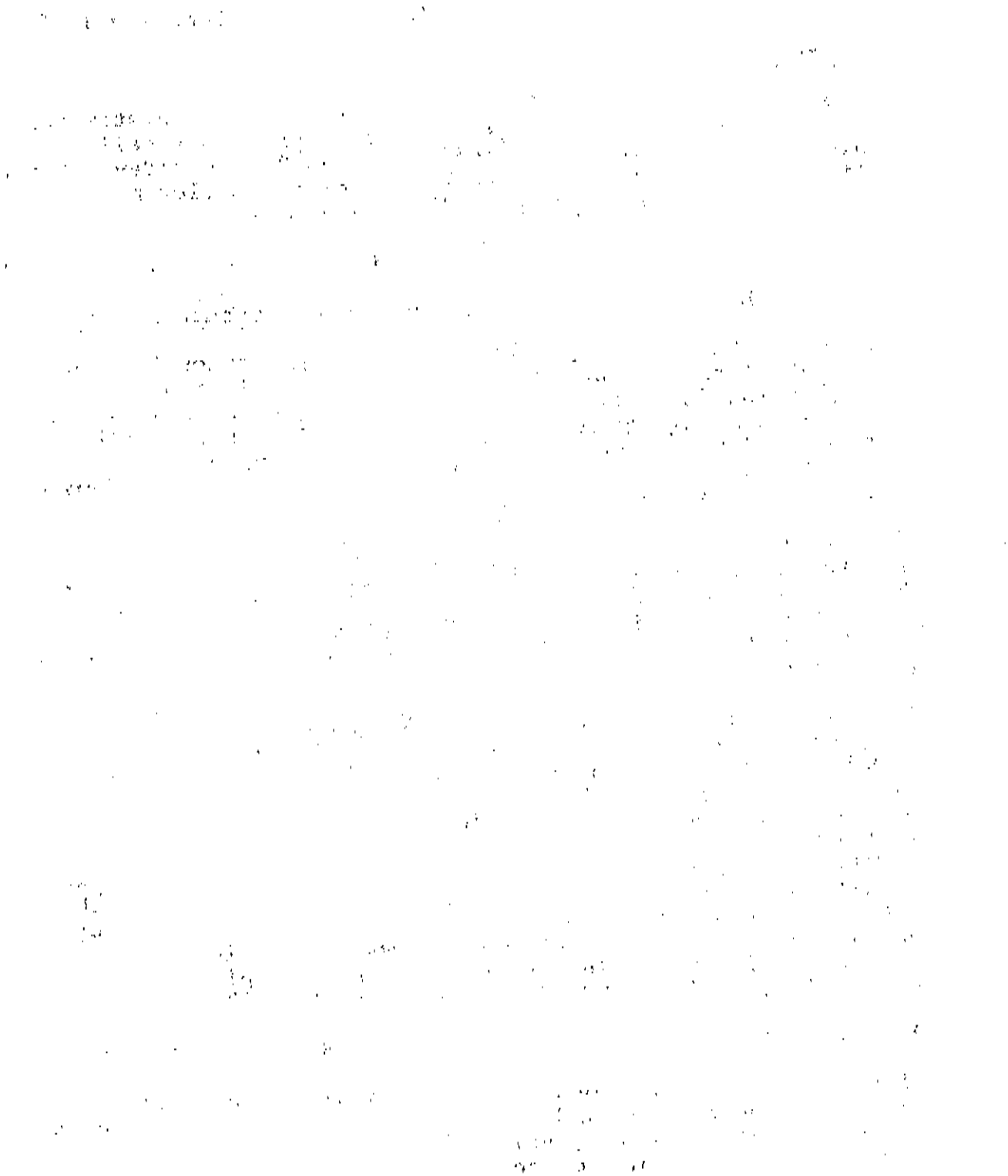

From Golden Isis

Golden Isis is a copyrighted quarterly journal with approximately 50 pages per issue. Established in 1980 and 99% freelance written. At the present time there is no payment or free copies due to the high costs of printing, copyrighting, postage, materials, and etc. All accepted poetry and fiction will be published in Golden Isis whether or not the author of the work purchases a copy or a subscription. Submissions: Please send only one poem per page; typed and double spaced. Author's name and adress on upper left corner of page and number of lines (poetry) or words (fiction) on upper right corner. Photocopied submissions OK. Please be sure to always include a self-addressed stamped envelope with all submissions: Golden Isis assumes no responsibility for any material lost or damaged in the mail. Our main interest is mystical poetry that is creative and well-written. Themes range from love and emotion to cosmic fantasies and abstract mind trips. Poems that are metaphysical, surrealistic, Egyptian and occult-oriented are also needed. We are always open to new ideas and we welcome the work of poets who are rejected by other poetry journals because they dare to be different. Limit submissions to 5 poems at a time. Avante-garde, blank verse, free verse and haiku. 15 lines maximum. Please include a SASE or your poems will not be returned. We occasionally use short stories: fantasy, mystery, occult and bizarre humor. Query first or submit complete manuscript with a SASE. Please keep length at a maximum of 700 words or less. We are not interested in photographs, non-fiction, pornographic or religious material. One year sub $16. Single copy or back issue $4.50. Sample copy $1.95. Please make check or money order payable to Gerina Dunwich. Buy two or more copies and receive an additional copy at no extra charge. Golden Isis, POB 9116, Downers Grove,, IL 60515

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The Covenant of the Goddess Children's Committee is currently compiling materials suitable for Pagan children and children that are new to Paganism. This includes, but is not limited to: poetry, stories, rituals both by and for children, songs, games, dance, crafts, art and drama. We are especially interested in any information on child goddesses and gods. All contributions will be credited upon distribution. Send materials to Bone Blossom, 315 Precita ST, San Francisco, CA 94110 (or download or E-mail. For info call Zaak (415) 921-1758).

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Contacts

Thorken, Box P, Carmel, CA 93921 (looking for contact with Wiccans or Kahunas in Monterey County).

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COG National Newsletter is now being edited by Macha. The new address is POB 194, San Anselmo, CA 94960.

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Errata

In the Index of the 1985 Issues (Jan 86, p. 31), the poem by Anon E. Mouse should be titled "Anon Mouse" and the author should be E.

The highest number which can be written with three digits, according to our resident mathematician, is

$$9^{9^9}$$

not 9^{99} as previously reported.

Page 35 is the announcement of the Second Annual Pagan Studies Contest and is placed there so that if you can get permission to post the page where interested folks will see it, you may detach the last page and post it without losing any newsletter.

Subscription rates are now $8 U.S., $16 foreign surface, $32 foreign air mail. 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. Deadline for submissions is the 20th of the month... we try to publish around the 1st of the month, but we run on PST (Pagan Standard Time) a lot around here. Your typist begs your patience.

That's all for this month.

Blessed Be,

dean, jeannie, and all the Georgians

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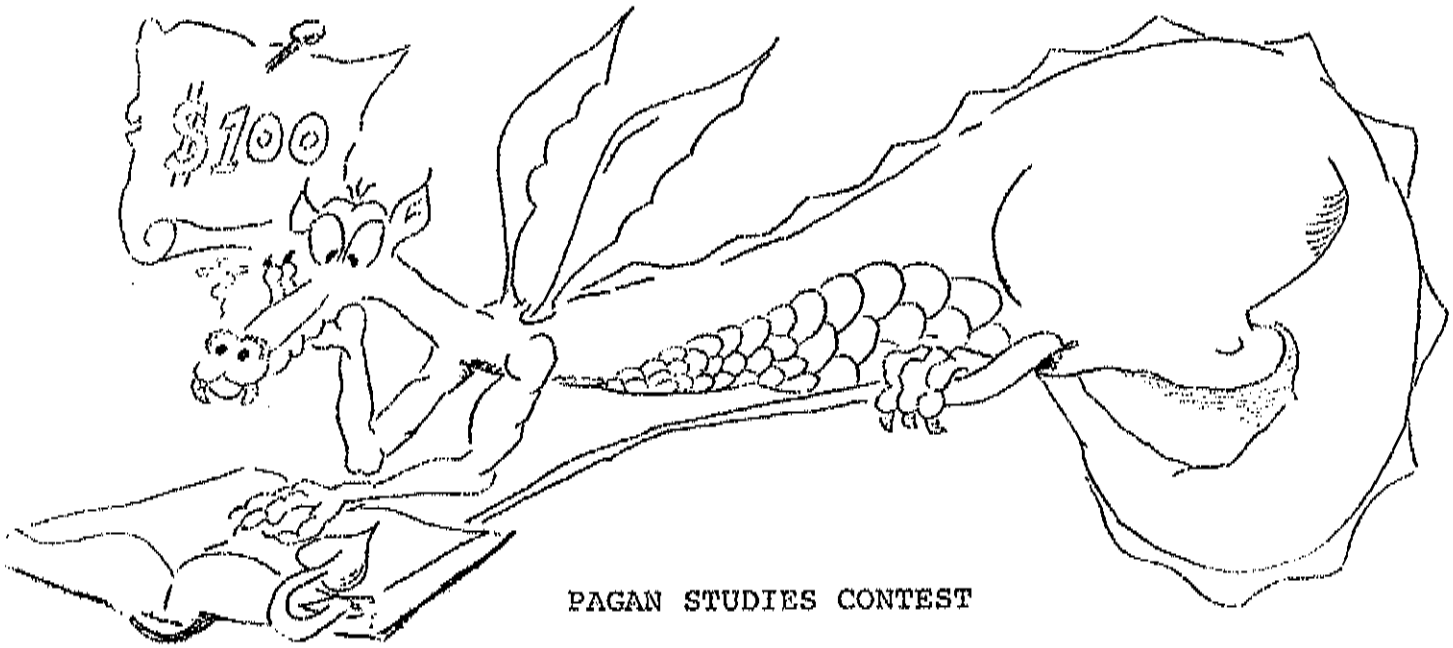

PAGAN STUDIES CONTEST

The Georgian Church is pleased to announce it's second annual pagan studies contest. In order to stimulate interest and research in the area of the study of pagan peoples, their practices and belief systems, we are priviledged to offer $100 as a prize to the author of the best research article, term paper or essay submitted. Entries must be footnoted or endnoted and contain a bibliography. Formats can be located in the MLA Stylebook. All entries must be submitted with written permission of the author for one time publishing rights in the Georgian Newsletter. Entries will not be returned. Entries will be judged by the board of directors of the Georgian Church, with the winning entry published in the July 1986 newsletter. One free copy of the newsletter in which the article appears will be sent to each published author.

Deadline for submission is June 21, 1986.

The cash award is made possible by an anonymous donation for scholarship purposes.

For further information, send an SASE to:

THE GEORGIAN CHURCH
1908 Verde Street
Bakersfield, CA 93304