GEORGIAN NEWSLETTER The Georgian Church October 1986
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Subscription rates are $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. We always welcome submissions--typed double-spaced if possible, but we're not real picky. For those of you who are new to our mailing list, the opinions expressed in this newsletter are not necessarily those of the Georgian Church. So there.

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An Untitled Story by Stan

"Fiddle dee dee and fiddlesticks," as my late grandmother used to say. "It ain't fitten, it ain't--electronic witchcraft... a Disk of Shadows... it just ain't fitten."

"Yes, and I'll bet your great, great grandmother complained about those new-fangled things called candles instead of a good fine torch like she had always used." With that remark, he went on figuring. "Let's see now," he mused. "A circle with a nine foot diameter would have a circumference of nine times Pi. That would be nine times 3.1416. And that would be 28 and two-tenths. Let's call it twenty-eight feet and three inches. We divide that by two and we get fourteen feet and one and one-half inches."

He then drove two nails in the garage door exactly fourteen feet, one and one half inches apart. He then proceeded to wind 108 turns of insulated wire around the nails. This would open up to the desired nine foot circle. He laid it out on the floor with a little tape to hold it in place and hooked up a variable frequency oscillator, capable of tuning through the alpha and theta range. A quick check with a scope showed he was on target and he sat back to await the coming of the evening and the circling of the ocven, of which he was the High Priest and his wife the High Priestess.

All of the coven had been told what to expect and all had volunteered to test his theory. His theory was that the human mind would respond to an electrical field no matter how slight and would lock in on that frequency.

Finished with his work, he went into the kitchen, where his wife was baking the cake for tonight's observance. He watched with interest as she put a little stick in the cake, actually a toothpick, a piece of cloth, a bean and a pea, and a ring. For the tradition had it whoever got the ring would marry, the stick be beaten, the pea experience poverty, the bean wealth and the cloth would remain maid or bachelor until the next Samhain, or longer. She called the cake, "barm brack" and made it with dried fruit in the Wiccan way. She also made a smaller cake with nine lines for those who might choose to bridge the gap between worlds. Spirits were never summoned, but a little bowl of porridge and pipe tobacco were kept handy, just in case.

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An Untitled Story (cont.) by Stan

As mentioned earlier, the night was Samhain, the time of the year when the psychic tides reverse themselves, yet flow strongly. A time for the remembrance of the dead and the reaffirmation of life for the living. A time for the Great Rite for those who love; symbolic if not actual, but better if actual.

That night a good fire was built in the fireplace for summer had drawn to a close and this coven worked skyclad in the old tradition. Everyone came early, some a little apprehensive over the experiment about to take place but all willing, some eager to take part. The circle was drawn not with the usual steel athame but with one made of bronze, although it was the same size and shape. It was felt anything ferrous would disturb the magnetic and teluric lines of force, upon whose interaction the success depended. It must have been effective because you could see the trail left by its passage and feel the change in the atmosphere as though the air was heavily ionized, which indeed it was.

The Watchers of the West were invoked with even more than the usual fevor as several thought of their loved ones who had gone to Amenti, the Land of the Dead, for rest and renewal. For a brief moment, it seemed the mystery within the mystery became clear and the welcome to the loved ones both came and went.

The Watchers of the East, the South and the North were not less fervently evoked and the circle began to almost hum with energy.

After the asperging, the censing and the attention given the coveners by the High Priestess in accordance with their customs and beliefs, she then cut a doorway with the athame in the northeast part of the circle. The High Priest then left the circle and very slowly, with studied control, began to drop the frequency flowing in the coil from beta, down through alpha, past the cusp of theta. When it reached 6.9, he allowed it to rest.

Stepping back into the circle, he closed the gap that had been breached and entered the domain of a land not quite of this world nor yet of the next.

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An Untitled Story (cont.) by Stan

He had watched the faces of those within as he slowly turned the knobs. Breathing became much deeper and much slower. Frowns gave way to complete relaxation and eyes closed as a look of peace and reverie seemed to descend upon them.

The High Priest began to speak, his voice deep and resonant. "We are going to take a little trip in our imagination. Feel yourself taking part in our exploration. Bring back with you knowledge and understanding you will attain, for tonight we will partake of the Mystery. We will start from the Cave of the Abode, for here we will be free of the psychic static that plagues us above ground. See, we have bought our tickets and now our guide has conducted us to the iron gates that guard the entrance. Listen as the guide tells of the Indian legend of how the cave came into being."

"The Indians say that many moons ago, even before the white man came, there lived an Indian maiden who insisted on not only picking the flowers that grew hereby, but she pulled them up by the roots in her carelessness. The shamen had warned her great evil would befall her but she paid no heed. One day, when she had gone out to pick flowers and pulled some up by the roots, a terrible roaring was heard. The earth opened up and the maiden was dragged down into the bowels of the earth, leaving only an opening in the ground to show where she had been. Her father and some of the bravest of the braves lit torches and tried to find her but, although they explored the whole of the cave, she had disappeared. They found neither the maiden nor an opening where she might have gone. It was believed that the God of the Underworld had taken her away as punishment.

"Of course, science has a slightly different version of what happened," the guide went on. "Science believes that a reverse fault took place several million years ago. We can still see the hanging wall left by that faulting. We know there is an opening because of the circulation and draft of air but neither the ancient Indians nor the scientists have been able to find it."

"We have fallen a little behind our guide now, but look ahead. There is a bright light. Walk towards the light. Strange, isn't it? This light is much brighter than the flashlight of the guide and we can see the sky. Take a minute and see the sky. Yes, it is a different shade of blue from what you are used to. And the grass beneath our feet.

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An Untitled Story (cont.) by Stan

Perhaps it is a pasture. Look over to our left. Don't you hear it? Sounds like pipes. Can it be? Yes, look very carefully in that grove of trees. See Pan. Let us wait until everyone has seen him. Io Pan. He has gone. But where? No matter, let us continue on. There is a hill with a winding path around it. Perhaps if we climb that hill we can see the countryside better. Listen, bells. They seem to be coming from the top fo the hill. Stand quietly and you will hear them. Now, as we come around to the other side, we meet an old man. See the old man? Let's ask him the name f this place. I will ask. Listen now. Did you hear his reply? This hill is called the Breast of Cassandra and yonder is her temple. We are climbing now and now we can see the temple. It is made of stone with a soft lighting that shows plainly some sort of runes. Look closely at them. Now the voice, melodious and beautiful, surely the voice of the Goddess, bids us come to the curtain but do not enter. See the curtain and now as the lights dim in the temple and the lights go up behind the curtain there she is. See her? Even through the curtain she is our Lady, more beautiful than we had ever dared to dream. Hear her speak:

"I thank you for coming, for the Gods need you, even as you need us. For though you cannot stay this time, you will come again and at that time you will come not only through the veil of certainty but into the Library of the Eons wherein is recorded all history. That which was and that which will be. To each of you a boon. Only to ask and it shall be granted. But think well before you ask. For it will be as you mote. And now you must go because time runs on a different scale here as you will learn some day. Remember your stories of those who did sup with the faeiry."

"We take our leave and soon we are back in the cave again. Let us pause. Are we all back in the cave? See yourself back in the cave. Oh, yes. There is the guide's light and he is saying, "The name of that rounded speleotherm? It is called the Breast of Cassandra, but why it is called that I don't know. It was named by one of the early explorers who spent a great deal of time in here. Incidently, it is interesting to know that he entered the cave and was never found again. But don't worry. I have never lost a party yet."

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An Untitled Story (cont.) by Stan

"We have worked our way to the surface again. Let us return to the circle. Lots of goodies tonight."

The High Priest once again cuts his way out of the circle and slowly returned the generator to the normal beta range. He then cuts his way back in and closes the door behind him. "Say nothing," he admonishes those who would talk. "Remember there is a great deal of reality in illusion and much illusion in reality."

The Watchers were dismissed, perhaps with an even greater sense of their reality than usual and the coveners went home, but wwth eager anticipation for the next sabbat.

The High Priestess, now in her role of housewife and mother, only said, "Fiddle dee dee and fiddlesticks, electronic wizardry. Who needs it?"

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Star Gazer by Lady Fauna

During the period beginning October 15th and ending November 14th, actions will generally be related to Scorpio--particularly from November 2nd through the 5th when five planets are resident in Scorpio, one of them Mercury--which goes retrograde during the same time period. Venus, also in Scorpio, will also be retrograde.

From October 15th to November 14th, you will have endurance. It is a good time to organize but watch out for disappointments resulting from inability to see limitations. Folks will be restless and the military will be accented. Objectives become obsessions and people have a tendency to become irritable due to overwork. Criminal activity is heightened. People are outspoken but hypocritical.

From October 15th to October 25th, people who are original and have vision assume positions of leadership. The kindness of friends forgives occasional lapses in the exercise of tact.

If you haven't already started your Hallows costume, your best days for doing so are October 15th through October 30th. These days are good for any activity involving the creation

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Star Gazer (cont.) by Lady Fauna

of beauty through the hands. Have your cameras ready for the Trick or Treaters! Ideas for artistic projects continue to flow through November 6th.

The period from October 18th through November 9th produces upheaval and drastic changes. Watch for volcanic eruptions and overthrows of government as well as changes on the domestic scene.

From the 25th through November 14th, you will work hard and have the endurance to do so. Select projects on which you would like to make steady progress and avoid those which require concentration.

From November 1st through the 14th, avoid risk-taking, overwork, and quarrels as these can be injurious to your health. Avoid flying and be extremely cautious when driving.

Losts of secret romances bloom beginning October 27th and continuing through November 14th. Changes in the domestic scene will be dramatic during the entire period with lots of separations, quarrels, and upheaval.

Study, research, and long-term planning are favored.

10/15. Be receptive to messages from animals. Use talent in business and avoid decision-making. Guard health. Plant winter wheat.

10/16. When you change your mind, be careful and guard against accidents.

10/17. Full Moon. Harvest herbs and crops. Conflicts with parents/children block achievement of objectives. Minor earthquake danger.

10/18. Guard against throat ailments.

10/19-20. Inability to express emotions leads to changes on the domestic scene.

10/21-22. Restlessness can be cured through reading, crafts, travel. Don't overestimate problems. Plant radishes.

10/23-25. Minor earthquake danger. A high emotional level leads to quarrels.

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Star Gazer (cont.) by Lady Fauna

10/26-27. Blocked emotions and self-indulgence may be dangerous to health. Business ability is heightened. Minor earthquake danger.

10/28-29. Popularity increases. You lack ambition but your business ability improves. Strong emotions, nerves, impulsive behavior lead to digestive disorders.

10/30-11/1. (All Hallows Eve--10/31.) Charm, diplomacy, arts--including music and poetry--all help in a social environment. Focus on intuition, balance. Imagination and concentration bring visions. Be logical, shrewd, and organize.

11/2-5. (11/2--New Moon.) Actions are essentially that of Scorpio. It wouldn't surprise me if we heard from Mt. St. Helens again. Earthquakes involving ruptures or chasms probable. Moodiness, impulsliveness, and bizarre behavior decreases on the 4th and increases again on the 5th. It'll be a strange four days--possibly with diplomatic news from Washington. Watch your health; exercise helps. A good period for visualization.

11/6-7. Earthquake danger continues. Exercise common sense in business matters.

11/8-9. Earthquake danger continues. Folks are obstinate, eccentric, moody, restless. This affects the health.

11/10-11. Plant winter wheat. Exercise talent and intellect. Avoid decision-making and impractical ideas.

11/12-14. Be on guard against accidents, particularly ruptures, bursting, and falls. Inflammatory articles and speeches. Crafts with the hands are favored. Avoid hard work and routine. Make decisions in your business life.

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When a young mother found her six-year-old son busily putting a bandage around his thumb, she said sympathetically, "You poor child, what happened?"
"I hit it with a hammer and it hurts," he replied.
"But I didn't hear you cry," she said.
He looked up and answered frankly, "I didn't cry. I thought you were out."

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Some Basic Craft Etiquette by Sagana

Most "Craft Manners" are simple common sense, but a few of our customs may not be so obvious. This list may be helpful to newcomers and to visitors.

1. Since traditional lore teaches that a consecrated object easily absorbs energy (becomes "charged"), we do not touch such items without the owner's permission. This would apply especially, though not exclusively, to such items as Tarot cards, the Tools (athame, wand, chalice, etc.), ritual jewelry, and other regalia.

2. Circle work often causes the room to heat up. For this reason, open windows should be left open for ventilation.

3. Your ritual bath should normally be taken before arriving. Unless a group's particular tradition includes a ritual bath as part of the group preparation for the Rites, bathing facilities are not normally available at open Pagan and Craft gatherings.

4. A Circle is a religious rite and all participants should conduct themselves in a manner respectful to the Goddess. Your conduct is a reflection upon yourself and upon your people.
   Once the pre-rite grounding begins, the time for socializing and chit-chat is over. The time for silence and spiritual focus and magical concentration begins.

5. If you are drunk, stoned, or otherwise druggy, you don't belong in Circle. Leave. Else the High Priest/ess, quite rightly, may have someone "help" you out--permanently.

6. Once the Circle is cast, nobody leaves until it ends, including for bathroom breaks. If you feel faint, simply let one of the priest/ess/es know and they will take care of you.
   In an extreme emergency, the priest/ess may cut a special door in the Circle and escort you out.

7. A Circle is not for observers. A Circle is participatory. If you are not ready to focus and contribute your attention and efforts to the ceremony, you do not belong in the Circle. If you do not wish to participate, you should excuse yourself before the pre-rite meditation and grounding begins.

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Some Basic Craft Etiquette (cont.) by Sagana

8. Once the rite begins, focus. Talking, joking, laughing, etc. are extremely rude. They break the concentration and continuity of the ceremony. Such behavior is cause for expulsion from the Circle--and offenders are unwelcome at subsequent Circles.

9. Some groups--including our own--have an informal segment of the rite, usually after the chalice and cakes have been around the Circle once. Everyone relaxes and enjoys. This is a time for discussion of magical topics, planning of festivals, announcements, and fun. It is NOT a time for disruption and horseplay, however.

10. Craft groups are not invioably solemn, but they are serious in central purpose. If you are not serious about spiritual development or expression, the Craft is not for you.
If what you really want is "sex'n'drugs'n'rock'n'roll", the Craft, again, is not for you. If you are seeking such things, consult San Francisco Sex Information (415) 665-7300 or the personal ads of an appropriate publication.

Ed. note (jeannie): I'll add one more. Assumption is a mother, but not one we worship. When someone starts a sentence with, "I assumed...," I assume they mean they've already screwed up. When in doubt, ask the officiating High Priestess, preferably before the rite begins.

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That cockeyed, grinning jack-o'-lantern that will decorate your front window this Halloween season originated in Druidic times. The Druids of England believed that dead souls revisited their homes at the beginning of the dark half of the year. Ghosts and goblins who haunted the living were humans who had been changed into evil spirits as punishments for their evil. One of these wandering spirits, an inveterate evil-doer named Jack, was denied rest and condemned to roam the earth forever. To provide himself with light, he scooped out a turnip and put inside it an ember from the Furnace. The legend migrated to the New World with the first settlers and the homely turnip's place was taken by the American pumpkin. And the jack-o'-lantern, of course, survives to this day.

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You Can Do Something About The Witches of Eastwick by Malcolm Brenner

Warner Brothers is producing a movie of John Updike's novel, The Witches of Eastwick. The film will star Jack Nicholson, Cher, Susan Sarandon, and Michele Pfeiffer, and will be directed by George Miller, director of the Mad Max series.

According to published media reports, the film may contain material defamatory to Wicca, such as a 'Black Mass' set in a church, torrid sex scenes, and other unpleasantness. The screenplay may have been considerably altered from Updike's novel, a common occurrence in Hollywood. The presence of major stars means the movie will be widely advertised and distributed. This could set back attempts to legitimize the Craft farther than Rosemary's Baby where the word 'witch' was repeatedly used to mean 'Satanist'.

The filming has already provoked a storm of controversy in location states Rhode Island and Massachusetts (see Harvest, Lughnasad, 1986, p. 4 for details) among Witches and non-Witches alike. In early June, Massachusetts Witches protested at the state's Film Commission headquarters.

Based on my own (limited) knowledge of film production, I suggest concerned parties write to the persons named below at the address provided and request that Warner Brothers attach a clear disclaimer to the beginning and end of the film informing viewers that the magical practices and rituals depicted in the film are purely fictitious and have no relation to those practiced by modern neo-Pagan Witches.

Failing this, I suggest we threaten lawsuits agains the film as being defamatory, libelous, and slanderous to Witchcraft and its practitioners. A suit which could delay the release of the film by even a few days could end up costing the studio millions of dollars.

Picketing of theaters showing the film is liable to be counterproductive as it will probably only attract more viewers. Write to:

Robert A. Daly, Chairman of the Board; Mark Rosenberg, President for Theatrical Production; George Miller, Director
Warner Brothers
4000 Warner BL
Burbank, CA 91505
(818) 954-6000

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You Can Do Something (cont.) by Malcolm Brenner

I suggest the tone of these letters be temperate, that we portray ourselves as a responsible group whose public image is being defamed. Those who wish to do magical workings might direct their energies towards the image of a mountain of mail filling the Warner Brothers offices, resulting in the desired disclaimer being placed on the film. I would appreciate any feedback you have on this. POB 9494, San Jose, CA 95157.

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Moon Lore: The Werewolf Legends and the Moon from Llewellyn Publications

Recent research substantiates the possibility of werewolf existence. In the past eleven years, new cases emerged, forcing the medical profession to take another look at lycanthropy.

Psychologist Kenneth R. Vincent and psychiatrist Harvey A. Rosenstock reported "A Case of Lycanthropy" in The American Journal of Psychiatry in 1977. Frida Surawicz and Richard Banta reported "Lycanthropy Revisited" in The Canadian Psychiatric Journal in 1975.

These four researchers released their findings on patients who, during Full Moons, would lose touch with reality and display wolf-like behavioral patterns. Vincent and Rosenstock's patient was a 47-year-old married woman who considered herself a wolf at Full Moon and acted like one. The patient claimed she saw herself as a wolf in her mirror on one occasion. Surawicz and Banta diagnosed a 37-year-old single man, a Canadian farmer and ex-Navy man, as lycanthropic. He developed a psychosis at Full Moon and displayed behavior patterns of wolves. The farmer was determined to have an irreversible brain disease.

Disease could explain the existence of werewolves according to Dr. Lee Illis of Hampshire, England. Lycanthropic symptoms resemble those of porphyria: skin rashes, lesions, discoloration of the skin, progressive mutation of eyelids, fingers, and cartilaginous structures such as the ears and nose, and a gradual reddening of the teeth. Illis explains porphyria patients prefer to allow facial and body hair to grow as flesh sores occur. In some cases, exposing the skin to light or wearing clothes becomes uncomfortable. Brain

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Moon Lore (cont.) from Llewellyn

disorders (including epilepsy) and psychological illness frequently accompany porphyria.

The disease is rare. Illis found 80 medically-confirmed cases. Its cause is hypothesized to be ametabolic distortion, heredity, or an extreme light sensitivity. Thousands of cases exist today of patients afflicted by one or two porphyria symptoms.

Lunar phases affect lycanthropic behavior. For example, occurrences of psychosis and violent behavior are both known to increase during periods of Full Moons.

Dr. Frank A. Brown at Northwestern University in Evanston, Illinois, found a significant correlation between lunar cycles and psychiatric emergency room visits. Dr. Arnold L. Lieber at Miami University found an unusual concentration of homicidal crimes committed during new and full moons.

How werewolf legends began remains unknown. The legends exist in nearly every culture of the world. In regions without wolves, the fiercest animal takes its place. Tiger: Borneo, Asia, Japan. Fox: China, Japan. Boar: Greece, Turkey. Hyena, leopard, lion, crocodile: Africa. Bear, wolf: North America. Cat, hare: Southeastern U.S., portions of Europe. Jaguar: South America.

Psychologist Robert Eisler, in his book, Man Into Wolf: An Anthropological Interpretation of Sadism, Masochism and Lycanthropy (1969) offers an explanation for werewolf legends. He hypothesizes early man patterned hunting behavior after ferocious animals. In ceremonies, early man would wear symbolic wolf skins in hopes of acquiring hunting skill. Those best able to hunt like wolves became known as werewolves.

Robert Graves, expert in Greek mythology, offers another explanation from Arcadian religious theory. "Werewolves" were men chosen to live among wolf packs in order to control and keep them away from domesticated animals and children. When "werewolves" lost control of their packs, they fell from grace and were shunned by society.

Between 1520 and 1630, 30,000 cases of lycanthropy were reported to the Church. Fear was so great that anyone with bushy eyebrows, long teeth, a narrow face, long fingernails, or anyone who remained outside late at night was suspect.

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Moon Lore (cont.) from Llewellyn

One of the best-known werewolf trials of this period occurred in the Auvergne district of south-central France. Monsieur Fayrolle invited Monsieur Sanroche for an afternoon hunting. Sanroche declined, but later changed his mind and caught up with Fayrolle. Fayrolle was out of breath, his clothes torn and bloody. A wolf had attacked him. Fayrolle managed to stab the wolf, and even severed a paw. When he produced the paw from his game bag, it was a woman's hand, wearing Sanroche's wife's rings!

Sanroche's wife lay in bed, pale, bleeding, and with one arm severed. She confessed to being a werewolf and Sanroche turned her over to the authorities. She was burned at the stake and Auvergne was again safe.

Of course, much of werewolf legend is superstition based on fear, not fact. Yet, the fear of werewolves remains with us today. Wolves do howl, and humans do become more psychotic with the Full Moon.

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Rite of Hagiel by Rik

The High Priestess of this rite was a trained medium who has had extensive experience with seances and clairvoyance prior to her becoming an initiated Witch. The High Priest was an experienced Witch and a technician as far as magick is concerned. The rite is the one described by Stewart Farrar in What Witches Do. The HPs received the impression that Hagiel would come if invoked so the rite was scheduled for the day of the Moon, hour of Venus.

The triangle was marked with Wiccan God and Goddess names as well as three pentagrams at the three points, the first was a ceremonial pentacle of protection, the second was a pentacle of the elements, the third was a pentacle drawn to resemble that used in the Tradition as a tool. Within the Triangle was a green-colored Altar with a green triangle, lillies and a rose. Green candles were at each point, the seal of Hagiel and the square of Venus were within the triangle. Cinnamon was the incense. Five green candles were at the four points of the Circle with the fifth hanging from the ceiling. The HP and HPs were skyclad wearing cords of rank.

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Rite of Hagiel (cont.) by Rik

The Circle was drawn with the Wand instead of the Athame/sword in the usual manner (Gardnerian). All invocations were done and repeated. A glowing white cloud appeared over the Triangle but wouldn't manifest into Hagiel. The HPs perceived that we needed more power for the manifestation to finish and asked how we could raise more energy. The HP listed a number of the Paths of Power and was asked which was the most powerful. The HP responded and the HPs said, "Do it!" The energy raised was considerable (the method used was condusive to a rite of Venus) but the 'cloud' simply glowed brighter and nothing else happened. Eventually it faded away and the Circle was banished following exorcisms to banish unseen forces.

9/2/86--Hagiel told the HPs that day that She would appear if invoked again. We determined that the problems were that 1) we had consecrated an Athame prior to the rite; 2) we had invoked fire in the south; 3) we had placed the Altar within the Triangle instead of within the Circle. We adjusted the technique for these problems and received absolutely no results.

9/5/86--The HPs attempted to repeat the rite on her own and became scared when the candles began to flicker and move about. She then banished the influences and closed down the Circle.

9/6/86--Two new Witches were initiated that night. Later, during the preparations for the Hagiel rite, the woman fell asleep and was moved to a back room and the remaining three continued the Hagiel rite. All was as before save the new male initiate was assigned to raise power under the altar triangle to allow Hagiel energy to manifest. Still no results, so the HPs entered the outside triangle as a medium. She was quickly possessed by an entity that was unable to make use of the body and therefore couldn't speak. The entity was banished, the area was exorcised and the Circle undrawn. We decided to wait for a fifth attempt until we could determine what has been going wrong.

Observations: #1 seemed to work but we made too many fundamental mistakes to allow a complete manifestation. #2 corrected these problems but we couldn't raise any energy and also Hagiel was not around as promised. #3 could have been poltergeist activity. #4 we called up Hagiel and got something else that was an "it" instead of being perceived as

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Rite of Hagiel (cont.) by Rik

male/female as normal spirits are, and this entity had no experience with humans and so could not make the body or voice work. This should not have happened as we had keyed the Circle/triangle for Hagiel and so Hagiel ONLY should have come.

The Triangle was to the East and had a copper bowl with water, censer with cinnamon incense, and no candles about. The Circle had candles but no fire being invoked. The Altar was set up within the Circle with a smaller triangle upon it as a focus. Energy was raised and used and unacceptable results were received. What went wrong? How can we improve technique? Do you know of anyone who has made this rite or similar rites work? If so, how? Please respond as we are depressed at this situation. Write Rik at Box 40451, Tucson, AZ 85717

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A Therapist's View of the Skyclad Controversy by Ginny Brubaker

As a therapist, I work with many clients who have a poor image of their own bodies. Surveys indicate that the vast majority of American women think they're fat, and many of those who don't think they're fat think there is something else wrong with their bodies. So when critics speak of unattractive bodies, most of us assume they mean us.

The people with poor body images are the ones who have the most to gain from removing their clothes and being accepted for who they really are. They are the ones who really will be free, freeing themselves from some of their own self-loathing. Gardner's ritual said nudity was "a sign that ye be truly free" and it is in that light that I see the usefulness of nudity in the circle. Nudity in the circle is something you do for yourself, not to provide aesthetic pleasures to your colleagues.

For those who are distracted by the appearance of others in the circle, I have several suggestions:
--teach yourself to change your point of focus slightly so you can see the beautiful auras of those whose bodies you abhor--and perhaps you'll learn to appreciate their real beauty.

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Skyclad (cont.) by Ginny Brubaker

--work on yourself magically to increase your tolerance and love for those who you might have spurned in the past. Recognize that we are all children of the Gods.
--ask yourself if your own deep fears of someday having a less attractive body are the source of your current unease. If so, you may find it very educational to work more with the Crone aspects of the Goddess--and of yourself.

I hope these ideas will shed some different light on this subject.

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Confessions of A Yuppie Witch by Lady Mandel

I have been a witch with a twinkle in my eye since I was a wee pup. My mother, a gifted reader of cards, tea leaves, signs of nature, passed her ability down to her children. I do well in astrology, tarot, runes, signs, etc. I can converse with animals, etc., my psychic perception, at times, astounds me. I am also a very talented businesswoman.

As the world turns, eventually I gravitated and joined a most wonderful coven in California and became an elder in the Dianic tradition. No, I am not gay either, it fit well and I was comfortable. Life was a joy all those years. We respected, but seldom mingled with other groups. Frankly, I was even unaware that there were so many different traditions. We truly were what we said we were. I, a born leader, cared not to challenge the HP or even break away and form my own group, even at her urgings to expand the tradition. I dearly loved her as a sister and my whole group thusly. We looked at each other eye-to-eye with love and respect. None of us dressed in any way other than for comfort and what we could afford, even at Sabbaths. The power that we generated in our group and the positive magic was incredible--ah, the tales I could tell. Those who wished to go skyclad did, and those that didn't did not. Sometimes I did, sometimes I didn't. Depended on the weather and how I felt. There was absolutely no difference either way. These were back in the days before the GNL and I remember Pat's writing through The Green Egg. Days of Wine and Roses.

I left my beloved California's golden shores in 1977 back to the land of my birth--NYC. I searched desperately--longingly--, for a similar group. I spoke with many

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Confessions (cont.)

traditions and groups and none seemed to have more than a lot of standard jargons. After awhile, I was so weary of all the Merry Meets, Merry Parts, and I've been stung to death by the Blessed Bees. I started picturing little bees with haloes floating all over every gathering. Yet, I still was and still am a pagan.

There was a time my pentagram never left my neck and I wore one on my finger, never feeling safe or secure without them. When you are in the craft for years, one tends to accumulate and accumulate I did. My home was a living Witchatorium. Every book, every nook was filled. Kitchen witches, witch salt and pepper shakers, witch cream and sugar sets, witch frames, candles, cauldrons, altars here and there for this and that, orange shades. One wall had fish nets done in a pentagram on it with star fish in it. Yes, I felt safe in my world, but it was a tiny corner and my world then began to shut out the rest of the world thus closing the door on growth. I pretty near have read every book on the Craft and related areas, studied all religions until there is nothing new at all to read in the newest of books, so I gave them all away. There are no new poems or rituals that isn't some kind of variation on an old one. Everything started becoming the same, again the swarming blessed bees.

I started noticing people in subways wearing pentagrams much of the time. At first I was elated and started to talk to them with an opening (of course) "Blessed Be, is that a pentagram you're wearing?" I never got far with it. Seems like most of them were readers of some sci-fi books and were imitations of characters in the books. Since I read those books also, I got an understanding of where they were at. After a while, I silently studied them and my impressions--vibes if you will--were not good. At pagan groups and gatherings, I talked with many who were not bad people, just seemed a bit different from what my thoughts on pagans/witches were. I did meet a very few, mostly in the Boston area, who I thought had it together and who I would have like to link with, but distance made it impossible. One day in NYC's Greenwich Village, I happened to notice a Bikers' Shop. I went in and was surprised at the pentagrams featured in many different forms--right down to a roach clip. I searched other quaint and curious shops and I noted that there also as well as the pentagrams and symbols on various current record albums by punk and rock musicians. Who or what they are I am not sure, but I am very sure not pagans and I don't want to be associated with them in any way, shape, or form.

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Confessions (cont.) by Lady Mandel

I took off my pentagram neckpiece and rings and all my symbols and gave them away to people I love and perhaps needed to wear them for a while, along with books, nooks, nets, altars, althames, magic stone, pieces--the whole works. I stopped wearing my favorite black and I moved to Florida where I mostly wear light or white, and I love it.

I realize a new, maybe Yuppie, me now. I thought I would never feel safe without my regalia. I feel safer. Realization for me that being a pagan all lies within oneself and what feels good within is what is the magic, not what adorns the outside self. I am freer and stronger than ever before because I opened that door to the outside world and allowed growth to enter. Thanks to some very righteous books on concentration and mind power written at the turn of the century by what I believe to be elevated pagans, I can now focus my mind into what I want and I am starting to get it. I no longer burn candles, not that I don't love them, but they make my walls and dwelling grimy black and dirty. I remember that I am living in the year 1986, not in the dark ages. Reincarnation is a method of progression into the new era and what we brought with us from the dark ages we can use to our advantages in the era. I have no desire to go back and live like I did back then. Times were not so wonderful back then by any means to any serious student of history--even for those who did not suffer. No A/C, toilets, baths, cars, intelligence, even. People died young of all kinds of diseases. It wasn't so wonderful.

Yes, I guess I am now a Yuppie Witch. It feels good to me. I like having more money than I ever had before, taking my black cat every other week to a vet for a flea dip. He likes it, too, since he's allergic to flea collars. I like having a CD, a Master/Visa and other credit cards I can pay promptly, an account with Merrill/Lynch is nice. Shopping at exclusive stores for exotic bathing gels and how wonderful they smell and feel is much better than any herb or oils I ever made. I make it by going to work every day at a job I am reasonably happy and secure with--though overworked. I apply my magic to all those around me and to my company for success and, by golly, it's working. I always hated reading for money and I've put my cards and astrology to bed also, but every once in a while (wink) I will take them out for a friend in need and I do it better with my glowing acrylic nails (snicker, snicker).

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Confessions (cont.) by Lady Mandel

Oh, well. Barbas in the 8/86 GNL wanted to know what a Yuppie Witch is. I enjoyed his well put together article and cannot disagree with him one bit. Those who like black and enjoy wearing it should. This Yuppie isn't violating anyone's space either in wearing white all the time and no symbolic jewelry.

My sister, Demeter, and I were talking tonight and we thought maybe I should start a Yuppie Tradition Coven. I can come up with a skit for one if anyone's interested.

Stay well and be healthy all--and a hardy you-know-what for those who feel they need it.

Ed note (jeannie): Your skit sound positively Erisian. We'll look forward to seeing it soon--and hearing more from you even sooner.

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Lunar Planning Dates for October from Llewellyn

Go fishing	3, 10, 18, 25
Plant leafy crops and grains	5, 6, 14, 15
Plant root crops	23, 24
Give a party	3, 11, 12, 21, 26, 30, 31
Get married	10, 14
Apply for a job	9, 10
Apply for a loan	26
Purchase appliances	25, 30
Buy a car	4, 8, 12, 17, 27, 31
Sign important papers	5, 6, 13, 14
Purchase electronic equipment	4, 8, 12, 17, 27, 31
cut hair for thickness	17
Cut hair to retard growth	1, 21, 26, 27, 28, 29
Cut hair to stimulate growth	5, 6, 13, 14
Get a permanent	11, 12

You can read more about using the Moon for planning and guardening in the Llewellyn Moon Sign Book. Ask your local bookstore or call 1-800-THE-MOON for more information.

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The Memory Pattern by Stephanie

Was not so long ago
The snows you could count on one hand
That you and I saw--the plan--
And which way to go
And remembered the chant
Long, lost memory--found again--
This is our destiny
Our hour in the sand.

Timeless dancer
You fell right into our hands
Dance your magic circle
Into the patterns of your laugh--
Was not so long ago
The captain drowned
And took the map--
But it's all still up there
The masquerade couldn't last forever
The time would come to toll its bell
And the old memory pattern
Of the same dance, the same chant, would prevail.

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Maiden Love by Moonraven

Candles of blue
Make me all new
Fill up my soul

Spirals of time
Endlessly rhyme
Echo my love

Give me solace
Give me peace
Let me find myself again

Purest maiden
Of the earth
I will love you to the end

I am your child
Of all that's wild
And free in this earth

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Maiden Love (cont.) by Moonraven

Teach me to love
Below and above
All that you've made.

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Circle Casting Chant by Charles Arnold

Life is all a circle
that around and within us turns

The circle is the pathway
leading through death and life again

On the circle we must travel
through the circle we must pass.

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Untitled Poem by Ceridwyn

I walk on the coils on involution,
seeing the outline,
Where one inner curve meets another.
Where the movement has been stilled.
Where the voices are muffled.
Where the shadows begin.
And I am forced to hear
My own voice
And consume my own shadow
And ride the wind.

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Visions of Cybele by Gerina Dunwich

Heavenly Cybele
upon her crimson bed she lies
concealed from chaos
under a blanket of stars.

In neon dreams
her body floats
unaware of space and time.
She drifts from star to star
like an iridescent angel
walking in space.

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Visions of Cybele (cont.) by Gerina Dunwich

She is a child of the universe;
Diana reincarnated.

Blessed Lady Cybele
in golden robe flowing.
Upon her candlelit hill she stands;
a daughter of many gods.

Her cosmic eyes of heavenly blue
rearrange reality
like passages of celestial poetry;
mystifying and exotic.

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Prayer for Rest by Ogaea

Mother,
take me away and fill my mind with easy thoughts,
pour into me yellow and silver grains of sand,
the rough, comforting bark of old trees,
night, and the ocean.
Keep me from remembering what I can see.
Hold my hand and make me younger.
Never mind innocence; restore my joy.
Lead me over the brook on flat grey stones
and carry my fear of slipping in your pocket
for a few more hours.

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Untitled Poem by David

Staying up late at night
  Deep inside a great fight.
Old emotions fighting to survive
  As new ones wait to come alive.
I look to the Goddess to help me through
  For knowledge and understanding of the new.
Reaching the goal of ultimate desire
  With each step getting higher.
I get much help every day
  True love and peace the Wiccan way.
I grow more in a day than I did in a year
  Finding a meaning that's very dear.
When times are tough and I find doubt
  I have the Georgians to help me out.

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Open Wounds by Persephone

Lessons frought with weight of pain
Are those remembered best
Which is well; otherwise
knowledge is forsaken--lost.
The heaviness of years and miles
manifests in grey, in grooved creases,
in bones which crackle from the truth,
bones which broke from all the bruisings.
Dear Lady, know your secrets safe with me
And pray please lend me strength to keep them.
Let every lesson bittersweet remind
With sadness--silence cannot be token.

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Sights Unseen by Most by Sonja

There are things upon this earth
Since a time before man's birth
Beings of magic and mystery
There for all our race to see.
But we can't see, our minds are closed,
This the path that we have chosen.
Very few with open eyes
Can see the sprites and fairies fly
And creatures such as the Unicorn
With shiny coat and guilded horn
Frolic and play in the forest green
'Neath the goddess's eye so keen
She watches from the moon above
And protects them with her Perfect Love
So they may live in peace.

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Thoughts become a part of you and are reflected in your lives. Discordant thoughts of greed, envy, despair, discouragement, worry, fear, idle gossip, vulgarity, pessimism, gloom of the past should be shut out. Melodious thoughts of faith, encouragement, cheerfulness, gratitude, happiness, good health, friendship, love, charity should permeate your thinking. From the thoughts of today you will be creating new tomorrows. --Megiddo Message

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Limericks by Stan

There once was a jolly young pagan
  Who was held in esteem
And almost voted queen
  But they found out she had voted for Reagan
And now she is nowhere to be seen.

There once was a poet named stan
  This most lugubrious man
He had a bad habit
  when he'd go to a Sabbat
  to put out a candle, he'd stab it
'Til the HP yelled, "Stop it dag nab it!"

A girl joined a coven Gardnerian
  They could never begin
'Til they bared all their skin
  So she quit and became Presbyterian.

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Untitled Poem by Lady of Shallot

Adonai, Adonai
Turn me not again away.
Prithee spend another day
Loving me, Adonai.

Adonai, bid me stay.
Touch we now in every way.
Hold we close 'til breaking day
Doth wake thee Adonai.

Adonai, yet today
Should thee turn and say thee nay,
Lord and Lady guide your way.
Know there's one who'll ever stay
Loving thee, Adonai.

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First man: I know an artist who painted a cobweb so real that a maid spent an hour trying to get it down.
Second man: Sorry, but I don't believe you.
First man: Why not? Artists have been known to do such things.
Second man: Yes, but not maids.

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Stone of the People by Albion

Far removed from its original place
I touch the stone and feel its embrace
I sit in quietness upon it now
between the ivy and the tree boughs.
It interrupted a railroad the sign says to me,
But the Old Ones who ground their acorns there didn't care,
Because as the moon rises I can feel them here,
Far from home,
But yet so near to the stone that
served them well,
Year after year after year.
The grinding holes, empty now,
like multiple eyes with empty sockets
Catch the leaves from the trees,
to mix with holy water from the sprinkers,
Energized by the stone,
look as though they wonder
what sort of society fears a stone,
enough to move it from its true home?
The answer still hasn't come to me,
But I wonder, as I see the cars go by,
how many know that this holy stone is here,
eons removed it from our years,
but still it serves as a grinding place,
but now for words and thoughts
here under the moon,
who sits alone,
in Her quiet space.
As I sit cross-legged among the grinding holes
The crickets chirp as they have for thousands of years,
A background for the voices of the stone.
The women's grinding sounds echo through my ears,
and my consciousness,
louder now, and very clear,
Closer now, and very near
As the stone and I sit,
here in the moonlight,
alone.

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Nobody in the world has ever been able to arrange five alphabet blocks (six letters to the block) into all of the possible combinations. And it's no wonder. There are 620,448,401,735,259,439,369,000 possible combinations.

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Sausage-Cheese Casserole by the Next Door Kitchen Witch

In an 8-inch square buttered pan, put three slices of cubed bread.
Fry 3/4 pound pork sausage. Drain.
Shred 1/2 pound cheese.

Put 1/2 of sausage and 1/2 of cheese over bread. Press down. Repeat and press down.

Combine two beaten eggs, one grated onion, and one cup milk. Pour over casserole. Cover and refrigerate overnight.

Bake uncovered at 375 degrees for 45 minutes.

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From Valerie Voigt

I've been following Tarostar's (and others') comments on who/when/whether skyclad, and have found the discussion interesting. Here's my two cents' worth:

I was taught that our reasons for going skyclad were several:

1. We are a nature religion, and we honor all of Nature, and so we go as naturally as possible.
2. Those who are naked cannot show off how rich they are by having prettier robes and so on. This emphasizes that in the Craft we do not particularly care whether a person is rich or poor; before the Old Gods, all Witches are equal and must distinguish themselves by their actions and their dedication rather than by spending money on rich vestments and so on.
3. "Ye are free, and as a sign that ye are free, ye shall be naked in your rites..." (this from Aradia, Gospel of the Witches by Charles Godfrey Leland).
4. Robes and other clothing interfere with the free flow of a person's magical energy.

I have some thoughts about these things:

1. Because I see Nature in all of its extremes--including those people who are overweight, etc., as beauty, I try to see the Lord and Lady in everyone, including overweight people whether they are skyclad or not. As we can see from many famous pieces of artwork produced by our Pagan ancestors thousands of years before the advent of Christianity, many of our people, over the years, have certainly felt that "Fat Is

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From Valerie (cont.)

Beautiful!" The most ancient sculptures we have, the Venus of Willendorf figures, are all of a woman so fat that you can tell she has been enjoying bountiful blessings from the Goddess who gives the grain.

I believe that part of my own re-education process, as I have worked to unlearn the brainwashing of the Christian culture I was raised in, has been to see that beauty is not a narrow thing. Beauty is not limited to the Playboy bunny image--and for skyclad work to be limited to those who fit the Playboy (or Playgirl) image encourages those present to see people in a limited way. I think it reinforces the Christian culture's stereotypes about beauty, not to mention also reinforcing the false idea that the Craft is just an excuse for sexual tantalization and orgies. Besides, I think that as we grow more in our magic, we tend to appreciate more kinds of beauty, inner and outer, and to look beyond physical beauty to other things. This includes also looking beyond such things as wealth or the lack thereof.

2. Even though going skyclad keeps the rich from showing off in velvet while the poor go in cotton, there are still some ways that some people display wealth--with fine jewelry, expensive regalia, and so on. In some traditions, this does not happen because the tradition prescribes exactly what jewelry may be worn, that athames must be made by their owner, etc. But this is not the case in most Craft or Pagan groups.

3. As for nakedness being symbolic of freedom, I suppose that it often is. Certainly, clothes can, in many circumstances, be a burden or a hassle! At any rate, going skyclad shows freedom from Judeo-Christian anti-human-body hangups.

4. My personal experience is that a loose, well-fitting robe doesn't interfere at all with my energy or magic. On the other hand, a tight-fitting cingulum (while robed or skyclad), having my hair in a tight bun or clasp, being in a cold room, or other physical discomforts DEFINITELY interfere with my energy and focus. If the ritual is outside, friends, most of the time I will want a robe simply for comfort, and even some sandals if there are stones or thorns around (ever try to do a fast power-raising dance barefoot on rocky ground? Not fun, folks!). I like having my bare feet on Mother Earth, and I like to feel Her wind's caress on my

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From Valerie (cont.)

skin; but I've certainly found that purist leanings can give way to practicalities.

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From Amber K

I have just finished reading "O What Have They Done to the Gods" by Tarostar in the July issue of the GNL (ed. note-jeannie: no, Amber's not a slow reader. We're this far behind in publishing letters.) While some of his ideas might have merit, I must take exception to one paragraph:

"The pagan gods were demanding, cruel, and arrogant.... The fact being, both the pagan classical world and the pagan barbarian world were tamed and civilized by the Christian church. It espoused unity of community and the reign of goodness and love. Such ideals it fostered off on everyone else."

This is exactly what most Christian churches would like us to believe, and I'm rather surprised that any Pagan would take such propaganda seriously.

First: Pagan Gods and Goddesses have their share of arrogance, etc., but they are more often depicted as wise, loving and good. In fact, among them they depict the whole range of possible qualities, which is rather the point of polytheism. If Tarostar only sees the dark side, or thinks it is paramount, I wonder why he chooses to consider himself Pagan at all.

I must add that my candidate for most "demanding, cruel and arrogant" Deity would be Jehovah/Yahweh. Pagan Deities hardly suffer by comparison.

Second: No Virginia, the world was not a slime pit until the Christians "tamed and civilized it." There were many, many cultures and eras which were civilized, peaceful, humane and prosperous... such as Palestine (and other cultures in India, Polynesia, North America, Anatolia and Crete, among many more) until the Hebrew patriarchs "tamed it" with fire and the sword, rape and murder.

Christian attempts to bring "the reign of goodness and love" to humanity include the Children's Crusade, the Spanish Inquisition, the Burning Times... need I go on?

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From Amber K (cont.)

It would not be accurate or just to present the Christians as inevitable villains and the ancient Pagans as holy martyrs, either. In fact, all religions have episodes of shame and times of glory.

But presenting Christianity as the Great civilizing Force of Goodness and Love to the benighted heathens is more than I can stomach: their version of history is full of untruths and self-serving distortions, and I will not accept it.

p.s. How can you capitalize "Christian" and not "Pagan?"

Ed. note (jeannie): I won't answer for Tarostar's ideas; he's a big boy. But I'll take the rap for grammar and punctuation; it's me who's getting lazy and not hitting the shift key. Pagan is an all-encompassing generic term whereas Witchcraft, at least from most of our perspectives, is not. And Christianity is named after, ahem, a person.

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Events

October 11, noon, by the Diana statue in Sutro Park, San Francisco. Pagan Community Networking Picknic, sponsored by NCLC-COG Coven-at-Large. RSVP/info: Susa, 415-355-0526 or 415-289-6929. $1 donation.

Ongoing, Northern California. Seminars, retreats, and other events for gay men and lesbians. Sponsored by Tayu Center for Gay spirituality. POB 11554, Santa Rosa, CA 95406. 707-887-2490.

Ongoing, Bay Area. Classes, rituals, and events sponsored by Reclaiming. 415-849-0877.

Ongoing, Bay Area. Classes and study groups sponsored by Lifeways. 415-547-7174.

Ongoing, East Bay. Circles and classes with Union Temple of Isis. 415-835-0953.

Ongoing, San Francisco. Circle and other events for gay men at Bound Together Books, 1369 Haight Street. Circles 8 pm Thursdays.

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Events (cont.)

Ongoing, South Bay area. Waxing Moons and other events sponsored by Centre of the Divine Ishtar, POB 9494, San Jose, CA 95157. Open by invitation. Phone Marilyn 415-493-8142 or Valerie 415-856-6911.

Computer Bulletin Boards:

Midgard, 916-338-4214 (Sacramento area)
Earth-Rite, 415-651-9496 (Bay area)
Pagan Broadcasting System, 818-982-0751 (Southern California)
Spellbook, 816-763-0650 (Kansas City area)

Edible Wild Plant Walks. Meet at 8 a.m. at Tiny Naylor's restaurant in the back parking lot in Studio City at Laurel Canyon and Ventura BLs. Carpool from there. Driving time is about 40 minutes. Return around 3 p.m. Cost-$15. Reservations $50. Write WILD, POB 48887, LA, CA 90048.

"The Function of Greek and Roman Artifacts," Tuesdays, October 21, 28, and November 4, 7:30 to 9:00 p.m. J. Paul Getty Museum in Malibu. Free. Call (213)459-7611 ext. 300 after 8:30 a.m. for reservations.

Books

The Franz Bardon Foundation is a non-profit educational cooperative dedicated to propagating Hermetic knowledge. Inquiries welcome. POB 4869, Denver, CO 80204.

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1987 Astrological Fare from Llewellyn

Llewellyn's 1987 Sun Sign Book; 350 pp, $3.95, paperback. 1987 forcast for all sun signs plus rising sign tables and twelve associated essays including "The U.S.A. in 1987." Llewellyn's 1987 Moon Sign Book; 314pp, $3.95, paperback. "Moon Tables," "Home, Family, and Pets," a super "Farm and Garden" section, more. Llewellyn's 1987 Daily Planetary Guide and Astrologer's Datebook; $5.95, spiral-bound paperback. A handy daily guide to planetary positions and major aspects with simple explanations of aspects, solar signs that make this an excellent handbook for the pro and beginner alike. Llewellyn's 1987 Astrological Calendar; $6.95, 52pp. Introducing someone to astrology? Want a handy guide to planetary aspects and positions for your wall. This

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Books (cont.)

is it! A bargain. In fact, all are valuable references you'll search for long after 1987!

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Nineworlds Publications, a new mail order book service specializing in Nordic and Celtic subjects, is now available to serve customers across the country. Titles in stock cover the myth, legends, folklore, history, and culture of the British Isles, Scandinavia, and continental Europe. In addition to the rarer works on European prehistory and folklore, Nineworlds would stock the better known favorites. A catalog of current books may be obtained from Nineworlds Publications, POB 1792, Breckenridge, TX 76024.

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The Healing Herbs of the Zodiac, Ada Muir, Llewellyn, POB 64383-501, St. Paul, MN 55164-0383, $2.00. rev. by Catherine and Kent. This booklet is a gem! It is rather a pity it is such a small production, and is hoped that the author enlarges on the work at some later date. The black-and-white line drawings of herbal plants are a most useful addition and will assist lucky readers who have gardens or those with natural woodlands to explore in identification of nature's bounty. Each sign of the zodiac is well covered and all relevant ailments common to the sign are described with the natural herb treatment given. Ms. Muir is obviously skilled in both herbalism and astrology and this pocket book is a must for all who work or seek aid from this very relevant therapy. It is an essential part of the herbal library of those who truly care for their minds and bodies.

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Guide to the American Occult. A current and comprehensive directory of over 2,100 mystical, metaphysical, parapsychological, psychic, ESP, faith healing, spiritualist, pagan, Wicca, astrological, and UFO and other occult organizations, societies, publishers, book and paraphenalia dealers, journals and newsletters in the United States and Canada. Includes national, regional, and many local listings. Organizations and serials are coded to indicate special areas of interest or activity and appropriate serials are cross-referenced with their sponsoring organizations. Also includes a 400-item bibliography on the American Occult

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Books (cont.)

and the organizations and individuals that comprise it. Over 2,500 listings. $19.95 postpaid. Laird Wilcox, Editorial Research Service, POB 1932, Kansas City, MO 64141.

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The Lion Path by Musaios, Golden Sceptre Publishing, 1442A Walnut ST Suite 61, Berkeley, CA 94709, $12.00 postpaid. This book reconstructs a method of spiritual regeneration which was one of ancient Egypt's most closely guarded secrets. Believing that humans were incomplete larval forms, the Egyptians sought, through the use of resonant meditative sessions in conjunction with astrological time windows, to activate a superbiological process. This process of higher initiation leads to the spiritual transformation of the body, fulfilling the prophecy, "Ye are gods in potentia."

Periodicals

Circles of Exchange. A round robin of women sharing women's spirituality. Please join us on Circles just forming. Accompanying monthly newsletter, Mooncircles. Free to all. Send your questions and a SASE to: Nan Hawthorne, Box 021703, Juneau, AK 99802-1703. Also available: listing of 80+ women's spiritual/pagan/wicce periodicals, $2.50. Make payable to Nan Hawthorne to cover printing and postage.

Runestone, Asatru Free Assembly, POB 1754, Breckenridge, TX 76024. Five issues/$9.

Societe is the periodically published journal of The Technicians of the Sacred. "It is our intention and hope that we will be of service to the Neo-African religious community. We feel the need for a publication that is for our community and that it may be a link to bring together the Neo-African community and individuals of its various paths." $6/3 issues, sample $2.

Circle Network News, POB 219, Mt. Horeb, WI 53572. 8 issues/yr, $9 USA bulk, $13 USA and Canada air, $17 foreign, $3 sample.

Covenant of the Goddess Newsletter, %Macha, POB 194, San Anselmo, CA 94960. 8 issues/year, $13/year.

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Periodicals (cont.)

The Faerie Folk, Eilonwy, POB 100585, Ft. Lauderdale, FL 33310. Quarterly, $5/year.

Harvest, POB 228, S. Framingham, MA 01701. 8 issues/year, $10/year US and Canada, $16 elsewhere.

Isian News, Cesara Publications, Clonegal Castle, Enniscorthy, Eire (Ireland). Quarterly, $7, $8.50 airmail.

The Littlest Unicorn (children), Box 8814, Minneapolis, MN 55408. $7/year, $8 outside US. Checks to Rowan Tree.

Moontides, POB 20751, Cathedral Finance Station, NY, NY 10025. 4 issues/year, $5.

Outer Court Communications, Our Lady of Enchantment, Box 1366, Nashua, NH 03061. Bimonthly. $12/year USA, $16/year foreign.

Pagana, POB 9494, San Jose, CA 95157. $12/6 issues.

Pagan Parents League Newsletter, POB 423P, Bay Shore, NY 11706. Free.

Panegyria, Aquarian Tabernacle Church, POB 73, Index, WA 98256. $8/year.

Pegasus Express, Rt. 3 Box 962-H, La Belle, FL 33935. 8 issues/year, $6/year, $1/sample.

Red Garters, New Wiccan Church, POB 162046, Sacramento, CA 95816. $8/year, 8 issues/year.

The Rune, POB 2212, Shawnee Mission, KS 66205. $8/year.

Runestone, POB 1754, Breckenridge, TX 76024. $7/year US and Canada, $12 overseas.

Shadowplay, POB 343, Petersham, NSW 2049, Australia. $8 Australia, $12 foreign, $15 airmail. Quarterly.

SheTotem, POB 27465, San Antonio, TX 78227-0465. Quarterly, $8/year.

The Society of Metaphysicians Newsletter, Archer's Court, Stonestile LA, The Ridge, Hastings, England. Write for info.

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Periodicals (cont.)

Spirit Within News, %David E. Chamberlain, POB A, Thomaston, Maine 04861. $8/year.

Stonehenge Viewpoint, 2821 De La Vina ST, Santa Barbara, CA 93105. $10/12 issues.

Thesmophoria, POB 11363, Oakland, CA 94611. $7-$10 USA + $2 1st class, $13.25 foreign.

The Unicorn, Box 8814, Minneapolis, MN 55408. Write for info.

Have we left you out? If so, please write us and let us know about you so we can let others know, too.

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Odds 'n' Ends

A new store, The Goddess Within, will open in the south bay area this fall. Please contact Tamara and let her know what you would like to see in the shop. Hoefer-Robbins, 21771 Yirdelle DR, Los Gatos, CA 95030.

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Goddess Gathering 86 was an outstanding success and plans are already underway for Goddess Gathering 87. This year's festival featured the First Annual Pagan Games, a tradition which will be carried over in future Gatherings. Also new this year is the addition of a concert, featuring well-known entertainers Kenny and Tzipora Klein of New York City. The organizing committee has already secured the site for next year's event to be held June 18-21, 1987. For more information on Goddess Gathering 87, contact: The Temple of Wicca, POB 1302, Findlay, OH 45839 or Charles Arnold, Publicity and Entertainment Committee, 26 Pendeen AV, Toronto, Ontario, Canada, M6N 2P3.

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Once again, folks, there was more good stuff to cram in the GNL than we could fit in 35 pages. How wonderful! Keep those articles, letters, poetry, and other good stuff coming!

Blessed Be, dean, jeannie and the Georgians

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