GEORGIAN NEWSLETTER The Georgian Church February 1987
1908 Verde
Bakersfield, CA 93304
(805)323-3309

In this issue...

Visions of Valkyries from AFA/The Runestone. 2
Synthetic Out and Tallow In? from USDA 3
Witch Lore and Those Old Turkeys by Tarostar 4
Reflections on Candlemas by Lady of Shallot. 5
From Blacksun. 6
Witchcraft or Wishcrap? by Blacksun. 7
Star Gazer by Lady Fauna 11
The Wicca Path as a Descendant of the Ancient Hermetic
Initiation by Jim Milligan 13
The Autarchic Creed. 17
Modern Times and the Oral Tradition by Albion. 18
The Conjuration from Stan. 20
A Walk Through the Year by Mahariam. 21
Untitled by Ima Non. 23
Somewhere Inbetween by Stephanie 24
Maypole Song from The Wicker Man by Robin Hardy and
Anthony Shaffer. 24
Untitled by Lady Morganna. 25
From Ogaea 25
From Puck. 26
From The Doctor. 26
From Steve 28
From Barbas. 29
From Circle. 30
More From Ogaea. 31
Correction to December '86 Issue 32
Contacts 33
Periodicals. 33
Books. 33
Events 34

\+ + + + + + + + + + + + +

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. SUBMISSIONS CANNOT BE RETURNED, but will be acknowledged if you send an SASE. 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.

* * * * * * * * * * * * * * * *

Visions of Valkyries from AFA/The Runestone

Of all the female figures prominent in Scandinavian Paganism, none are more dramatic than the valkyries. As pictured in Wagnerian opera or in the court poetry of the heathen age, they are beautiful supernatural women who fly through the skies to award victory in battle, and to bear the chosen heroes to Odin's hall. A closer look, though, reveals a much more complex figure.

Many different images seem to have come together to culminate in the valkyrie of later myth. It is important to note that living, mortal women provided many of the models for these celestial beings (or did these magical maids provide the model for earthly women to emulate? No matter...). While their society was far from matriarchal, women were strong and respected in that culture--female warriors were known in Germanic tribes from the Black Sea to the heart of Europe. Priestesses, too, seem to have added to the tradition; mortal princesses in some of the old stories could become valkyries in a way that seems to imply leadership in some religious body. In a famous listing of heretics, sinners, and general undesirables, the Anglo-Saxon bishop Wolfstan lists wælcyrge (valkyries, or "choosers of the slain") with the clear implication that he's talking about flesh-and-blood people rather than spiritual entities.

Nevertheless, valkyries have a strong supernatural aspect as well. Early in the heathen period they seem to have been not dignified shield-maidens on flying steeds, but rather demonic furies that foretold the coming of conflict and stalked the battlefield. Charms have survived which were designed to give protection from these beings. On the other hand, some valkyries are protective, supernatural women who attach themselves to a particular hero and to his family; their action is wholly benevolent. Non-Pagan scholars tend to see these views as contradictory, but we shouldn't overlook the fact that valkyries are notorious shapeshifters and presumably can operate in whatever mode they choose. Like us mortals, they can decide how they wish to behave depending on the situation.

The picture of shining, armor-clad women bearing fallen warriors to Valhalla isn't invalid, then, but it is only a part of the rich history of the valkyrie revealed to us by a study of Nordic myth and religion. In any case, they are a

(cont. next page)

* * * * * * * * * * * * * * * *

Visions of Valkyries (cont.) from AFA/The Runestone

reminder that our ancestors demanded courage and strength from men and women alike.

AFA/The Runestone, POB 1754, Breckenridge, TX 76024

+ + + + + + + + + + + + +

Synthetic Out and Tallow In? from USDA

Some five years ago, researchers form the USDA developed a process for making inexpensive but effective soaps and detergents from beef tallow, or fats. Once upon a time, laundry soap was made from animal fats. After World War II, synthetic detergents based on cheap petroleum products took over the home laundry market for soap flakes, soap chips and powdered soaps. The synthetics washed better in hard and cold water and were cheaper to produce. However, synthetic detergents have phosphates that came under fire as waterway pollutants. But we do have a lot of beef tallow, both on and off the hoof. By 1976, USDA researchers found that compounds called lime soap dispersants make tallow-based soaps and detergents wash as well or better than synthetics in hard or soft water, hot or cold. The new natural detergents left fabrics soft, did not leave a bathtub ring, nor did they damage clothing treated with a flame retardant. They did not contain water pollutants, and were inexpensive to make in the laboratory. American companies were slow on the uptake, with some doubts about the commercial production of these new soaps and detergents. Japanese companies were quick to produce and sell them to their domestic market. Now further research by a foundation has shown that soap cleaners from tallow are a good idea and are inexpensive to manufacture. So keep checking your supermarket shelves. You may not have to go to Japan to buy some.

+ + + + + + + + + + + + +

The mother put her two children to bed, then proceeded to change into baggy slacks and an old blouse before washing her hair. As she was shampooing, she heard the youngsters getting noisier with each moment. So she stopped, wrapped a towel around her head, and stormed into their bedroom to tell them to go to sleep immediately. As she left the room, she heard her two-yar-old ask his sister in trembling tones, "Who was that?"

* * * * * * * * * * * * * * *

Witch Lore and Those Old Turkeys by Tarostar

I fully understand the Modern Craft has little in the way of a mythos upon which to fall back to esteem "heroes" in the faith, but every now and again, one hears a Witch or Pagan spiel off the supposed incidents of Witches saving Merry Old England from the Spanish Armada and from Adolf Hitler. It makes a nice story, especially when told on a Vincent Price tape in his inimitable style.

As far as I can tell, the story came from the writings of Gerald Gardner. Since then, many have repeated the tales almost as an article of faith. I guess that is how myths are made. But, being a Witch has also made me what they use to call a heretic, meaning free thinker, so I want some sort of historical evidence or documentation before I can ascribe to a theory wholeheartedly.

On the other hand, I must also realize many Witches active in the Craft and/or Pagan Movement are probably twenty years younger than me, so I must allow for the idealistic enthusiasm of youth. I would not deny the possibility of such incidents happening as I fully understand the method of raising a Cone of Power in the manner of a Grand Esbat. I would not be nor qualify as an old Witch if I did not. However, I would like to see some sort of independent research which would verify Gardner's claims.

I cannot also accept Sybil Leek on the subject because I knew her while she was alive and in Las Vegas. Even at that time GG's books were in wide circulation, much more than today.

Many publically known Witches in the 60's and 70's said and did things for effect and shock value for PR purposes. Raven hair and snaggle teeth, etc. Where the raven hair bit got started, I'll never know. The true Celtic Witch is red-headed.

However, we are left with three enigmas where enemies of England were ready to cross the channel, but didn't: the Spanish, Napoleon, and Hitler. Yet, many times in English history, French and other foreign forces crossed the channel and did bring war to the land.

Psychics like to take credit for predicting things long after they happened, such as astrologers confusing Hitler, or seeing the Kennedy assassination, but not saying anything about it until ten or twenty years later. I have to take such claims cum largo grano salis.

(cont. next page)

Witch Lore (cont.) by Tarostar

Hitler was an idiot who did not trust the professionalism of Prussian generals. Hence his stupid blunders in the military field. As for Kennedy, how could a claim of a vision be substantiated unless it was documented and recorded and witnessed before the fact? Some psychics say so is just not enough.

Rather than presenting the incidents described by Gardner as histoical fact, let us just qualify it and say, "According to tradition..." or "the story runs..." or "many Witches say...". Until the incidents can be established as indisputable fact, they have to remain as modern folklore.

+ + + + + + + + + + + + +

Reflections on Candlemas by Lady of Shallot

Witches are a clean and tidy lot. Right? Right. I'm working on it. Witches are also eclectic. Right? Well, that's my story and I'm sticking to it.

I have at least a long ton of junque in my home. Singlehandedly, I have created several new life forms. I'm hoping that the trash will evolve far enough to take itself out. I can get around some of it by telling unknowing guests that I have of late been stricken blind. "What pile?" But then I have to pretend I can't see when they lead me around the house. Yes, I have been known to fall back on the old "It's for my book," or "It's an experiment."

I am a closet slob, and not just because I can't get the door open. I know, closet implies a secret. Remember the story I'm sticking to? You wouldn't believe how hard it is to type in this dark, little room.

As I sit waiting for someone to find me, I remind myself of the example I would like to set for my children, and that what I would have others believe of me and Witches in general I must also show by example. I remind myself of the limited amount of oxygen in here and that not all of us can survive on Divine Light alone. My teachers say, "There is always time." Since Panic is a great way to waste oxygen, not to mention energy, those words alone help a lot.

(cont. next page)

* * * * * * * * * * * * * * *

Reflections (cont.) by Lady of Shallot

For anyone out there who, like me, needs a bit of extra help, I bring news of hope. You still have time. There are many traditions and each has its own 'cleansing' or 'clearing away' part of the yearly cycle. From Lammas to Spring Equinox, I'm taking advantage of all of them. Candlemas is one such period. We still have time to pay old debts, return borrowed items, clear our paths of psychic and any other kind of debris in our way.

There is a new me and a better day in here somewhere. I just can't see it in all this mess. Someone will find me soon I'm sure.

I think I will look under the bed again. If it isn't there, I still have time.

+ + + + + + + + + + + + +

From Blacksun

Some of you may remember I've written about writing a book. Well, it's now finished and ready to be sent off to be sold to a publisher (I hope!). But before it gets sold, I'd like to share some of what I have written with those who read and write for the GNL. So I've included an edited version of one of the chapters entitled "Witchcraft or Wishcrap." It is probably the most controversial chapter in the whole book, so I expect I will not please everybody with it.

In the past, some of the things which I have written for the GNL have been misunderstood as criticism of some sort. I have read letters in response to what I've offered in jest that show me that my writings did not communicate the humor that I felt behind my words. This can be very frustrating as I am sure others will agree. At first, I tried to defend my words, but time has (hopefully) mellowed me enough to realize that is a waste of time. If I couldn't be understood the first time, there is little chance it will happen the next.

But the excerpt that follows IS most definitely a criticism. It is NOT meant in fun. If you read it and it seems to strike home, I am sorry. In THIS case, however, I'm afraid it will just have to offend where and whom it will. I will read and think about any response that may be directed my way, but it is unlikely that I'll respond through the GNL. It tends to hand things up too much.

(cont. next page)

* * * * * * * * * * * * * * *

From Blacksun (cont.)

So, with that war-like preamble out of the way, on with it and...

\+ + + + + + + + + + + + +

Witchcraft or Wishcrap? by Blacksun

It is unfortunate that religion is not a subject that many people study. Most people say they are of this or that religion, but do they really understand what they are claiming? I wonder. And this is a particularly valid question of my religion, witchcraft. How many who claim to be witches actually know what they are talking about? Are they attempting to align their lives to fit within a set of guidelines understood to represent the religious beliefs and practices of the religion they are claiming as their own? I think not in a great number of cases.

Oh, I know the hue and cry that is always raised by those within a religion: "Our sheep are going astray and we must be good shepherds and return them to the flock." Believe me, I'm not trying for one of those numbers. What I am saying is that most of the people who say they are witches don't have much information to go on. Their understanding of what a witch is and does is based upon the same stereotypes that are used by our detractors. The comic book/Hollywood notion is somewhere between the Wicked Witch of the West from The Wizard of Oz and Samantha of Bewitched. Neither of these images is anywhere near the truth. And the usual confusion with Satanism which movies like Rosemary's Baby perpetuate is of even less help. Small wonder that thousands of people who claim to be witches are caught up in bizarre and horrible rituals involving all sorts of revolting and evil practices. Then, of course, when they are caught and prosecuted for their deeds, they claim that they have done "witchcraft." The public image of the sinister old hag brewing up ugly and vile concoctions for works of the devil is given one more dose of "authority."

To sit by and hold my tongue while such lies are scattered about by all who would like to see our downfall is a hard task. Such stories cause great distress to me and others who practise the Craft. But more importantly, such gross misinformation makes it so that those who seek true knowledge will often have to wade through enormous amounts of delusion and ugliness. How many people think that waving a "magic

(cont. next page)

* * * * * * * * * * * * * * * *

Witchcraft or Wishcrap? (cont.) by Blacksun

wand" will make something happen just because they wish it so? For that matter, how many think that wishing is the same thing as magic?

The Craft of the Wise, as we sometimes label ourselves, is unfortunately full of people that the "wise" would very much like to disown. It is amazing the number of people who claim to be witches that have neither knowledge nor ability. But they think they can gain merit in somebody's eyes by saying they are a witch. This includes violent people who mix the term witchcraft with the"Satanism" they have learned via the books and films that mix the two concepts indiscriminately.

This group of stupid but highly dramatic people constitute a major problem for the small, greatly unpublicized core of real withces. The public's view of "witch" is generally either, "Oh, isn't that cute... they're playing silly games," to "Pray to God for their souls, they will kill our children and grind up the bones for potions." It is little wonder that real witches live in fear of the return of an Inquisiton-like mentality, stirred up by sweating, religious fanatics that want to see our blood run in the streets. They need look no further than the local newspapers to find "evidence" of the evil deeds done in our name. And the false labels stiok because of self-perpetuating ignorance. The papers call every animal mutilation a "Satanic rite done by witches," so the next bunch of wild-eyed, drugged-up youngsters get the idea of doing "rites to Satan" and call themselves witches. And each one has to outdo the last to ensure their place in the headlines.

This insanity must stop being associated with the Craft. It would be easy to call on all "real" witches to cough up some money and help with a public relations campaign. And that may in fact be a great idea. But where the real change MUST be made is inside each of us. We must realize that what makes our magic real is NOT a magic wand, but the hand that holds it. And those hands must be in balance and harmony with the hearts and minds that power them. And those hearts and minds must be in harmony with the universe they are within. Knowledge, self-awareness, and alert behavior are absolute necessities for our magic as well as our rituals.

Making magic through ritual can be either positive or negative; it's only a means, not an end. The rituals that we

(cont. next page)

* * * * * * * * * * * * * * * *

Witchcraft or Wishcraft? (cont.) by Blacksun

create will endure and gain power only if they are in harmony with the will of the Gods. The evil and ugly practices that use our symbols and spoil our name will not endure, nor will their participants. But they will continue as long as there are fools with just enough wit to copy bizarre and erroneous fabrications that make their way into the headlines.

Educating the media is an excellent thing to do. Standing up for the rights protected for us by law is another. We should be careful, however, not to carry our zeal too far. Attempts to dazzle the public with our magic or tell them too many details will do nothing but backfire in our faces. Show them by deed more than by writ that we are oriented toward personal growth and positive public benefit.

The most important changes we can make through our rituals, as I see it, is the transformation of self into a more enlightened, nurturing, and dynamic person. Others may wish to follow if we set ourselves on such a path. To attempt to "cure" the world of its ills by placing others on that path without our already having done so is the height of hypocrisy. Smug, self-righteous behavior is always rewarded with false realities and broken dreams.

If you work rituals into your life as a natural and welcomed part of your everyday existence, you will find that "knowing" something will automatically mean that it is real for you. It will become manifest on the material plane because it is manifest on the other planes already. It's only a matter of finding it, which only requires you, the "knower," to align in the proper manner to the forces that are in charge of that particular manifestation. This is why witches attempt to harmonize with the spirits of nature: so we may become one with the fruits of the Earth and benefit from the nurturing spirit of this planet. KNOWING that we are part of the natural processes of the universe, KNOWING that we are all children of the Goddess, KNOWING that our rituals and daily behavior will determine how close to the Gods we will make ourselves, that will manifest our reality in accordance with our illuminated will.

On the other hand, HOPING implies failure because it assumes the possibility of defeat. Hoping means lack of faith and lack of will. To wish someone well is nice, but to MAKE their life pleasant is an act of will that does not accept negativity. This may sound like the ravings of a madman who

(cont. next page)

* * * * * * * * * * * * * * * *

Witchcraft or Wishcrap? (cont.) by Blacksun

is about to jump off a tall building and wildly flap his arms in an attempt to fly. I DO recognize that some things are patently not feasible in this universe. To me, that is a great big sign telling me that to go against such "laws" is totally dumb, because if I were able to "break" them, I would destroy the structure of my reality and chaos would be my reward.

Again, knowledge and wisdom are the cornerstones of enlightenment, and enlightened determination is the key requirement of a positive, growth-oriented, manifested by will, self-determined life. Wishing something to be is only a passing of thoughts; willing it to manifestation requires knowing it. And that means a long and careful look at it and a focusing of the will only after wisdom gives it the go ahead.

The Craft does not need fools and broken souls claiming kinship to us. But there is little that can be done without our own transformations into wise and positive Children of the Goddess. This can be done through our rituals and the disciplines that we learn through them applied to our own lives. If we can truly know ourselves, we can change the world around us for the betterment of all. Without self-knowledge, we have NO way to determine what "better" is and will only serve to screw things up worse than they already are.

\+ + + + + + + + + + + + +

Smile! It may improve your health! Three scientists at the University of California at San Francisco have found that various facial expressions have a direct effect on the nervous system. A smile, they say, effects the heart rate, blood pressure, and respiration. In experiments, subjects were told not how to feel, but merely to move specific facial muscles. When subjects moved muscles to form a smile, they registered no changes in their nervous systems, but when they made a frown or scowl, their heart rates went up markedly. Facial expressions that reflected any of several negative emotions--anger, fear, and sadness--all accompanied increases in heart rate. Another scientists says that if you are aroused by some unpleasant happening, a smile will help bring you back to normal more quickly. All of which means, "It pays to smile."

* * * * * * * * * * * * * * *

Star Gazer by Lady Fauna

February 15-March 14, '87

2/15 (Sunday) Give your herbs some special attention today and pull weeds.

2/16 (Monday) Earthquake alert, particularly in Argentina, China, and Japan. Avoid committing yourself prior to noon.

2/17 (Tuesday) Feel your mind wandering? Mercury goes retrograde tomorrow!

2/18 (Wednesday) Fights break out in Chicago, possibly due to transportation snags or communication glitches.

2/19 (Thursday) Use common sense when working with handicrafts.

2/20 (Friday) Everyone is ready to party and have a good time. Watch out for throat ailments, fights. Money comes easily, but leaves just as fast.

2/21 (Saturday) A good day for long talks. Avoid changes of residence, if possible.

2/22 (Sunday) Ask questions and study. Agressiveness may be a sign of jealousy.

2/23 (Monday) Write creative ideas in a safe place and save them for later when you have sufficient time to develop them fully. Possibility of earthquake, particularly in Mexico.

2/25 (Wednesday) Weed out impractical ideas from analytic or scientific explorations.

2/26 (Thursday) Changes of mind.

2/27 (Friday) New Moon. Good for investments in biennials, perennials, and root crops--particularly in Chicago.

2/28 (Saturday) Interrupted daydreaming causes temper tantrums.

3/1 (Sunday) March definitely comes in like a lion. Watch out for sudden changes in the weather, particularly near water.

(cont. next page)

* * * * * * * * * * * * * * * *

Star Gazer (cont.) by Lady Fauna

3/2 (Monday) A good day for attending to matters at home.

3/3 (Tuesday) Financial opportunities abound.

3/4 (Wednesday) New phases, new opportunities to express creativity.

3/5 (Thursday) Changes in opinion in London, Wales, San Francisco.

3/6 (Friday) A good day to socialize with family.

3/7 (Saturday) Have confidence in yourself.

3/8 (Sunday) Transplant seedlings and water plants. Beware of get-rich-quick methods.

3/9 (Monday) Are you spending just a little too much time away from your family at work? Relax!

3/10 (Tuesday) Financial help is available if your reorganize and budget.

3/11 (Wednesday) Earthquakes and quick changes in the environment. Create your opportunities. Avoid overinvestment. New life phases.

3/12 (Thursday) A good day for relaxation and enjoyment. Mercury goes direct.

3/13 (Friday) Earthquake possible. Listening to gossip provides ideas for creative writing.

3/14 (Saturday) Develop creative ideas.

+ + + + + + + + + + + + + + + +

Two college freshmen were gloomily discussing what form of work would supply them with a livelihood after graduation.

"Well, I've always thought I'd like to be a doctor," said one. "Specialize in something or other--obstetrics, maybe." "Obstetrics?" scoffed the other. "At the rate science is going, you'd no sooner get boned up on it when--bingo!--somebody'd find a cure for it."

* * * * * * * * * * * * * * * *

The Wicca Path As A Descendant Of The Ancient Hermetic Initiation by Jim Milligan

In the 19th and 20th century occult literature, we find a large and sincerely devoted following of the path of Wicca (Wicca meaning "Wise"), otherwise known as practicers of White Witchcraft. White Witchcraft is certainly to be distinguished from Black (or evil/harmful) practices over the centuries, since the White Witch honestly attempts to help him/herself as well as others to raise her awareness of and love for the universe. The path of Wicca may be considered in two parts: (1) the Wicca religious devotions, and (2) the Wicca magical skills.

Anthropologically, the religious aspects of Wicca have been shown by such authors as Stone (When God Was A Woman), Meade (author of many a book on ancient societies), Gardner and Valiente (largely responsible for the modern day Wicca revival), to have been based over the millennia on a profound reverence for nature. Whether matriarchal or patriarchal, White Witches have historically been a peaceful and loving group. Whereas certain fanatical religious cults have condoned such animalistic activities as the Inquisition, The Crusades, and the Burning Times, all in the name of a hateful and unsympathetic creator, we have no such records of marauding Witches. The word "Pagan" is felt to be equivalent with the word "Country", further emphasizing the Pagan ways as lifestyles attempting to harmonize with nature--not at all the sarcastic modern day slang meaning.

There have been such nature-loving religious bodies of White Witches in many, many cultures of the past--extending beyond ancient Egypt and evidencing their existence up to certain modern-day American Indian tribes. We may conclude that, based on the nonviolent and nature-worshipping behavior of such Wiccans throughout history, White Witches have tried to practice what they've preached (tolerance, respect for the Divine, love of nature)--quite the contrary to several notable large religious groups of national popularity. Whether the primal deities of the Wicca cult have been Egyptian, Celtic, or American Indian makes little difference--their ethics have been basically the same.

Franz Bardon in his books clarifies the magician's religious value system. He or she is tolerant of all genuine religion (if religion be defined as that which brings one closer to God and nature). He may well have his own preferred deities of worship. But, the Hermetic student understands fully that

(cont. next page)

* * * * * * * * * * * * * * * *

The Wicca Path (cont.) by Jim Milligan

all deities are but different perceptions of a single Divine Providence--and they all are worshipable. Having said this about the religious content of the Wicca path, let us now move on to a few observations of the magical practices of "The Craft".

As we compare, one by one, the present-day magical practices and tools, etc. of the genuine White Witch, it becomes apparent that their present conditions hint of an earlier origin in the Hermetic school. The tools of Wicca include the athame, or dagger. This tool is often used in casting ritual circles. Franz explains that "Some grimoires call such an instrument as the sword a dagger, yet the magic dagger is nothing else but a diminished sword with the same kind of symbolism." The magic sword is the symbol of the magician's absolute domination over the elements, and contains the essence of the power of life and death. The Hermetic magician uses his sword as a safety measure--and only in the most rare cases of an uncommunicative or obnoxious spirit evoked into his magic triangle (characteristics mainly found in lower or negative beings). He will rarely if ever have to draw it; however, should he feel the need to exercise a gross display of power over a negative being, he has merely to pick it up and point the tip at the being involved. Since Wicca is not generally concerned with the practice of magical evocation, the athame, which was originally the magician's sword, is no longer used for its original purpose.

Another tool of Wicca is the wand. Many white witches this author has queried have described the wand as their air tool. In other words, they have attempted to charge it as an elemental representation of the air element (using the athame as a fire instrument). Here again we see the ancient Hermetic origins of the wand in the Bardonian magician's electric or magnetic wand. Disciples of Franz Bardon will charge their wands quite specifically with either electric fluid (using a copper wand containing a condenser such as amber) or magnetic fluid (using a steel wand filled with a condenser such a rock crystal or salt). Of course, wands may be charged individually with each element, but the magician will generally get on quite well with just his electric and magnetic wand--since these two fluids are the undercurrents flowing through all the elements.

(cont. next page)

* * * * * * * * * * * * * * * *

The Wicca Path (cont.) by Jim Milligan

Over the centuries, due to persecution by various "religious" minority groups temporarily in political power, White Witches have been forced to hide various parts of their Books of Shadows to prevent being discovered as followers of the "Old Ways". It is a shame that, understandably so, some essential parts of the originally intact magical teachings have become totally lost in the process. A case in point is the scientific use of the magical triangle in the evocational process. Certainly every White Witch worth her salt knows that by creating a magic circle, she is confirming herself as a microcosmic representation of all those macrocosmic qualities present in Divine Providence (supreme quthority, mercy, love, omnipotence, etc.). However, few Wiccans seem to be aware of the specific uses of the magical triangle in the materialization of spiritual entities. Franz explains that "the triangle has to be large enough to give sufficient space for the power or being evoked to be projected, for the being or power must never be bigger than the triangle itself." This is because the three-sided shape of the triangle is a representation of Saturn, the influence which gives shape to all things in this world. The essence of the evocational process is to provide the correct atmosphere and building materials for the spirit being contacted to construct a temporary physical "house" (body) for himself around his or her regular astral form, and thereby become perceivable by the magician's physical sense organs.

These instructions and other particulars necessary to arrange a successful evocation seem to have been misplaced, due to the Burning Times (large-scale witch burnings) and other interruptions. Nonetheless, the White Witches of today continue to demonstrate their sincerity in trying to worship nature and arrive at a closer appreciation of Divine Providence.

It is the sincere wish of this author that all followers of Wicca will feel inspired to add the ageless Hermetic magical skills offered by Franz Bardon in his books to their own magical practices. The follower of the Wicca path has an honest desire to come into ever closer embrace with nature and the Godhead. We suggest that the sincere White Witch and the Hermetic disciple have a good deal in common.

The Franz Bardon Foundation is a strictly nonprofit educational cooperative striving to propagate the magical instructions of Franz Bardon (1909-1958), as found in his

(cont. next page)

* * * * * * * * * * * * * * * *

The Wicca Path (cont.)

three books (originally written in Czechoslovakia in the early 1950's, later translated into German, English, and French): Initiation Into Hermetics, The Practice Of Magical Evocation and The Key To The True Quabbalah. "Initiation" deals with the first Tarot card, and is a systematic course of study for developing our mental, astral and physical bodies prior to further magical studies. "Practice" deals with the second Tarot card, and is a detailed explanation of the processes involved in evoking positive spirits from the various planets, as well as transferring the magician's consciousness to explore other planets. The last book ("Key") is the most advanced, and deals with the science of creation by the power of the spoken word. It is our understanding that Franz Bardon in earlier incarnations appeared as the Egyptian High Priest Hermes Trismegistos (whose Book of Wisdom called Thoth was later to become our present-day Tarot deck), as well as the French astrologer Nostradamus. During World War II, Adolf Hitler (who Franz revealed in Frabato the Magician (a biographical fiction written by his secretary at the time) was a member of a German black magic lodge acting as instruments for a group of more powerful Tibetan black sorcerers) had Franz imprisoned and tortured because of his refusal to use his magic powers to help win the war for Hitler. We are placing Franz's books in public libraries around the world at no cost to the libraries to increase readership and exposure. The Foundation also publishes a series of Training Guides, elaborating on Franz's program of magical development and aiding the student wishing to pursue it in his own life.

The Branz Bardon News is published six times a year, every other month. Subscription rates are: $10.00 for U.S.; $15.00 foreign. Please make all checks payable to the Franz Bardon Foundation. We welcome inquiries, and will gladly send a free sample newsletter upon request. (POB 4869, Denver, CO 80204).

\+ + + + + + + + + + + + +

Will Rogers' wit was already well developed when the beloved humorist was a college freshman. At college during one of his first classes, the teacher asked him, "Where are your books?"
"I ain't got none," replied Will.
"What would you think of a man going to work without any tools?" demanded the teacher.
"I'd say he was the boss," quipped Will.

* * * * * * * * * * * * * * *

The Autarchic Creed

Ed. note (jeannie): The envelope this came in got separated from the article so I'm not sure who the author is. Please let us know so we can give you credit!

We of the Old Religion have our own particular compact with our deities that charges simply, "And it harm none, do as ye will." And our gods do not despise us for being human but delight in our celebrations of life and love. We are ageless souls, only for a while within bodies--merely visitors upon this plane. We are brothers to gods and only temporarily cousins to the ape, and our lives belong to us, not to this world nor to its earthly governors. We are not doomed to shame and decay; not lost; not indentured to perish with earthly manifestations; not disposed to eternal misery for any past or present lapses of courage or wisdom. We are as children in the school of life who must learn our lessons, one life at a time, before we graduate. Our lives span the march of time, striving upward, subordinate only to our individual probity and growth.

But in this mortal life, greedy, trival hierophants and mundane rulers have perpetrated a fraud upon humanity. They have purloined, for profit and temporal power, our legitimate heritage, and that of all society, and have substituted for it shame, despair, and fear, inventing evil deities to terrify and to constrain mankind from the exercise of his own native conscience.

Still we take our uncertain portion time and again, joining the species on this plane, only to meet with earthly disunity and distress; only to be told by bogus, uncelestial shepherds that we are deficient and fundamentally iniquitous; constantly rebuked that that our natural birthright is insubstantial or even sinful, and that we must cleave to the pious injunctions of reigning mortals, no matter how oppressive, or suffer beyond measurable time, yearning for some mythical golden glory just out of reach, but somehow never quite worthy of it.

That is the apocryphal hell and the fabled satan; they are of mortal creation; they are now, not in some remote bye-and bye; and those who choose to believe in them perpetuate them in this earth. But nevertheless, by sublime design, despite narrowness, folly or fear, we all, each and every one, possess this wondrous legacy:

(cont. next page)

* * * * * * * * * * * * * * *

The Autarchic Creed (cont.)

that each of us sustains a singular covenant with the cosmic, in that the soul is and ever was, one with the universe, conducting itself in concordance with the absolute. And whatever paths it may walk, or whichever faith it may follow, one sojourn at a time, each shall as a consequence of that oneness, and attuning with its destiny, eventually return on its own to its source to again be part of that totality, atoned aware and unshackled.

+ + + + + + + + + + + + + + + +

Modern Times and the Oral Tradition by Albion

Let me pose a question to the reader. As a modern person following a religion that is about wisdom, a spiritual system that is about becoming wise--what if your house burned down today, or thieves broke in and stole all of your magical books (inclluding your Book of Shadows), or even a tornado hit your home and destroyed it and your craft books and sources of inspiration? Would the tradition that you practice survive?

Let me take this a step further and ask what if the people who transmitted the information in your Book of Shadows to you were no longer around--they died or were otherwise not available to you to replace the information that they gave to you. Would the tradition that you practice survive?

how much of what we do today, of what we practice, can we remember without looking in a book? Are we "book Witches" or are we really "wise ones"?

It is not the fact of keeping a magical book, or "A Book of Shadows" that I am in dispute with, but rather the total reliance by many modern pagans and Witches on such a book, or books.

If a rite becomes part of who and what we are and the words flow from our memory instead of off the pages of a book (even if this is where we first learned them) does this not make the whole rite become more "alive", and give it a feeling that merely reading words can just not give (even if done with great feeling and spirit)?

I personally feel that in the "olden style" craft that the teachings and rituals were transmitted by word of mouth, and

(cont. next page)

* * * * * * * * * * * * * * * *

Modern Times (cont.) by Albion

were not written down on paper (at least, not until the times changed enough to make this safe to do without fearing for one's life).

I also think that other things perhaps were written in riddles that only those initiated could figure out, and to those without the proper instructions for understanding, these things would appear meaningless.

It is recorded historically that the ancient Druids studied for sometimes twenty years or more to retain the knowledge that they possessed. So perhaps we should learn from those who have walked a similar path before us, to slow down and take the steps one at a time--and to train our minds well.

The true "power" of a tradition can never be given to anyone on a piece of paper--the secrets of life can never really be transmitted via the pen, the typewriter, or the computer, for that matter.

While I remain thoroughly convinced of the "power" of ritual poetry, either written down or, better yet, spoken, the empowerment comes not from the "mere" words of the piece itself, but rather from the composer "transmitting" the experience to a reader or listener--and in the long run, this must be done from person to person, down through time.

Again, I'm not against writing things down or keeping a Book or Books of Shadows. I do question the value of what is learned if it is not internalized and doesn't become part of who and what we are.

There is a certain "sharpening of the will" that comes from calling words and experiences from "the Other World" of our minds, and they come as called. This is the true power of an oral tradition in my opinion, that it can show us something wonderful about the Gods that we are becoming ourselves--as well as about the Gods that we worship and strive to become one with.

May your words have power and may you call forth creation from within yourself, and may the Old Ones guide you.

\+ + + + + + + + + + + + +

Boomerangs are coming back (like the Cup, mates?).

* * * * * * * * * * * * * * *

The Conjuration from Stan

(not original--from our old joke. But then old jokes, like old friends, are fun to meet again.)

George had put off taking college geometry as long as he could. But the day of reckoning came. It was a must to get his degree. George was not only a good student, he was in the top two percent of the school. But not in geometry. Truly his fears had come to pass. He simply could not understand the simplest theorem. He tried. He spent more time on geometry than the other courses combined. He hired a tutor. His counselor couldn't help. His professor was sympathetic and puzzled but what could he do?

Finally, as a last resort of a very desperate man, he decided to consult the ancient grimoires. He had to have help and soon.

Not only could George not get geometry, he wasn't terribly lucky either, for the grimoire he found told of the conjuration of Asmodeus, not Vassago, who isn't a bad fellow as the Price of Devils go, but that arch demon of sheer ferocity and hatred of the mortal lot, Asmodeus.

Dutifully, George cast a circle drawing in the sigils as best he could and began his conjuration. He commanded Asmodeus to appear in the circle to him without further delay.

It worked. The air smelled like an erupting volcano. A chill filled the air and the air became a black translucent stagnation. Asmodeus came. With the roar of a jet engine at full power he came. With a crash he landed in the circle with George and demanded to know who disturbed him and why.

Now George may not have been a genius in the math department, but he had plenty of moxie for all of that. Scared he was, yes, but he called him for a purpose and he meant to explain that purpose. True, he didn't know about the triangle or how to dismiss the demon, but he was here and that was what mattered at the moment.

Bravely he began, "Please, sir, I need help with my geometry."

"YOU CERTAINLY DO," the Prince of Lust replied.

* * * * * * * * * * * * * * * *

A Walk Through the Year by Mahariam

Whichever Craft tradition you choose to follow, almost everyone has at least one thing in common with everyone else: we follow the phases of the Moon. The importance of the energies and vibrations emanating from the Moon has been recognized for countless centuries and today even hard-core scientists admit that the Moon exerts a direct influence upon all life on Earth.

The interplay of the energies of the Moon with other cosmic influences, particularly the solar energies, affects our lives and actions in ways which the Moon energies alone do not. It behooves each of us to study the influences which play upon the Moon as it moves through each cycle, and to relate these influences to ourselves and our lives.

The two most noted aspects of the Moon are New Moon and Full Moon. It is these aspects, more than any other, that many Crafters choose to celebrate through ritual. However, many of them fail to seek out a knowledge and understanding of the lunar/cosmic influences at work as the Moon moves through these phases of her eternal cycle. We should remember that she is ever-changing and as she changes, so must we.

Although there is a New Moon and a Full Moon in each astrological month, it does not necessarily follow that the New Moon in a given sign is the New Moon for that Full Moon. Whether it is or not is determined by where in the month the New Moon falls. If the Full Moon occurs on the second day of April, for example, the New Moon would be seen on or about the sixteenth of April. This, then, would not be the New Moon for Aries. Yes, it does fall in Aries, but its Arian energies and influences go forward into Taurus, not backward to the Full Moon in Aries.

Carefully study the placement of the phase of the Moon in the astrological month, consider what energies it is combining with its own energies to carry forward to the culmination of energies at the time of the Full Moon. You are then in a better position to determine what effects these energies may have upon you and those around you.

Throughout the early months of 1987, the New Moon preceeding each Full Moon falls in the same solar sign. This begins to change as the solar sign of Libra rises and we find two New Moons under one solar sign. As the year progresses, the New Moons drop further back into the solar sign preceeding the

(cont. next page)

* * * * * * * * * * * * * * *

A Walk Through the Year (cont.) by Mahariam

one in which the Full Moon occurs, thereby bringing the energy of the pervious solar sign, as well as the current one, into play in the formation of the full energy of the next Full Moon.

(Remember, the solar signs do not always change on the 21st day of each calendar month.)

A hint for beginners in the study of Moon Lore: a New Moon which falls in any astrological sign is always in the same solar sign as the Sun and the Full Moon occurs when the Moon is in the opposite solar sign.

1987/88

SUN SIGN	SUN ENTERS SIGN	NEW MOON	FULL MOON
Aries	March 22	March 29	April 13
Taurus	April 22	April 27	May 13
Gemini	May 22	May 28	June 11
Cancer	June 21	June 25	July 10
Leo	July 23	July 25	August 9
Virgo	August 24	August 24	September 7
Libra	September 24	September 24	October 6
		October 22	
Scorpio	October 24		November 5
		November 21	
Sagittarius	November 23		December 5
		December 20	
Capricorn	December 23		January 4
		January 18	
Aquarius	January 21		February 2
		February 16	
Pisces	February 20		March 3

+ + + + + + + + + + + + +

Once, at a story conference, Charlie Chaplin, who was an unpredictable eccentric, kept slapping at a fly buzzing around his head. Calling for a swatter, he swung several times but missed. Then the offender settled down before him and Chaplin lifted the swatter for the death blow. Suddenly he paused, looked carefully at the fly and put down the swatter. "Why?" he was asked. Shrugging typically, Chaplin said, "It wasn't the same fly."

* * * * * * * * * * * * * * *

Untitled by Ima Non from Nonville

The newsletter arrived, oh, my, what a treat!
I flew to the door, from the box on the street.
Eagerly I yanked and I pulled and I tugged
To get those *@"*©@#$ staples unplugged!

My heart bled for Oral and his need for green,
'Ere long can he truthfully say, "My God I've seen!"?
I'm sorry, my friend, but my pennies must go,
To those whose tolerance and understanding show.

Then on to Stan as he began to relate,
The tale of the psychic and her horrible fate...
"Oh, Stan," I cried, as he told of their rite,
"How lucky were thee to see the next night!"

And Tarostar, a word to the wise--
'Tis not only the cowan one must advise,
By the Gods are we blessed with knowledge to clear
The muddles made by others through fear.

Mariah, my dear, keep up the good fight,
But beware when things go bump in the night!
They've heard it before, they'll hear it again,
But they'll continue to say we live in sin.

Ogaea, my sweet, what a lovely yarn you do weave!
How many more such jewels do you have up your sleeve?
Please, I implore you, soon lead us again,
Through the world of Prince Patrick and Young Magician.

Off to my calendar, to mark it with care,
Use caution when Fauna says, "Beware"!
All the things I should do I carefully plan,
The days when I can't and the days when I can.

They, "My plants I must water!" I cry with dismay,
As I'm reminded it's been many a day,
I check to make sure it's the day to do so,
'Tis, so off with my watering can I must go.

I turn tt the index, what a big one this year!
So many tales of gloom, so many of cheer.
And off to the binder, to join those of the past,
Goes the Georgian Newsletter--the one that does last!

* * * * * * * * * * * * * * *

Somewhere Inbetween by Stephanie

No, life never stands still
The gateway holds
But always spills
Into life--all created
Must finally be
And we are
Somewhere inbetween
you and me--
But not for long
For the movement
Never stops
The Gods in the universe
The eternal clock
Keep moving hands
That master
The answer we have sought
And after all we're only the actors
That follow through the plot.

\+ + + + + + + + + + + + +

Maypole Song from The Wicker Man by Robin Hardy and Anthony Shaffer

In the Summerisle woods there growed a tree
And a very fine tree was he.
And on that tree there was a limb
And on that limb there was a branch
And on that branch there was a spray
And on that spray there was a nest
And in that nest there was an egg
And from that egg there was a bird
And on that bird there was a feather
And on that feather there was a bed
And on that bed there lay a girl
And on that girl there was a man
And from that man there came a seed
And from that seed there grew a boy
And then that boy planted an acorn
And from that acorn grew a tree
And the tree growed in the Summerisle wood
In the Summerisle wood; in the Sumemrisle wood
And the tree growed in the Summerisle wood.

* * * * * * * * * * * * * * *

Untitled by Lady Morganna (Bakersfield)

Once upon a Winter's night
There came to be a child of Light.

He came from sparks of fire
Born of his Mother's desire.

His father being of Holly Oak
A dark and cold old bloke.

He brought Light and Joy into the Land
As the people sang, danced, and clapped their hands.

So once again upon this Solstice Night
As the darkness of Winter sheds no Light

We shall light the sacred fire
Let it burn with all our desire

For the sacred Child of Light
Upon this Winter Night.

+ + + + + + + + + + + + +

From Ogaea

Does anybody know who Susan (or Susanne) Cash is? Does anybody watch Johnny Carson?

My mother called the other night when I was out and told Canyondancer that she'd been watching Johnny and some woman named Susan Cash, who is famous for doing American Express commercials, came on (this would have been the 3rd of October, when the guest host was Jay Leno) and said that she celebrated the Solstices and Equinoxes by dancing around naked and burning money.

My mom wanted to know if that's what we did!

I told her no, it wasn't, told her money wouldn't be an appropriate sacrifice because we give back something the gods have given us to symbolize our trust that they'll keep providing for us, etc., and thanked her for asking, 'cause usually she assumes these amazing things to be true.

Did anyone else hear about it? I've never heard of S. Cash. Should I have?

* * * * * * * * * * * * * * *

From Puck

(Yule '86) Just a quick note to wish all the Georgians and readers of the newsletter a very happy Yule! This next year for me will be a very special one--I've already lost sixty pounds and hopefully will drop the rest of the thirty or so I need to lose; plus I received my Third Degree just before Hallows from Lady Raven and Moondancer of Star Mist Cuveen, so I expect to be pretty busy in helping out even more in the teaching of our students.

I hope everyone has a great Yule and the new year is happy and prosperous for all.

+ + + + + + + + + + + + +

From The Doctor

(December 5, '86) Hello, again, I've been meaning to write long before now, but you know how these things tend to get put off. Lately I've been putting in a lot of time helping to get my own coven's newsletter started up again; I'm sending along copies of the first few editions. You may notice that it doesn't tend to get real serious, but that's quite in line with the hallowed traditions of Compost Coven. Who says a newsletter can't be fun?

I was very much impressed with the article a while back by the people who put a lot of thought and energy into a particular magical project which didn't end up working too well in spite of their efforts. The fact that it failed was insignificant compared to the fact that they had the courage to admit their failure with honesty and candor without worriying about potential damage to the "sacred reputations." It showed a lot of class, and if that attitude could become more common we might someday actually find some real answers that would make such projects come off as intended.

Here's a quick and easy method for seeing one's own aura that I picked up from a Buddhist monk years ago. It only takes about five minutes and can be done anytime, anywhere. Sit on the floor facing a blank wall in a semi-darkened room. White or light-colored walls work best. Place one hand flat on the wall at eye level, fingers spread. Gaze at the hand (don't stare) without straining, and without blinking as much as possible. Wait. After a few minutes, pull the hand sharply down from the wall, but keep your eyes on the wall where the hand was. You will see a golden or white outline

(cont. next page)

* * * * * * * * * * * * * * *

From The Doctor (cont.)

of your fingers, hand, and arm on the wall itself and stretching out into the room. If your vision blurs or fades while you are gazing, don't worry about it, it's a perfectly normal occurrence. It just means that the effect is now complete and you can withdraw your hand at any time. Great fun at parties, believe me.

I'd like to take a moment to pay tribute to my dear friend, Mrs. Jean Taggert, who passed away on November 6, 1986 at the age of ninety-six. She was my landlady for eleven years, and one of the kindest and most thoughtful people I've ever known. She was always looking out for her tenants and took a genuine interest in their welfare, and I suspect her spirit is still carrying on with it. Last week a girl who was visiting someone in the buildilng fell four stories down an open stairwell. On the way down she damaged several banisters, smashed her temple on a heavy metal fire box and landed squarely on a large, woody potted plant. She was taken by ambulance to a hospital, but was back within a day or two suffering from nothing more than a prolonged headache. No broken bones, no internal injuries, nothing. Thanks, Jean. Nice to have you around.

That's all for now. Have a good New Year's, or whatever, and I'll talk to you again soon (I hope).

p.s. Submissions and inquiries about "Compost Newsletter" can be sent to: Don McFarland, 3235 Gough #202, San Francisco, CA 94123.

ed. note (jeannie): I laughed until my sides hurt. Beware, your really have to exercise a warped sense of humor for this one.

\+ + + + + + + + + + + + +

When Pete Flaherty was mayor of Pittsburgh, he and his wife Nancy were inspecting a construction project one day. A hard-hatted laborer called out to them. "Nancy, remember me?" he asked. "We used to date in high school."
Later, Pete teased her. "Aren't you glad you married me? You could have been the wife of a construction worker instead of the wife of the mayor."
Responded Nancy, "You should be glad you married me. If you hadn't, he would have been the mayor of Pittsburgh."
--Dave Leherr in Pittsburgh Post-Gazette

* * * * * * * * * * * * * * *

From Steve

The ritual started four hours ago. It had indeed been a long ceremony, but we accomplished a lot of goals, and started forth on ones anew. It was time to bring the ritual to a close. In fact, we were out of time. Several cars pulled up the gravel road leading to our clearing in the mountains, and shone spotlights on us. We quickly gathered into a small circle, all close together. The High Priest said a few quick words of thanks and dismissal and the circle was diminished.

The High Priest and one other covener went to the police cars to explain the situation while we stood around the altar, quietly talking among ourselves on how they would like it if we walked into one of their churches with guns, kicked down their symbols of worship, and spat upon their "holy" books. A couple officers with lights came to us, and ordered us to face the cliff, hands interlocked on top of our heads. One said, "Some of them have knives," and then instructed us to sit. In the distance, I heard my High Priest being told he was a satanist. Then a light shone over my back, and I saw the shadow of a man move behind me. He grasped my left arm, and turned it outward behind my back. He removed my athame from around my waist, then lifted me up and placed me to the side. He said not to move, and told me not to put my hands down. One covener asked why, and an officer in the back said that if we do, we will be shot. Soon others were next to me, with their tools desecrated just as mine. To my side was a guest, who knew little of our Wiccan practices. Several feet behind us was his sword that we charged earlier. An officer started to open the case, and the owner turned and said, "Please be careful with that, it's a movie prop and very expensive." "Shut-up!" replied the officer. "Face the cliff!... I don't like the looks of this."

I could hear an officer giving the High Priest a hard time in the distance, but after a while the lights on us diminished and the police left.

This happened on Samhain '86. Last night. It really disrupted our night. Why did they do this? Concern of safety. They wanted to make sure we were not a bunch of youths out drinking or sacrificing virgins. Why do you suppose my High Priest was immediately labeled a satanist? We all wore our robes. Traditional worship attire. We, as Pagans, are comfortable with that. What Christians do not

(cont. next page)

* * * * * * * * * * * * * * * *

From Steve (cont.)

know frightens them for their lives. They only know a witch from what they see in the movies. That is why.

Now I have another question. Why do not the Christians know anything else about us? Because natural Pagans are not in movies? I do not think so. I think it is because we are not letting them know what we really are.

I feel we need to become more involved. You may ask "How can we do this?" Simple. Write to your senator or congressman. The more letters they get, the more they will realize we are in existence, and we are not the evil satanists they think us to be. If you have problems writing, get with a friend or a bunch of friends, and together voice your path on paper, and all sign it. Then send it to your senator or whoever rules you politically.

I am a Pagan. I am Wicca. I will not have my religion ruled by the christ. I will try to make them understand my path. I will not change my beliefs for them. I feel we need to start taking action. I will have rights to worship. What about you?

\+ + + + + + + + + + + + +

From Barbas

I read with interest the letter from Mrs. Carelton Tewsberry in the December '86 issue. How sad the daughter will be forced to stand before a Christian congregation of several thousand and read the copy of the GNL in its entirety. I can only hope it's a responsible issue--oen without the likes of Umbriel found within its pages.

The letter from Mrs. Tewsberry is indicative of my concern about the "airing of dirty laundry" (between pagans) in public print... a concern I voiced to GNL in my letter of some time back. The ed. note to that letter (not surprisingly) was what I construed to be a "flip" response.

No, I am not anti-GNL. On the contrary, I've been a subscriber for many years. I am, however, anti-anything or anyone who breeds discontent and disharmony within the craft--especially in public print. As I've stated before, we are human and differences of views are not only normal but healthy as well. But when those differences turn into

(cont. next page)

* * * * * * * * * * * * * * *

From Barbas (cont.)

personal attacks which can be found under the heading of a "craft newsletter," then not only is the good judgement of the editors in question but, to the cowan mind particular, the solidarity of the craft itself.

I'm sure there are those who will scream freedom of the press, etc. I can respect that approach and it has its place. But where that approach weakens and/or harms the very fiber of that which binds the pagan community together then I say it has exceeded its limits and should either be put back in its place or its validity reassessed altogether. I would think that as a Witch, my responsibilities to the tenants of craft unity and tolerance of others far exceed my "rights" of freedom of speech.

This term "rights" can be a horror within itself. It seems there are those few who forget that with every right there is an ajoining responsibility... a responsibility to exercise that right in a responsible manner. The letter from Umbriel (September '86) is the most despicable piece of trash I've ever read in a craft publication. I can see and totally support Umbriel's right to believe as she wishes. But under no circumstance can I find any responsible thought on the part of the editors who brought it to public print.

Another flip note (jeannie): I smell a pot calling the kettle black. I believe you are referring to Umbriel's article, "Who Called Me a Witch?" I saw nothing in it which threatened to shatter the pagan community at large. I make it a practice not to include anything in the GNL I wouldn't want my Mother to read. And I'd like to believe that the Goddess is THE single, unifying factor in the Pagan/Craft community. C'mon, Barbas, what positive contribution to the Craft community did your letter make?

\+ + + + + + + + + + + + +

From Circle

An unsigned letter attacking Circle and networking efforts by other nearby Wiccan groups has been sent out across the country. This letter bears the name Moonrose. Moonrose, a Wiccan center in the Denver area, did not write the letter and the allegations it contains are false. Moonrose and Circle have begun an investigation into who is responsible for this hate letter. If you have received this letter, send

(cont. next page)

* * * * * * * * * * * * * * * *

From Circle (cont.)

postmark, date, and place information along with any ideas of who originated it to Circle, Box 219, Mt. Horeb, WI 53572 as soon as possible. Thank you.

ed. note (jeannie): we did receive the letter bearing a Colorado postmark. I thought it a little funny that it was unsigned and deliberately held it from publication until I could verify what was going on with Circle first. I got the notice before I got around to calling the folks at Circle. It was vicious, folks, trust me. It was dirty laundry to the hilt. And it wasn't even accurate dirty laundry to boot. So there. Check out the latest issue of Stardust Salamander for an update on where Jim Alan's head is at, and if you received the letter and still have your doubts, maybe you'd better get in touch with Circle. Go to the source.

+ + + + + + + + + + + + +

More from Ogaea

Oh, dear. I know how hard it can be to type a newsletter, and really, I wouldn't mention this if it didn't matter, but there was a significant bit left out of my letter on the etymology of witch. I looked at my copy and I see what happened--on page 2, line 5 begins with the word "influence," and so does line 11. The typist went from 5 to 11, but if you'll look, I think you'll agree that not only does it stop making sense (which is not good, whatever the Talking Heads say), but the left-out bit was relevant. Maybe you could re-run that little section sometime? (I've certainly done the same thing when typing a brief, and this was almost as long as one!)

Dean, we loved your letter to the Tewsberrys. We hope they write back and explain why they didn't have to be punished for it, too if they were apalled and sickened, they must have read it.... Be interesting to know why, if Mr. and Mrs. Georgian allowed this to happen, the daughter's being punished. (Are they willing to take the rap for someone else's crimes?) Anyway, thanks for your answer to them!

Please tell Tarostar that we for two would be delighted to share ideas and discuss things intellectually with him. (We reread his article in the July '86 issue and Amber's comments and we don't see it in as harsh a light as Tarostar does.

(cont. next page)

* * * * * * * * * * * * * * *

More From Ogaea (cont.)

But we agree that some more scholarly discussions would be great.)

ed. note (jeannie): Apologies. Thanks for spotting the oversight. The corrected section, if you would like to annotate your December '86 issue (pp. 16-17), appears below:

Correction

Please correct the first paragraphs on page 17 of the December '86 issue to read as the following two paragraphs:

I cannot find evidence to support Gray's assertion that, as Umbriel's letter quotes him, "in plain Anglo-Saxon a witch was a fundamentally evil and dangerous person." Rather, the evidence is that a witch was, as s/he is today, someone of influence on the natural world. We can argue from the etymological evidence, as well as from at least some of historical and literary evidence, that witches were respected as holy men and women.

The assimilation of successive conquerors' languages into the vulgar tongue was supervised by the Church, which influenced at the same time (to its own political and economic advantage) the resulting changes in the way "native" words were used. By imposing its cosmology on the existing widespread but fragmented pagan system, the Church gradually united the people of Britain (and Europe) in fear of their traditional diversity. Illiteracy made it possible to pervert the complex but destabilized Anglo-Saxon language with impunity.

\+ + + + + + + + + + + + +

Mr. Peterson was preparing to go to market and his wife told him to get a head of cabbage there. "What size?" he asked. "Oh, about the size of your head," she told him.
On the way, Peterson met a friend who was a gardener. "Just go over to my garden and take any head of cabbage you want," the friend offered generously.
Later, another friend asked the gardener, "What kind of idiot did you have walking in your garden? When I went by, he was there trying his hat on one head of cabbage right after another."

* * * * * * * * * * * * * * * *

Contacts

John Chitwood, Box P, Carmel, CA 93921 is looking for contacts in Monterey County.

The Rowan Exchange, a sister publication of Converging Paths. "This magazine is intended to fill the networking needs of those Pagans and Wiccans who want contacts but are concerned with their privacy. Many are still in the "broom closet." We feel that it is good for the Craft as a whole for there to be both public and underground Wiccans. However, it is difficult to make contacts, exchange ideas, and learn what others are doing while underground. The Rowan Exchange is a confidential contacts mail forwarding service. A code is assigned to each listing and to each person who uses the service to protect their privacy. It gives correspondents time to screen each other before giving out their addresses to each other. Our mailing list is kept private and is also encrypted for added safety." Address: POB 63, Mt. Horeb, WI 53572

Publications

The Runestone, a journal of Norse/Germanic religion published since 1972 as a quarterly, will now be appearing bi-monthly. Furthermore, according to editor Steve McNallen, the magazine "will include more in the way of rituals, details on celebrating seasonal festivals, and articles relevant to the difficulties of daily life than have appeared in the past." No increase in subscription price is anticipated at this time, McNallen added. Samples in the new format are available for $2.00 from AFA, POB 1754, Breckenridge, TX 76024.

The Graverobber's Gazette, Merlin and Moonstone, Box 219, Galveston, In 46932.

Books

Mephistopheles: The Devil in the Modern World, Jeffrey Burton Russell, Cornell UP, $24.95. reviewed in the January '87 issue of The Atlantic ("The Eternal Worm", Anthony Burgess, pp. 84-86). For all those who want to know some of the history of the concept.

(cont. next page)

* * * * * * * * * * * * * * *

Books (cont.)

Goddess Anthology Update. Bay Area writer Helen Harvey has extended the cutoff date for women's submissions to the Goddess Anthology Project. The new deadline is November 1, 1987. Here is your opportunity to participate in a unique exploration of women's spirituality. True stories of women's experiences with the Great Goddess are being collected for the forthcoming book. This collective offering of Goddess encounters from women the world over will be introduced by Harvey's own account of awakening to the Goddess. Experience write-ups should include the following: How did you discover Her? What events were occurring in your life at the time? What do you think precipitated your Awakening? What exactly occurred which involved the Goddess? (Be as specific and detailed as possible.) What awakened in you as you encountered Her? How has your life changed since? Try to limit your account to five to seven pages. Describe true life events/interactions involving the Goddess (in any of Her many aspects), not dreams, fantasies, visualizations, or fiction. Pay particular attention to any transpersonal or synchronistic happenings (overlapping of inner and outer realities.) For further info, contact: Helen Harvey, 414 Colusa AV, El Cerrito, CA 94530.

\+ + + + + + + + + + + + +

Events

June 16-21, '87. INTERNATIONAL PAGAN SPIRIT GATHERING. Week-long camping festival with rituals, workshops, sweatlodge, music, dancing, bonfires, feasting, children's programs, and other activities. Includes all night Midsummer's Eve ceremony and celebration. Sponsored by Circle in secluded natural campground. For more info, write: PSG '87, Circle, Box 219, Mt. Horeb, WI 53572 USA or call: (608) 924-2216.

Treasures of the Great Pharoah: Ramses II, Denver Museum of Natural History, October 18, 1987 through March 31, 1988 (excluding December 25, 1987). For information, write the Denver Museum of Natural History, POB 5847, Denver, CO 80217.

April 16-19, '87. Second Annual Spring Mysteries Festival. Featured workshop: Ray Buckland, "Beginning in Wicca." On the absolutely gorgeous and breathtaking Olympic Peninsula in

(cont. next page)

* * * * * * * * * * * * * * *

Events (cont.)

Washington. Write: The Aquarian Tabernacle Church, POB 85507, Seattle, WA 87145. NO ON-SITE REGISTRATIONS!

TOTEG Tribe's Second Annual Summer Shamanic Workshop, An Introduction to Natural Spirituality and American Neo-Shamanism. At least one sweat lodge is tentatively scheduled, as well as dance, chant, and drumming workshops, etc. Write: TOTEG Shamanic Workshop, POB 4172, Sunland, CA 91040.

Pacific Circle VII. The Seventh Annual Southern California Gathering. Write: Pacific Circle, POB 9513, North Hollywood, CA 91615.

Continuing: Pagan Alcoholic Recovery Program. Call Darren at (818) 798-3228 for time and place of meetings. Families and friends of Pagan Alcoholics Support Group, call Shelley at (818) 892-5039 for time and place of meetings.

\+ + + + + + + + + + + + +

Special thanks to Percy for printing the outside return address and postage stamp for us. And to Elizabeth, who responded to the ad for "Administrative Assistant, weird hours, no pay."

That's it for this month folks, and there's a bunch of stuff we just couldn't cram in this issue that we'll save for next month!

Blessed Be,

dean, jeannie, and the Georgians

* * * * * * * * * * * * * * *

1908 VERDE
BAKERSFIELD, CA 93304

NON-PROFIT ORG.
U.S. POSTAGE
PAID
BAKERSFIELD, CA
PERMIT NO. 359