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*Study Shows:
Pagans to Blame for Widespread Success of Xtianity
from Salem Slip

A recently released analysis of the conditions which gave birth to and fanned the flames of such religions as Christianity and Islam was plainly the result of the failure of the Pagan priesthood to meet the needs of its peoples. Or so the recent report issued by the eminent researcher, Dr. Harry Highcrotch, plainly states. Dr. Highcrotch, V.F.D. (Very Fine Dude), is senior fellow at our Lady of the Succubus' Insatiable University and Theological Institute, Bad Axe, MI 48413; which offers extended education classes in card counting and keno strategies through its satellite adult magnet program. Dr. Highcrotch was assisted in this monumental research program by graduate student Sally Sweetmeat, of parts unknown. Of Ms. Sweetmeat, Dr. Highcrotch commented, "This exhaustive study would not exist were it not for Sally. I couldn't have kept it up through those long winter nights of grueling research without her."

Through analysis of the Baccanalia and many other similar orgiastic and gratificational practices, as well as a couple of austerity-oriented belief systems, and the progression of religious reform ideas, the research team gathered the information which led them to their published conclusion.

Dr. H., who prefers to be called Bo, elaborates: "By the time of Olympian Zeus and that crowd, we had seen, at least, the fourth major religious reform take place. This was to be the reform to fix everything, though. All the diety biggies had been given a home and hiarchy and chronology that most of the known world agreed to. The pantheon was a supermarket of Gods. But the numbers and plight of the dispossessed increased. Things didn't get better. Too many people felt they had lost all control of their lives. The poor were wretchedly poor and had no incentive to get up in the morning. The rich were disgustingly jaded, to the point that in-home, private boxing matches to the death weren't enough to spice up their lives sufficiently to keep them from being depressed. Of course, the churches were largely the entire welfare system. What agricultural tithes and tributes the secular rulers did not need went to the churches to distribute. The sacrifices of animals at the religious festivals were major occasions, because, once ritually slaughtered, the animals were skinned and butchered and cooked and passed out to the faithful. The animals would have been purchased by one of the wealthy of the region for

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Pagans to Blame (cont.) from Salem Slip

the purpose. Religion no longer taught one 'how to fish' but where to look for 'a handout fish'. The disenfranchised, hounded from the country, did not fit in in the cities. There was no room for them. Some slave philosophers expounded a belief system which attempted to give its adherents a sense of spiritual reward for learning to accept oppression and suffer nobly, but it never really caught on except to the few who were a little cosmopolitan, and had a desire to live a life of unrequited love. Among the dirty desperate--and there were lots of them, they were a dime a dozen--it never caught on. But when a society offered to make them special, they became members of a secret sect and network and guaranteed them a reward for believing.... Well, why not?

"Of course, the guarantee had some fine print. The reward was certain, but it was defered until: (a) The return of their spiritual leader, who would set things straight or (b) their demise; at which time they went to a place where they were appreciated. Reincarnation could easily mean one life time after another groveling in hovels and waiting on Zeus to fix it, when someone else obviously had his ear."

When asked what response he anticipated from his academic peers on the article, Bo replied, "The reviews aren't out yet and I've got two tickets to South America where there are real, not imagined, vestiges of matriarchal systems to study. Chow!"

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Herb Helper

When the herbs in your garden are ready for picking, you may want to store some of them fresh when the flavor is at its best. You can keep herbs in the vegetable bin of a refrigerator for a while. Freezing is another way to preserve herbs. Gather the herbs as you would for drying. Wash them if they're dusty, and pat off excess water. Place the harvested herbs into plastic bags and put into the freezer immediately. When it's time to use them, simply snip or chop the herbs without thawing as they mince easily while frozen. You can freeze mint, tarragon, lovage, parsley, chives, sorrel and sweet marjoram. Another good way to freeze herbs is to put the chopped herbs into an ice cube tray, fill with water, and freeze. Then put the cubes into plastic bags and store in the freezer. Then just pop the cubes into soups or stews, as you wish.

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Neophyte Ethics by Marguerite DeVita Ville

If you have been accepted as a student, you do have some obligations regarding the teacher/student relationship. The basis of these obligations, regardless of their complexity or simplicity, is contained in one of three--if not all three--of the follwoing precepts:

Do As You Will, Harm None.

What you do comes back to you thricefold.

Perfect Love, Perfect Trust.

Do As You Will, Harm None is a deceptively simple precept and deserves a great deal more meditation that it commonly enjoys. The first part of this creed, Do As You Will, is the easy part. So easy, in fact, that is is extremely easy to forget the dependent clause. Nobody's perfect--everybody gets a little harm done in their lifetimes. The idea here is to get you thinking about the consequences of your actions. If I do this, who or what will be harmed? Is there a way of modifying my actions/thoughts/words to eliminate the harm and still accomplish my will? For example:

Neophyte A is studying with Our Lady of the Daily. There are regularly scheduled classes--every other Wednesday at 7:00 p.m. On this particular Wednesday, A's business associates are heading for the local watering hole and A tags along. At 6:00 p.m., A decides to have another drink and stay in the bar, even though A knows that it will take an hour to get to the meeting place. A's HPs, at the same time, is busy making last minute preparations for tonight's lesson. Since no one has called, she assumes all will show and prepares supplies, materials, and activities so all will be included and can participate in the experience of their education. At 6:45, A is still in the bar; meanwhile B, C, and D start arriving at the meeting place. At 7:00 p.m., A leaves for the meeting place ("They never start on time, anyway. According to Pagan Standard Time, I'll be right on the button.") while the HPs reluctantly delays the beginning of the meeting in consideration of A's long commute to the meeting place and the occasional difficulties involved. At 7:30 p.m., A runs into a traffic jam and realizes (s)he will be really late while the HPs scrambles to adjust her lesson plan and begins. Tonight's lesson includes a guided meditation, some twenty minutes in length. Ten minutes into the guided meditation,

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Ethics (cont.) by Marguerite DeVita Ville

the doorbell rings, the meditation is interrupted, and, guess who. We must be physic.

It doesn't take genius or even more than a couple second's thought to see Do As You Will, Harm None not at work here. While A has been most excellent at the Do As You Will part, A forgot to consider Harm None. And, if you were able to intrude on this little scene at 8:15 p.m. that Wednesday and interview B, C, D, and HPs, you would get a grand idea of what harm had been inflicted. What is sad about this most common situation is that it was so simple to circumvent. All A had to do was, at 6:00 when A decided to stay at the bar, go to a phone and call to let the HPs know (s)he was not going to make it. A, being a pagan, doesn't suffer any guilt and can't imagine why everyone else is treating him/her like three-day-old tuna. A's not guilty, why should they be so judgmental? What A doesn't realize is that no one has really passed a judgment. A is just getting a dose of good old...

Threefold Law. In A's case, maybe fourfold, but the HPs quickly grounds, centers, and suggests a brief break before starting over. A is completely frayed from traffic and the cold fish reception and runs to the snack table (A completely forgot to eat and it was too late to stop and pick up something to share) and the wine bottle. At 8:35 p.m., the HPs begins again, first explaining the modifiations to once again include the late arrival of A. As part of last week's assignment, neophytes were supposed to prepare a brief script to offer as part of the guided meditation and as part of the instruction to prepare them for this particular journey. Just as they are ready to begin, A speaks up: "I left my script at home. I hadn't finished anyway. I'm not ready for this. I'll just sit and listen."

The HPs sighs and says, "This doesn't look like it's coming together tonight. Let's try again next time." And so, the progress of four students was halted because of the actions--and inactions--of one person. This type of thing can go on for weeks if not unchecked and lead to a feeling of stagnation and subsequent dissolution of the study group (rightly so!). So, if you find yourself in A's shoes on a regular basis, be prepared to do some walking after your HPs sends you away. Wicca is a participatory religion. If you want to sit on the sidelines and watch, go to a football game where at least you will be relatively safe from being harmed and out of the way of the players.

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Ethics (cont.) by Marguerite DeVita Ville

Back to Threefold Law. Uncanny as it may seem, this precept works, whether you ascribe to it or not. And because of the intrensic and extrensic benefits received, you may not get back the exact thing you send out. What you do comes back to you thricefold. And you may not get three back, you may not cash in right away (thank goodness). Immediately, an example of this will become apparent; if not, here is another common one you may encounter:

Student A is on th phone to his/her HPs. A feels like B is working magick against A. The HPs listens carefully and attentively to why A feels this way although B has never shown any antipathy toward A during meetings. "I get headaches," says A, "and every time I get a headache I see B's face." On questioning, A and B have not exchanged words; in fact, they have been uncommonly civil and actually helpful to each other. OLD's HPs suggests some simple mind-clearing and relaxation exercises and some general and positive protection measures.

B is on the phone to OLD's HPs the following morning. B has an intense headache, doesn't understand why, but feels like it's being sent by A! OLD's HPs takes a deep breath, listens carefully and attentively to why B feels this way and suggests the same mind-clearing, relaxation, protection regimen as well as making a mental note to discuss such phenomena in general terms at the next meeting.

A calls thirty minutes later. Yes, A has a headache and knows for a fact now it's coming from B. Asked about the measures taken, A admits following the HPs advice, but also to burning a candle to send the headache back to B. The HPs sighs and suggests that A and B get together before the meeting that night to discuss the problem for B has already called her, to desist from any further action until they talk. She calls B and suggests the same.

That evening, A looks extremely sheepish. A explains that the image of B perceived at the onset of the headache circle was actually a co-worker who looks like B with whom A has been having difficulties. B and HPs are immediately familiar with the situation as the co-worker and the "headaches" co-worker had caused A had been discussed on many previous occasions. Today had been a particularly intense one for A and the co-worker, as A's testimony had resulted in the dismissal of the co-worker. An hour or two post-dismissal,

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Ethics (cont.) by Marguerite DeVita Ville

A's headaches disappeared and, during coffee break, A made the connection. So co-worker caused A to have headaches, A caused B to have headaches, B, in turn, caused A headaches for B had correctly set up a mirroring protection and A's headache had "bounced back", and, of course, there's the aspirin taken by the HPs in the interim. The co-worker has created at least three headaches and has reaped the reward, A reaped the reward of misplaced acceleration of the situation, B and HPs, who had sought a positive resolution, had also reaped rewards. Threefold? Only for the recipients to judge. Multiply the number of life situations you encounter in a day times the number of people you encounter and add that to an all too typical situation like the one above and the ramifications of the deceptively simple, "What you do comes back to you thricefold" are darn near overwhelming. It has been my education that such vicious circles as the one exampled are pointing to some lesson which needs to be learned and that, by absorbing and incorporating the lesson, by learning it, the effects of this Karma are lessened, if not completely obliterated. So, stop. Look. Listen. Learn. Next time A gets a headache, A will certainly study its source with more discretion.

Perfect Love and Perfect Trust. Does not exist. I hope I haven't burst anyone's bubble. It does not exist in the everyday world or there would be no defense budget. It does not exist between the neophyte and teacher or with other members of either the study group or coven. It does not exist in the coven. It does not exist within ourselves; in fact, it has been instinctively bred out of our species. If you teach your kids to have Perfect Love, Perfect Trust, you are dooming them to a cruel and certain and, at least for this lifetime, final lesson. Perfect Love and Perfect Trust is an ideal. It is a goal toward which we strive knowing full well that there's darn little historical precedent for its evenutal achievement. I joke that I can trust anyone naked in a nine-foot circle with a dagger in my hand but I know that is a deception. If you can love your life, it you can trust that what happens in the context of your life is there for a reason, for a purpose, then you have begun to see the complexity of yet another deceptively simple tenet. Realize that, because of our instinctive breeding towards self-preservation, love and trust, like respect, will not be passed out with the programs at the door and no one should expect you to be making deposits on their accounts without you shaking down the reliability of the bank. Blind faith

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Ethics (cont.) by Marguerite DeVita Ville

denies you the richness of the learning experience. If you are asked to do something in the course of your studies which you do not understand, ask for an explanation. In time, you will come to trust the learning experiences your HP/HPs have put before you and project the benefits of the assignment on your own, perhaps even suggesting modifications which your HP/HPs hadn't thought of to enrich the experience. If you slather wet kisses and bear hugs on first arrival (or receive them) credibility suffers. Take your time, have patience, be trustworthy, lovable. In time, for some a year and a day, your patience and worthiness will be rewarded and, if your experiences are similar to mine, you will find the rewards well over the threefold return you expected.

No one is perfect and I certainly don't set myself up to be. If I was perfect, I wouldn't be here. I was late for lessons and didn't call, had assignments, didn't prepare, held up my progress, held up others, misplaced blame for my ills, caused others to suffer, still do. The purpose of all this is to help you recognize some of your general responsibilities when you embark on a student/teacher relationship in the Craft, in very general terms, using general and some relatively universal concepts. The specific group you work with may have a list of do's and don't's as long as your arm and leg put together. There may be no rules at all. I think, however, if you weigh any rules against these three precepts, you will find they are merely an attempt to flesh them out in an easier-to-grasp, immediately applicable form. If you take responsibility for considering your thoughts and actions in light of these deceptively simple phrases (and their dependent clauses) you will have little trouble travelling in any circle and even less trouble learning from the inevitable gaffs.

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Variations of the handshake seem endless. In India, the men greet each other by clasping hands on the right side of the chest. For women, it is the left side. Tribal chiefs on the coast of Africa snap the middle finger once when greeting others. And the Ainu, an indigenous race of Japan, rub their palms together and stroke their own beards.

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You may think that Mondays are awful, but just remember that they comprise one-seventh of your life.

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May 1988 Star Gazer

A Full Moon is a great way to begin a month and, this May, to end a month, too! In order to avoid misunderstandings for those lovely days, make plans in advance and confirm understanding of the events well in advance.

The 2nd brings artistic and creative ability.

A period of versatility, inventiveness, and talkativeness begins on the 4th and continues until mid-July. This time is also excellent for meditations on Eastern thought and balance.

Curious psychic and psychological conditions are present on the 5th, possibly wild mood swings. Health may suffer from nerves.

May 9th brings money to those in authority positions.

It will be hard to get a word in edgewise on the 10th. If you are expecting an important call or trying to keep the phone bill down, stay off the phone.

Public life is highlighted on Friday the 13th. This may take the form of swaying the public or environmental responsibility concerns.

The 15th is the New Moon. Energy is best expended in study and reading.

For five days beginning on the 17th, there will be an emphasis on domestic activities and a vacation spent at home will be most pleasant, although there may be some adjustments if you are frequently out of the house. The regular denizens may not know what to do with you.

The financial outlook fluctuates wildly during this period and this intensifies between the 22nd and the 26th.

On the 21st and lasting until mid-July, you will find more people willing to work for others and service-related concerns will be highlighted. You will be influenced by others easily during this period as well.

You are prone to extravagance on the 22nd, but chances are you can afford it.

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May Star Gazer (cont.)

The 25th is a good day for men to enter a second marriage as you will have learned your lessons from the first. However, unmarried men might do better to wait a while.

Rebellion and recklessness crowns a period from the 26th until early September. This summer, we may experience a higher than normal incidence of recreational accidents. Nervous tension also characterizes this period.

Mercury retrogrades on the Full Moon of the 31st, so don't forget the advice of the first of the month!

Earthquakes probable on the 28th; possible on the 3rd, 4th, 7th, 8th, 10th, 11th, 12th, 13th, 15th, 16th, 18th, 20th, 25th, 26th, 30th, 31st--over half the month.

Planning that garden? Plant beans, mums, clover, eggplant, melons, peas, peppers, pumpkins, squash, tomatoes, watermelons, and wheat on the 1st, 28th, or 29th. Plant carrots, peanuts, potatoes, and radishes on the 2nd. Plant cantalopes, clover, corn, cukes, okra, spinach, watermelons, and wheat on the 18th and 19th. Plant beans, eggplant, peas, pumpkins, squash, watermelons, and wheat on the 25th through the 27th.

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Recovery by Persephone

Sanity.
The ashes of a picture carelessly thrown in the fireplace.
Rebirth
but everyone senses pressure on the skull.
Identity,
left out to tatter like prayer cloths in the wind.
Calamity
only to find peace and let go.
Finality--
actually wet sand
Insanity
this time, irrevocably.

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From Jeannie: For those of you unfamiliar with my countenance, there is a likeness of me and my cat on page 90 of the 75-76 Witches' Almanac.

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Summer Solstice from Marguerite DeVita Ville

For those of you who wish to recapture the moment in an original timepiece, there is a replica of Stonehenge on the Washington/Oregon border (see "America's Stonehenge" by Stephanie Cluff, pp 54-55, 1978-79 Witches' Almanac). Takes a licking and keeps on ticking.

Summer Solstice, or Midsummer, marks the day of the year with the most daylight hours. It is celebrated as the height of the rule of the Goddess. Midsummer usually marks the beginning of the hottest days of the year and this is true for all of the United States. Up north, a few brave Witches will venture outdoors. The ritual, invariably, is accompanied by slapping of the skin as mosquitoes are metamorphosed into undifferentiated protoplasm. The crickets set the rhythm of the dance.

If you are interested in herbs, this Summer Solstice presents a unique opportunity. Either plant the seeds or seedlings of your favorite flowering herb. As the plant grows, so shall your knowledge of herbcrafting.

If you have been encountering limitations to your growth, this Solstice is an excellent time to present the problem for mediation. For example:

"I have encountered this situation in my life." (Here, be specific, as if you were reporting a news story. You should have this fairly well worked out before you begin the meditation.)

"I would like to learn more of the lesson presented by this situation. What do I need to know in order to learn?"

(Here, completely blank your mind for one minute. Regard what comes to your mind as a checklist. Put the thoughts on the list as they come and then blank your mind again.)

At the end of the minute: "I thank the Old Ones for your words of wisdom and loving guidance."

Continue with the ritual as usual. This may be inserted before cakes and wine or anywhere else appropriate to the ritual.

For a Solstice ritual, see Ed Fitch and Janine Renee's Magical Rites from the Crystal Well (1986, Llewellyn Publicaitons).

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Bright Fire by Albion

Beltane morning, I arise and the air is so cold in the house that you can almost see your breath.

"Fire!" I think, "Start a fire in the Franklin stove as soon as possible (if not sooner)."

A strange morning for the beginning of the warm season. The wind howls like a bean-sidhe from the northwest blowing the wind in off the lake, which is all white-capped and grey, looking more like the Atlantic Ocean than like a Central California lake.

"Bright fire," think I, "Bright Fire!"

Using some scraps from the woodpile of the vacant house next door, I pile newspaper and very dry kindling on the stove bottom and strike a match, another match, and a third, the fire takes hold of the old, dry wood and starts to blaze, I feed it more kindling. And grow warm as flames lick and chew on the wood. As the flames grow taller, the stove much hotter, I pile on two choice pieces of cottonwood, and wait....

I watch the flames dance, and start to burn the two logs and all of a sudden I realize that this is the ritual, the Rite for the day, the rite that links me to all our ancestors, this rite of starting the fire to become warm, to stave off the cold morning air.

And I wonder how many others at this very moment are lighting fires near and far, and how this primal experience links us together.

I thank the Fire, and the God of Fire for helping me to become warm, for starting the warm season by making me work for it, for returning the sun on its summer course and for dispelling the anger and pain that I've felt as of late, inside of me, and replacing it with Light.

I think of Light and how all of us need Light to grow, and how very plant and treelike we are in many ways--and I thank the Lady in Her many aspects for that insight into our human inner nature, which leads me to consider that I share this moment only with the Gods, and how nice it would be to have someone that I could share this moment with.

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Bright Fire (cont.) by Albion

I think of a woman who is far away, half a continent away, and my love for her all these years, even though it's been years since I've seen her and slept beside her, I think just how much that I learned from her and from the Spiritual Fire that we shared.

I consider how all of our personal fires can consume us, destroy us, if we let them, or serve to enlighten us and guide us further along our Path.

I think of Love, and how it burns in all our hearts and minds, and how we have the obligation to pass it on to our children, to the ancestors, to carry it on, to light the Fire yet again.

As the Salamanders crawl within the flames, the wood popping as they move about, I think just how lucky I am to have this experience, this moment of Beauty and Deep Insight, and how, unplanned, it happened on this morning, of all mornings.

This Beltane, the Bright Fire within, was fed by the Bright Fire without, and it humbles me to realize how the Gods work, to bring us to ourselves.

Always, back to ourselves.

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MSG and Friends from USDA

Americans have become extremely conscious of sodium in recent years. Many processed foods are higher in sodium than fresh or raw foods because of the use of sodium in processing. Take grain, for example: According to the USDA, grains are naturally low in sodium. When cooked without salt, plain pasta, such as spaghetti and noodles, has five milligrams or less of sodium in a half cup serving. But watch the sauce you add, it could be high in sodium. Regular hot cereals such as rolled oats also have five milligrams or less of sodium in half a cup serving, if you cook the cereal without added salt. If you use the quick-cooking version of the cereal, you may find much more sodium. Most ready-to-eat cereals and instant or quick cereals have between 100 and 360 milligrams of sodium per serving. Read the label since there are ready-to-eat or quick cereals on the market that have little or no sodium added.

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Mike Warnke Ministries and the Witches by Tarostar

Thursday last (2/4/88) Las Vegas was the host for that preacher who was on the Oprah Winfrey Show admitting he participated in Satanic human sacrifices. Winfrey, great gal as she is, asked, "Why ain't you in jail?" He didn't give a straight answer, if you recall.

Prior to the speaking engagement, the Fundies were running around stuffing copies of his book, The Satan Seller, through mail slots of the local occult shops with a note, "Come to Jesus and see Mike Warnke."

So, Avatar from Bell Book and Candle and Tarostar from Ye Olde Herb Doctor decided to attend. Not to come to Jesus, mind you, but to see what would be said about Witches and/or Satanists.

Tarostar wanted to sit in the front row, stare at the preacher with a Cheshire Cat grin, stroking a black candle throughout the sermon. But Avatar didn't want to. (Oh well, I'll leave that to someone else.)

They did, however, take a large, conspicuous notebook to write down whatever would be said. Notes work wonders. Somehow, to me, tape recorders appear sneaky.

Some fundy recognized them at the door and greated them cordially. That means it was known to the organizers and presumably to the Warnke people that two known local Witches were in the audience. Taking notes to boot!

Oh, about the fundy at the door. Fundies do go around to the occult shops to check them all out and do know who's who in the occult. Therefore, there were no outlandish claims of atrocities by Witches and/or Satanists in the sermon. Just a standard praise Jesus type worship service!

Outside of saying Shirley McLaine was devilish and not bible-ish and that his ministry works with satanically abused children, for a money pitch, nothing on the occult, Witchcraft, Wicca, or even Satanism was mentioned in the sermon.

Outside of his money pitch, saying his group needs bucks because of the little mutilated children put upon by Satanists, which sounded just like those standard martyr stories from the Eighth century aboout Fourth Century martyrs

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Mike and the Witches (cont.) by Tarostar

and those nasty "Pagans," nothing was said at all about Witchcraft and/or Satanism.

Rather than being a disappointment, we saw it as a victory, of sorts, because that means the Witches have power, when they conspicuously show it.

He admitted, in the last few minutes that the sermon was not the one he had planned for that evening, but didn't say why the change. Probably because there were Witches sitting there writing down every word out of his mouth!

That is the way to do it, people. Don't just sit and deplore the fundies and their garbage. Get active and let them see you active and on the offensive. They know the Law and what they can and can't get away with. Usually only other fundies and assorted christians would attend, so they could let loose with the associations he makes in his books which associate Witches with Illuminati and Satanists with devilish plots to overthrow Christendom, etc.

People who stand up in public and say things are stuck with what they say and can be held to account for their words. Record their words, and, if necessary, make them eat them. That's how we can defeat the anti-Witch propaganda.

Get active!

Oh, by the way, if someone does the black candle trick, let me know how it turns out.

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From Windsong

Having just received both December and January issues of the GNL and read Jeannie's reply to Jim, I would like to make some comments.

1. Whether you like it or not, you are "winning friends (or enemies!) and influencing people." Just by being Editor of the GNL, a position of trust and responsibility, you are encouraging/discouraging others of the Pagan persuasion to either come out and speak, or stay silent. True, many of the opinions expressed may not be your own--but by printing them

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From Windsong (cont.)

you indicate a willingness to listen to those with differing viewpoints.

2. Yes, "things happen." However, when those "things" cause you to fall four months behind (starting with the July 1987 issue), then you owe it to us, as your subscribers and writers, to send some sort of message stating something to the effect, "Due to difficulties beyond our control, the GNL will be late, we are doing our best to catch up, etc." This is a courtesy that would have been appreciated by your subscribers and may have prevented the situation that developed between you and Jim. Also, I have never heard of any newsletter being four months late--a couple of weeks, but four months!

3. Do you not have others in the area who would be willing to help:
a. type
b. paste up
c. take newsletter to the printers
d. bring newsletter back from the printers
e. help with mailing and mailing list
f. Collate, stamp, label and take to post office said newsletter?

Surely there are at least one or two willing volunteers? Or are you unwilling to delegate such tasks to others? Ask, you may be surprised at the number of willing hands out there!

I speak from experience, having been the assistant/co-editor of one newsletter and the collater, mailer, sorter and fetch person for two others, I do know how hard it is to do. However, if, as your reply to Jim seems to indicate that the GNL is too much for you, and you are unwilling to delegate the tasks mentioned above, perhaps it is time to pass it on to someone else.

Last, out of curiosity, are there not others who write to/for the GNL? It is a little tiring to see articles (albeit good articles) from the same group of people--Tarostar, Rik, Stan, and Ogaea--all the time! The pieces from Math and Malcolm were welcome changes. I'll start writing (uh-oh, what have I said now?!) if I know what criteria articles/stories/poems must meet to be in the newsletter.

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From Windsong (cont.)

Anyway, thanks for listening and sharing. Three cheers because the GNL is back on track. And because, all in all, it is an excellent forum for us to share our differing views of Paganism, each other, and the world.

Reply to Windsong (jeannie): First, let me thank you for concern and well-meaning thoughts. To reply to your letter point by point:

1. To me, "winning friends... and influencing people" does not equate with "a willingness to listen to those with differing viewpoints." To me, the former smacks of prosthelyzing and the latter equates to "willingness to type and correct outstanding spelling and grammatical errors." I prefer to stick with the latter (even with that, I don't catch everything as the Buckley gaff will attest), let people decide for themselves what (if any) of my philosophies are stated, whether they accept it, and what to choose to incorporate into their personal lives.

2. A statement to the obvious ran on page one of the August 1987 GNL. The difficulties weren't beyond our control. We weren't doing our best to catch up. When we did our best to catch up, we did. So, to use any of the phrasing you suggested may have been comforting (which I doubt) but would have been a patent lie. And I'm sure you've heard of a newsletter being four months late. You've invented it yourself. Had this been the case, July would have come out in November (which it did not), August in December (which it did not), September in January (which it did not), October in February (which it did not), November in March (which it did not), your letter would be in the December issue (which it isn't), and you would still be waiting for the January, February, March, and April issues which you aren't. Get your facts straight and I'll appreciate your perspective a little better.

3. You assume here that, because you've worked as a volunteer before, and perhaps because it's been successful, that it must be a strategy missing here and that's why we got behind. Not so. Dean and I put out a newsletter a week for four weeks to catch up--alone. Like my predecessor, I edit as I type so allowing someone else to type doubles or triples my work. There is no paste up. We do our own printing as we always have. Occasionally we photocopy something and even that we try to do ourselves. It is to your financial benefit

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Reply to Windsong (cont.)

for us to do so. No one handles the mailing list any more except for Dean and me as this makes it easier to guarantee your confidentiality. You may not care but the person above you or below you on the mailing list may care very deeply. And even conveying our humble rag to the post office has its own little impositions on privacy and a hoard of responsibilities you haven't even imagined--some ignored could ruin the month for a lot of folks. Besides, it's about the only time I get up on the highway any more so it's a chance to burn the trash out of the combustion system and say hello to an old and faithful friend.

If there were "someone else" with, in my opinion, the wherewithal, willingness, aptitude, and dedication to continue the GNL, I'd pass it on in a heartbeat, even if I thought I could keep up with it another fifty years.

No, there is no one else who writes to/for the GNL. What you see is what you get. The criteria for publication is on page one, as it has been in every issue since March 1986. Go for it.

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From Lady Morganna and Aaron

In the future, should anyone having concern with Lady Morganna or Aaron and the Church of Avallon of the Elfen Tradition, please contact us and not Lady Mariah, she has absolutely no affiliation with us nor us her. She is no longer Aaron's High Priestess nor has she been for some time.

If you have concerns, please contact us, we are responsible for ourselves and our own actions. (POB 5263, Bakersfield, 93388)

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From Math

This month, I would like to share with all happenings in and around our Circle here at Stamford.

It is with great pleasure that I announce the Handfasting of two members of Circle of the Enchanted Wood, Rich and Sue, to be held at a sacred wooded site on Sunday, 28 February. The

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From Math (cont.)

Rite will be celebrated by me and by my acting HPs Myrddin. May Artemis grant them the youthful vitality which is to be experienced when two young people join hands together. May Selene grant them fullness in their relationship. May Hecate, the Wise Mother, grant them the wisdom to understand and appreciate the blessing of Artemis and Selene.

On a less pleasant note, I would note, in a somber, reflective aspect, the passing of a friend and Christian clergyman from this life. Bernard, a minister of the Lutheran Church, who suffered much disappointment and a dashing of his life's work and dreams at the hands of many hypocrites at the church which he had helped to build. Whereas much has been said in these pages, by myself also, about "Xtians" who would do us harm again, this was a man, a Christian, of an opposite view, who lived the life he professed and who, if the need had arisen, would have done us good, as equals. I will be proud, albeit saddened, to serve as one of his pallbearers tomorrow. May all the Gods receive him; not only his Christ.

"I am standing upon the seashore. A ship at my side spreads her white sails to the morning breeze and starts for the blue ocean. She is an object of beauty and strength and I stand and watch until at last she hangs like a speck of white cloud just where the sea and sky come down to mingle with each other. Then someone at my side says, 'There she goes!'

"Gone where? Gone from my sight... that is all. She is just as large in mast and hull and spar as she was when she left my side and just as able to bear her load of living freight to the place of destination. Her diminished size is in me, not in her. And just at the moment when someone at my side says, 'There she goes!' there are other eyes watching her coming and other voices ready to take up the glad shout, 'There she comes!'"

If any readers in or around the Stamford, Connecticut area would like to find out more about our Circle, so long as they are sincere, we welcome their inquiries. Please send to Circle of the Enchanted Wood, POB 4491, Stamford, CT 06907.

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You can't have liberty without giving it to others.

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From ASA

(dated December 31, 1987)

It has come to our attention that you may have received a letter relating to us and a ceremony we held on December 19th in Portland, Oregon, at the statue of Portlandia, from one Malcolm Brenner.

We would like it known that Malcolm Brenner is not connected with our organization or any of its activities in any way and that we are in no way responsible for him or his actions. We regret that he has chosen this forum to air personal grievences, real or imagined, in a manner that is irresponsible and perhaps libelous.

We hope that you would refrain from printing his letter. However, if you decide that you should, we request that your print our letter as well. In addition, we would request that you use your editor's prerogative to delete all individuals' names and personal references as inappropriate, if not libelous.

We would also hope that anyone concerned with the content or issues of these letters would please feel free to contact us directly. Our mailing address is POB 13072, Portland, OR 97213.

Thank you for your attention and concern.

If you do choose to print this letter, please protect our privacy by omitting at least our last names.

(2/23/88)

The Board of Directors of the Alternative Spiritual Association (ASA) will be sending you a formal response to Mr. Brenner's letter which you published in your last issue. However, since his letter mentions me by name I am sending this personal reply.

First, it is fortunate that Mr. Brenner's reputation is such that most folks will discount what he has to report. It is also fortunate that the ASA has a fine reputation of service to the Pagan Community. It is finally fortunate that people who work with me in the Community both respect and support me personally. Your editorial staff needs to consider future

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From ASA (cont.)

policy when printing material where none of the above may be true. "Representing the Community" does not give your staff license to print potentially libelous material. I encourage more responsibility on your part.

Second, my response to the eight-page original letter which Mr. Brenner sent to you is that it (the letter) represents one more attempt by him to somehow "get even" with the ASA and me personally as chair of the board of directors of that organization. Months ago, Mr. Brenner and his wife, Leslie, applied for membership in the ASA and were denied for several reasons. Since then, the tone of their interactions with us or their comments about us all sound very much like the letter which you published.

Since the angry intentions of the Brenners can cause considerable negativism and discord, it is my hope and focus that they come to grips with the "whys" of our decision to refuse them membership in the ASA. Further, I encourage them to consider the "whys" of their exclusion from one group and community after another. The ASA is not the first group to so decide against any further involvement with the Brenners.

With that said, it is high time to tend the garden.

(letter is signed by Mark, Chairperson).

From Jeannie: I think Malcolm, in his letter, made it fairly obvious he wasn't associated with you.

Got his letter two months before I got your request dated in December, but not received here until late February or early March. Not printing his letter is a request I cannot grant. It's like asking me to put toothpaste back in the tube. It'll just ooze and make a bigger mess. I will, however, consider publication of any retort you wish to submit concerning what happened at Portlandia. As of today (April 6), this response you've promised is still forthcoming.

Bad news, folks. If you are a duly-incorporated, non-profit organization or business, your legal names and street addresses are a matter of public record and can be obtained by anyone wishing to make the effort to find them out. At least that's the case in California. Maybe Oregon has different regs for business proprietors; I kinda doubt it.

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Reply to ASA (cont.)

I suggest, also, that you might want to consult a legal authority, like a member of the bar, before you go flagging a libel banner about. The tone of your last letter indicates to me that you haven't even looked the word up in the dictionary, much less familiarized yourself with recent legal precedent concerning same.

And, on what I hope is a final note, a warning. Do not use the GNL as a forum for personal attack. It has been tried before and has proven to be destructive, as many folks out there will attest. If your response contains a personal attack such as that above instead of a narrative account of your version of the events at the "celebration", it will go directly in the trash. I'm not trying to be mean, I'd just as soon this situation reflected some more positive notes. Clear?

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Things That Go Bump in the Closet by dean

"Blackwater Hattie lived back in the swamp where the strange green reptiles crawl.
Snakes hang thick from the cypress trees like sausage on a smoke house wall.
Where the swap is alive with a thousand eyes and all of them watching you.
Stay off the track to Hattie's shack in the back of the Black Bayou."

recorded by Jim Stafford for MGM

Lady Rhea and I have been carrying on a private conversation of sorts recently. Alas, everything we get from her, as precious as it is, is marked, "NOT FOR PUBLICATION!"

But, good Lady, in answer to your question: I account for the coincidences with the example of the Pixies. They taught us many things, one of which was the changling. Changlings were, of course, Pixie babies which were switched for newborn, civilized, human babies if the family and friends were not vigilant in the infant's early days. This accounted for all those children from good families that, for no apparent reason, went sour.

The lessons and value of such a strategy is manifold, I will stick to only what is relevant to our topic here. This

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Things (cont.) by dean

strategy insured that the part of them that was nature or genetic memory was preserved; cause if they pulled off the switch successfully, a Pixie baby was raised by humans as their own. By the time they realized they were raising a monster, it was often too late. The human baby was raised by the Pixies; giving them a genetic human with a Pixie nurture or acquired memory history. This creation could move in and out of human society as it chose, without detection, but operating from a very differnt set of values and motivations.

Oriental peoples deal with the idea of a religious mystery much better than Westerners, I believe. They can more easily grasp the notion that if the religious mystery experience is valid, then anyone returning with a bit of information from that experience is speaking as The Enlightened One. So that it doesn't bother them for Buddha to have lived in so many generations. Westerners would have to make him 900, or whatever years old and explain it that way. I am still exploring the connections, and would like to share notes sometime with you.

As for Mr. Bardon, some of his devotees introduce him as Hermes Trismegistus. I certainly appreciate his writings. Pat always said they should be reserved only for very advanced students. That is sometimes tough to deal with; because now, all the wrong people will rush out and try to find them, for all the wrong reasons, muddling up their minds the more. Fortunately, few are persistent and the books usually expensive.

Excuse me, the door has come ajar.

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From Mark

I want to thank you for an outstanding newsletter. I really enjoyed reading about Rik's "Adventures South of the Border." Enclosed you will find my subscription. The last issue I received was January 88. If you've already shipped February, please throw one my way also, as part of my subscription. In addition, I am missing December 87. Please mail a copy of December 87 to me. If necessary, charge it also against the subscription. Thank you for your kind attention.

From Jeannie: We are now out of February 88 back issues. Please let us know if you have not received the others.

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From Barbara

Many thanks for the newsletters that you have been sending me. I have enjoyed them all. I have enjoyed reading all your articles. I liked Rik's Vocabulary. It is good to be able to laugh at ourselves. Stan's Peace/Barnyard is great for both children and adults. Keep up the good work. Since I write and self-publish myself, I know how deadlines can come crashing down when you least expect it.

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From Ceridwyn

Thank you for your continual, persistent, and, at times I am certain, Herculean, efforts to maintain the production, editing, and mailing of the GNL. Perhaps I do not have all of the reasons why Jim is so upset, but I question his comments, accusations, and rationale. If there is a problem, which may or may not touch the GNL, you have the right to take the time, energy, and maintain secrecy, if this be what is needed to solve it (or at least explore options). In doing so, I support you without question and, if you need energy, will be glad to send it.

Perhaps Jim's arrogance of non-communication needs to be explored by him. All situations grow, I know of no true Crafter who is not tested on his/her Path. I question his thinking re: "to fix the problem." I do not comprehend this. If he offered assistance and was turned down, then he has done all he can do! His negative attitude about ripoffs in relationship to the action of others and coorelating this to the GNL is based on a low cycle that all go through. I, as but one of your subscribers, trust you. I do not comprehend his anger. I do not believe you are accumulating --karma--. Where is his wisdom? Where is his knowledge of the Laws? Where is his patience? Where is his tolerance? Where is his understanding? I know where yours is and admire you for it. May the Bright Blessing and Smiles of the Ancient Ones light your way and grant you mirth.

From Jeannie: You'll be please to know I got a real nice note from Jim thanking us for sending the issues of the GNL he was missing. I think he is all up to date now.

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Mother, Mater, Matter, what matters.

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From Hans Holzer

I find the GNL steadily getting more substantial in content--the piece about Salem for instance goes right into my reference library.

I am also amused by ego trips of certain lecturers, which only shows that leopards don't change their spots... but then again, why not?

What I keep missing are pictures--Pat used to include them now and again.

Perhaps a one-shot publication of research material--that is, articles of permanent usefulness--put out as the Best of the Georgians--might be a practical idea?

I greet you all and wish you the best of the times.

From Jeannie: Thank you... We occasionally do pictures, usually when we have occasion to go to the photocopiers with a full page. It doesn't happen very often. If you do send pictures, please send black and white, with good contrast only. Color pictures don't photocopy well. The Best of the Georgians has been a pet project of mine for some years now, abandoned for about the past five while I worked on other things. I, at one time, had it photo ready but some of our "help" gave it to someone else to make the plates and that person spilled coffee on the copy. Didn't have it on the computer during those days so it all has to be reformatted and retyped--something I just haven't gotten around to yet. Eventually, I'd like to expand to a thirteenth issue per year which would include "the best of..." Right now, I'm trying to get out to the print shop to catalog back issues as several people have requested those as well. Always something. Meanwhile, I thought of something else... Patness. Actually, this forthcoming column will include excerpts from old newsletters and will have some historical, practical, and comic value. Eventually, maybe we'll have enough Patness to make an issue out of it....

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This date in ourstory:

Almost 4,000 years ago, around the year -1730, Hammurabi, the king of Babylon, hands down the first complete legal code as it was presented to him by Shamash, the Sun god.

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From Jim in Winchester

As a subscriber to the GNL since 1978 and an initiate into the Georgian tradition in 1980 and also a person who was privileged to know Pat also, I wish it be known to all that I am in no way connected with the person whose recent rudeness to the editors was published in the GNL. Since I was a former contributor back in the late '70's and early '80's under the same name (no locale was given for him) I do not wish my dear friends I have acquired and maintained over the years to confuse the two of us. If the person has a complaint, that is fine, but I do not want my name associated with the manner he went about it (I believe the editors took good care of answering him).

I always enjoy each issue, whenever you working folks can get it out. I know how difficult it is because I have helped assemble and print it on several occasions.

From Jeannie: Good to hear from you again.... If anyone has any questions, I'll be happy to vouch that Jim the letter writer is not the same person as Jim in Winchester.

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From Elizabeth E

Recently, you sent a complimentary copy of your journal to the Great Swamp Gazette to a friend of mine who is reviewing pagan journals in an (or possibly more than one) upcoming issue. I had the opportunity to look at this copy and I found it to be one of the best I have seen after several years of various subscriptions. The writing is excellent, the ideas are wonderfully varied, the topics varied, the whole thing very professional.

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From Sylvia

Am enjoying "From Merlin", by Jove, I think he's got it!

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We travel together, passengers on a little spaceship dependent on its vunerable supplies of air and soil; preserved from anihiliation only by the care, the work, and I will say the love we give our fragile craft.
--Adlai Stevenson

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From Ogaea

If we seemed to have missed Tarostar's point (GNL 2/88), we apologize. In fact, we take his point as a given, and meant only to carry on with the "conversation." Canyondancer's opinions in matters of political science are based in eleven years of post-graduate study and service as a college professor, with one of his specialties being Constitutional law, which explains our maybe more assertive than usual expressions on that subject. When we offer our opinions and cite or allude to the factors on which we base our opinions, we do so to invite further discussion and to encourage a community-enriching exploration of the topic(s). People sometimes tell me I write too long and complex; I guess my attempt to say our piece shorter and sweeter was too short and not sweet enough! Sorry. It troubles us not that witches disagree, but when our disagreements are taboo: not the subjects on which we disagree, but the nature, depth, and sources of disagreement. Failure to understand ourselves and each other as fully as possible surely has consequences: what goes around, comes around. We're a little paranoid about this because we know too many people who say, "There's no point in discussing this further. You're not going to change my mind and I'm not going to change yours," when they acknowledge a disagreement. Insult is added to injury when they're people who also profess to love learning. We were raised and disappointed by people who did this. And like you, we do love learning--so it's not enough for us to know that we disagree; we want to know what experience and considerations inform your attitudes, and we are willing to share what has influenced us, too. The point is not to win a convert, but to know somebody and understand another point of view better: to grow and to learn.

We see your point, too, Jeannie, about not having rights so much as responsibilities. What happens when something (or someone) gets in the way of our accepting or carrying out our responsibilities? (Here's an example: we don't ask critically, we want more information about your point of view; and we see that if adversary responses are expected, this could sound like one. But honest, though, we come in peace!)

Our premise is that what we believe means something in our lives, guides the actions we take or eschew, and when we ask or opine about the topics brought to the GNL forum we do so in an academic spirit, to the end of widening our understanding. If our exploration of ideas and questions has

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From Ogaea (cont.)

offended anyone by seeming to miss or disregard other points being made, we do apologize!

Enclosed is a copy of a letter I got from Jim Henson, although you've probably seen several by now. I deduce from its being a form letter that he had too much mail about Roald Dahl's The Witches to answer our letters individually. His grammar implies that the stereotyping of witches is legitimate because it has gone on for so long, but overall, we're delighted with his response, and very proud to realize how many of us must have written to him. I expect to see the movie (even if we wait 'til it's out on video), and I hope we'll be able to write him again and thank him for his consideration and respect for us.

Looking forward to the next issue (which is 3/88 as I write, but may be 4/88 by the time you get this; no matter, we enjoy every issue!).

From Jeannie: I see your point about "rights" and "responsibilities." As an example of where I'm coming from, I believe that "Do as you will" is a right; "harm none" is a responsibility. Can we have the right without the responsibility? Not in my Book. I believe this to have wider applications. That's why I say there are no rights, just responsibilities. They only become rights when we don't have them. I hope I've answered your question. If not, I'll try again.

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From Joe L

Just a short note of congratulations for getting back on schedule. I know how it is, meeting schedules while trying your best to keep your own life in order. But I don't complain to others. And I will never complain about the GNL because I enjoy it so much. I love the informative columns (especially Tarostar's and Blacksun's), enjoy your "guest columnists" (like Rik and Leo Martello), and look forward to your bits of humor and trivia. The "serialized stories of fiction" kind of turn me off and I don't bother reading them, though I'm sure they are fine works of prose and lots of work is put into them. They are just not my cup of (herbal) tea. But that's just one person's opinion. Thanks again and keep up the good work.

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From RCP

LPS (Long Post Script): I'd like to add here that I liked both entries (in the January and February issues) of the Pagan Studies. From Ogaea's enjoyable and well-researched "Salem", I realized more about the political conditions and human perspectives leading up to that infamous event than I had suspected.

Some time ago, our local PBS TV channel aired a three-part series, Three Sovereighns for Sarah, with Vanessa Redgrave as Goodie Cloyce, which deals with the reparation made to one of the survivors of the Salem "Witch Trials." It is well worth watching. One researcher's explanation for the hysteria of the girls, by the way, is based on the possibility that they were victims not only of serbastomania (religious hysteria), but also of ergonovine, a result of the fungus, ergot, created in cereal products such as rye, and producing an "LSD-like" toxic condition. Perhaps so-called mind-altering drugs aren't all that new.

Also, I understand that Ogaea lives somewhere in my neck of the woods, so perhaps we will run onto each other at one of those Pagan/Craft events around Phoenix. I'd enjoy that meeting.

To C. K. Dungan's article on Witchcraft and Quantum Physics: fascinating idea. I've read Zukav's book (I don't think too many have), and of course Starhawk, which is almost required reading for the bunch I run around with. Both are good reading for anyone in the Craft, I think, and to them I might presume to add perhaps two more: Fritjof Capra's book along the same lines, The Tao of Physics, which refers to "the Cosmic Dance" for a bit more scientific perspective than Starhawk, and yet with a tad more Eastern flavor than Zukav; and One Two Three... Infinity by George Gamow, which gets into the pure science of some phenomenal events in the cosmos such as time and space. And, apropos Dungan's conception, isn't it ironic that a Witch's account of creation now bears more validity than say, for example, the Reverend Swaggarts'? Other than that, I can only add that I enjoyed both articles very much; and perhaps the writers' lament/compliment, "I wish I'd written that!"

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Next month: an update from Circle Sanctuary, letters from Merlin the Enchanter, info from the Witches League for Public Awareness, a letter from Math, and a letter from Ann Forfreedom.

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Bulletin Board

If you have books that belong to the Georgian library, please return them as soon as possible. Just drop them through the mail slot. We are missing about fifty volumes and abuse of borrowing privileges makes it quite impossible to extend privileges to others or expand the collection.

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From Getty: The Department of Sculpture and Works of Art has recently acquired the marble "Boy with Dragon" by Gianlorenzo Bernini (1598-1680), the leading innovator and most virtuoso exemplar of the Baroque style in sculpture in 17th-century Rome. The subject Bernini selected for the sculpture, an infant wrestling with a dragon, is a variation on an ancient Herculean legend. According to classical mythology, Hercules, the product of an affair between Zeus and Alcmene, was the natural enemy of Zeus' wife, Hera, who sent poisonous snakes to his nursery to kill him. The young Hercules foiled the plan, however, and strangled the snakes. This sculpture may represent the young Hercules, since it is listed as "Ercoletto" (little, or young, Hercules) in 17th- and 18th-century inventories and descriptions.

Faithful to the spirit of the myth, Bernini's sculpture depicts a young and confident Hercules effortlessly controlling the writhing dragon, which he pins beneath him. The reflective, downward-turned eyes of the boy and his mischievous, almost enigmatic, smile contrast with the tension of the dragon's arched-back head, which is pointed straight into the air, and its pried-open mouth, which seems to scream in agony. The complex composition of the group--the boy straddles the dragon, leans on a rock for support, uses his left leg to buttress himself and his right one to keep balanced--creates a rich play of light and shadow that adds to the drama of this theme. The J. Paul Getty Museum, POB 2112, Santa Monica, CA 90406. Reservations required, (213) 458-2003.

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REMINDER: We try to mail the GNL around the 15th of each month. Deadline for time-dated items (such as event announcements) is the last day of the month before the month before the month the event is to take place. For example, if your gathering is June 1st, we need the announcement by April 30th (or earlier) so it will appear in the May issue.

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Events

Institute for Stellar Influence Studies, 1564-A Fitzgerald DR Suite 143, Pinole, CA 94564. Continuing classes, March through October. Send SASE for schedule.

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Pan Pagan Festival, Circle Pines Campground in Michigan, Labor Day weekend, 1988. For more info, send a SASE to Midwest Pagan Council, POB 313, Matteson, IL 60443.

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The 1988 Wiccan Festival in Canberra, 23-25 September 1988. Contact: Alan Moyse, GPO Box 1030, Canberra, ACT 2601.

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Dionysia, May 6, 7, and 8, 1988, Washington state. Send SASE to Dionysia, POB 2010, Seattle, WA 98111 for more info.

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Pacific Circle VIII, June 10, 11, 12, 1988. Send SASE to Pacific Circle, POB 9513, N. Hollywood, CA 91609 for more info.

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Ancient Ways Festival. May 20-22, 1988, Harbin Hot Springs. Send SASE to Ancient Ways V, 1400 Shattuck AV #93, Berkeley, CA 94709 for more info.

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Goddess Gathering. June 17, 18, 19, Ohio. Send SASE to Coven Eldar, POB 28692, Columbus, OH 43228 for more info.

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Beltaine at the Beach. April 29-May 1, off PCH near Santa Barbara. Send SASE to United Wiccan Church, POB 16025, N. Hollywood, CA 91625-6025 for more info.

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Events (cont.)

The 1988 International Pagan Spirit Gathering will be held June 21-26 at a private campground in southwestern Wisconsin. For more info, send a SASE to Circle Sanctuary, Box 219, Mt. Horeb, WI 53572.

Publications

Witches All: A Monthly Guide to Lunar Harmony, 12 issues/$30.00, published by Pentacle Press, POB 348, Cambridge, MA 02138, Gerard Spring, Editor. "Sky Watch," "Potions of Love," "Scottish Stones," "Night-by-Night," "Pisces in the 17th Century," "Charms from A to Z," "Any Questions?" A compendum of unique lore in a professional 8-page format.

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The Earth Magic Times, Earth Magic Productions, 2170 Broadway Suite 16, New York, NY 10024. Marion Weinstein, editor. Projected publication frequency is four issues a year. If interested, drop Earth Magic a line and let them know your questions about astrology, occult techniques, the Old Religion, etc.

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Pallas Society News, quarterly Southern California based Craft/Pagan magazine featuring articles on different paths, herbs, reviews, rituals, national/SoCal Pagan/Craft news, children's page, ads. Reader contributions encouraged. Sub $7.50/year, sample $2. 1800 S. Robertson BL Box 2015, Los Angeles, CA 90035.

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Moon Tides, infrequent newsletter of the Moon Web Network. c/o POB 4538, Sunnyside, NY 11104. $3/year.

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Transformation, POB 4532, Seattle, WA 98104. $5/10 issues over a 12-month cycle.

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Publications (cont.)

Born again, hatched again, laid again, it's back at last. Green Egg: The Next Generation. Premier issue, Beltane, 1988. $10/year, 4 issues/year. Church of All Worlds, POB 1542, Ukiah, CA 95482.

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Universal Light Center Newsletter, POB 22461, Warr Acres, OK 73123. Send SASE for info.

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Stardust Salamander, a quarterly twenty-page newspaper. Pagan/Wiccan news, editorials, cartoons and more. Sample $3, sub $7.50/year. NOTE NEW ADDRESS: Stardust, POB 75, Tunas, MO 65764.

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Goods

Great Goddess Goods, Of a Like Mind, Box 6021, Madison, WI 53716.

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New Age Erotica. Sounds like adult stuff to me. Send SASE to Femme Distribution, POB 310-499, Red Hook Station (!), Brooklyn, NY 11231-0005.

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Wheels of Life: A Journey Through the Chakras (cassette tape) by Anodea Judith. rev. by dean. This is fun and well done. It is one of many deep relaxation, self-exploration, recorded aids available. For less than ten bucks ($9.95), it's a good investment. You'll get more out of it than a night at the movies and it is one of those things which will be equally useful for Pagan Way material and when you begin your vision quest (something that occurs after elder status among us). But, by then, you will only need the introduction--it is a surefire suck-in for refugees from the '60's. A baritone "Time is. Love is. Death is... and the wheel turns. And the wheel turns. And we are all bound to the wheel." Done to Indian/mid-Eastern, twangy, makes-your-eyes-burn-nicely-from-the-incense music. Then a lady, Anodea

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Goods (cont.)

Judith, I suppose, leads you through yourself via the Chakras as a loose vehicle. Accompanied by tinkling to flowing to pulsating Mystic Moods kind of music. This is much nicer to listen to and more productive than any deep relaxation, self-help tape your licensed rehab therapist or mainstream medico will prescribe for you. From Llewellyn Publications, POB 64383, St. Paul, MN 55164.

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Books

The Gods of the Celts, Miranda Green, 257 pages, 97 b&W photos, 5 text figures, 1 plan, bibliography. Totowa, NJ: Barnes & Noble, 1986, $27.50 and The Pagan Celts: The Creators of Europe, Anne Ross, 160 pp. 19 color plates, 8 b&W photos, 87 text figures, 2 plans, 3 maps, bibliography. Also from Barnes and Noble, 1986, no price given. Reviewed in Archaeology magazine recently.

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Contests

The Georgian Church is pleased to announce its fourth annual Pagan Studies Contest. The purpose of the contest is to stimulate interest and research in the area of the study of pagan peoples, their practices and belief systems. This year, the prize has been increased to $200 and will go to the author of the best research article, term paper, or essay submitted. Entries must be footnoted or endnoted and contain a bibliography. Formats can be located in the MLA Stylebook. All entries must be submitted with written permission of the author for one-time publication rights in the GNL. Entries will not be returned. Entries will be judged by the board of directors of the Georgian Church, with the winning entry published in the January 1989 newsletter. One free copy of the newsletter in which the article appears will be sent to each published author. The deadline for submission is December 21, 1988. The cash award is made possible by donations to the scholarship fund.

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Contests (cont.)

RING OF TRUTH

This year, in addition to the Pagan Interest Studies Scholarship/stipend contest we will sponsor a Ring of Truth award. The rules for the Ring of Truth award are as follows: At the end of the year, or any time before that, you send in your vote for the article of any classification which left you saying, yeah or maybe even feeling misty-eyed. To cast your ballot, send your check or money order for $1.00 to the GNL along with your nomination for the Ring of Truth award winner. If you like, you may designate $1.00 of your annual subscription fee towards the contest prize. That way, all paid subscribers get to vote for no extra donation; they only need expend the energy to vote and let us know to place the first dollar of their subscription renewal in the Ring of Truth award fund. Anyone who reads our pages can vote. You may vote as often as you wish; however, only your first vote will be applicable to your annual subscription. The winner will be the author of the piece with the greatest number of votes, and in some sense, all of us. The winner will be announced at the same time as the Pagan Studies contest award, so votes will have to be cast by December 21, 1988. Pick your nominees from any (or all) issues from December 1987 to November 1988.

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(From Page One)

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. PLEASE! If you wish a personal reply to your letter, enclose an SASE with your request, be specific, and please be patient. Letters usually get answered faster than phone calls unless your phone message is simple and very specific. Those letters which cannot be answered in the newsletter get round-filed if there is no SASE enclosed. This includes those letters you want us to forward and send no postage for. 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.

If you see something you like, let us know. It's the only "payment" our writers get!

That's all for this month...

Blessed Be,
dean, jeannie, and the Georgians

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