GEORGIAN NEWSLETTER The Georgian Church May 1988
1908 Verde
Bakersfield, CA 93304
(805)323-3309

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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. 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

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Patness

From Jeannie: The following is what I hope will become a regular feature in the GNL. It is excerpts from back issues, some of it is pure Pat, some of it is historical, some of it is practical. We hope you enjoy....

February 1976: Since we are growing rapidly and since our people are in such widely scattered areas, it seems appropriate that we have our own newsletter to keep everyone informed of who is where and what they are doing. If you wish items included in future editions, keep it brief and use only first names unless you want the full name used.

April 1976: Underground electrical wiring was run to the swimming pool and also to the former garage building. One wall of the building was removed and the new foundation digging started. The building will be made 3 feet wider, a new concrete foundation and floor installed, inside walls and ceiling will be paneled, air conditioning and heating installed. This will become our permanent altar room. The circle and altar will be set up all the time. All craft books will be moved to bookcases along the walls to make a silent study and practice room available to our members whenever they wish to use it. This will give us permanent indoor and outdoor Circles always ready for use... with no furniture to move. Most of the work will be done on weekends but we don't expect it to take very long. Our outdoor Circle was so crowded at last Sabbat we were falling over one another so we'll extend it from 19 to 21 feet. A lot of stones and statues to move. (Note: the pool was taken out several years ago and all of the books have been moved back in the house as the library, once we combined ours with Pat's, is somewhere between 2,000 and 3,000 volumes. The library simply outgrew the temple. Improvements have been made to the outdoor Circle. It is permanent, with a brick border and a walkway from the south to the northeast gate. A few of the original outdoor statues are still in the back yard and in the outdoor circle.

May 1976: The new altar for the new building is larger than the old one. The wood part is finished in dark oak, and the altar top is covered with a sheet of copper.

More next month....

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June 1988 Star Gazer

One of the prominent features of this month is material luck and progress in personal affairs but this success is highly dependent on successful human relations and much self-discipline. It is the month of the diplomat and this is no less true on the 1st.

The need for tact is particularly important on the 3rd and, if possible, decisions should be postponed until late afternoon.

A quick mind helps to control the energy manifested in temper or rebellion on the 7th. If it is your own temper or rebellion, use self-knowledge and self-discipline as well.

The 10th brings you back into public life, perhaps with added responsibilities or a commitment to long-term study.

A charming, intellectual, and fickle man enters the picture on the New Moon of the 14th.

Solstice, on the 20th, brings success with artistic, creative, and musical endeavors but, again, this success is dependent on self-discipline. Watch also a tendency to overspend.

If you are talking about independence on the 21st, you may get what you ask for.

Mercury goes direct in the afternoon of the 24th.

The 28th is favored for late-life marriages. Your intelligence will help you carry the day.

The Full Moon on the 29th is excellent for gaining insight into a creative project or a personality conflict which has been causing some confusion.

A rise in influence is apparent on the 30th whether by the force of your will, or luck, or both.

Earthquakes probable on the 8th and 22nd; possible on the 2nd, 3rd, 4th, 5th, 7th, 11th, 15th, 16th, 18th, 19th, 21st, 24th, and 30th with a slight chance of one on the 26th or 27th. Again, this is over half the month.

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June 1988 Star Gazer (cont.)

Garden planters: radishes on the 1st, 2nd, 5th, 6th. Corn, cukes, herbs, okra, watermelon on the 14th, 15th, and 16th. Flowers on the 19th, 20th, and 21st. Beans, watermelon, eggplant, and squash on the 22nd, 23rd, 24th, and 25th. Herbs, other melons, mild peppers and tomatoes on the 24th and 25th. Hot peppers on the 26th, 27th, and 28th. Beans again on the 29th and radishes again on the 30th.

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Footfalls by Persephone

Walk gently on Mother Earth, walk with pleasure, walk with knowledge, walk with confidence in yourself and your ability to put one foot in front of another.

Walking is life, a path a method for mucking through the jungle of existence. When we are born, we cannot walk. We are totally dependent on others to get us from womb to breast to the breakfast table, to teach us how to provide our own sustenance. Losing the ability to walk is considered a severe handicap, we have invented devices to make walking faster, better, and now we walk on the surface of the Moon. At first, walking is intense concentration, the result of much effort, much encouragement, a lot of guidance and hand-holding. Soon, we run, we swagger with abandon through youth, we trip, we get back on our feet, we walk again and test those legs. If we can't walk, we invent devices to keep the movement possible for not to move is to be inert, to be dead, to not exist, for everything is moving, changing, and we move within it, even if we crawl, even as we soar.

The path on which one foot passes in front of the other has all sorts of overgrowth, undergrowth, pitfalls, promises. Each backbreaking boulder, each glistening waterfall, is a jewel for your pleasure, your adornment. Even if solid rock surrounds you, the path it presents, even up, even down, sideways, across, around, is unlimited adventure, infinite wonder. Looking forward, there may be horizon on every direction posing unlimited opportunity. Looking back, perhaps the door sealed behind you, but nothing steals the enjoyment, the pleasure except your failure to remember. You wonder if some day someone else will fall on your path, certainly many have crossed it and, while some continued parallel, others are off in opposite directions, never to be meet again. Rarely, but sometimes, you will walk a path with

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Footfalls (cont.) by Persephone

someone hand-in-hand and, of all the pleasures you will know in this lifetime, none will exceed this one; no, not even the pleasure of walking itself.

Perhaps the greatest pleasure beyond the path, in a garden of rest, at the canteen, to look back and see someone in wonderment on your path, well-trodden now like the Lewis and Clark, improved on, rife with the care of tender, loving hands and the pitter patter of gentle feet, to know that soon others will join to tend the garden and leave you free, free to walk, free to trod another path, free to once again behold the intricate beauty, to scrape a knee.

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Sound Familiar?

"ANARCHISM, the theory that all forms of government are wrong and unnecessary. Anarchists believe that the highest attainment of humanity is to be reached by the freedom of the individual to express his own character and qualities, unhindered by any form of repression or control from without. They hold that the perfection of humanity will not be attained until all governemnt is abolished, and each individual left absolutely free. Yet upon this freedom they are compelled to put the limitation THAT A MAN SHALL NOT INJURE HIS FELLOW BEINGS (editorial emphasis). From this limitation arises another: if any human being attempts to injure others, all well-meaning individuals have the right to combine against him, and the orderly class may repress the criminal class, though only by voluntary combination and not under any governmental organization.... Persons who profess or advocate anarchism are denied admission to the United States by a Federal law enacted in 1902."

from Funk & Wagnall's Standard Reference Encyclopedia; pp 463-4.

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If all the beasts were gone, we would die from great loneliness of spirit, for whatever happens to the beast, happens to us. All things are connected. Whatever befalls the earth, befalls the children of earth.

--Chief Seattle

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Who's Got Answers? by Salem Slip

(I'm still trying to learn the right questions.)

Before we had religion, we had to do at least one other thing well. Sound odd? Consider that our kind (women and men) and our kin have been around for some 500,000 years. One of our earliest artifacts is a simple, pointed stick wooden spear made of yew by a creative soul some 120,000 to 200,000 years ago. We were apparently contemporary with some of our near types until the receding of the last ice age, in the northern temporate zone that was about some 12,000 to 14,000 years ago. Not until the passing of the last migrating reindeer peoples and the Azilian age or the time of forest transition do the people begin leaving many artifacts save unadorned, utilitarian objects. Now, some will argue long and loud about cave paintings from the Aurignacian Age (25,000 to 35,000 years ago) and pretend to tell you exactly what they mean as if they had painted them themselves; but I'm not so sure any of us understand what we know about them. To begin with, the dating techniques used only decades ago are being called into question time and again and the early examples of cave drawings are in fairly southern climate zones. Remember, ice moves slowly. Too, who is to say the scene did not unfold something like this:

Scene: a cave.

Motif: 30,000 years ago (dirt and dark).

Situation: A couple of people or peoples, strangers, have discovered they are both in the same cave seeking shelter. It will not of itself offer heat, but the cave will protect them from the raging storm outside. The weather has been really strange lately, it keeps getting colder and colder. The storms seem to last longer and longer. There just aren't as many small critters around to snack on these days. It's getting to where everything left to eat is big enough to put up a fight, it isn't enough that you've got to run it down. The Storm rages on for days, blindingly. Stomachs grumble. The storm continues. The strangers eye each other as they have all along. At first, it was to be sure the other was keeping its distance, but with each glance now, the other begins to look more and more like meat. As the glances become very strained, one of the people springs up and scratches out a design of an animal big enough for both to gorge on for a long time. A couple of grunts and gestures (you, me) GRRRR gesture to banquet on the hoof.

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Answers (cont.) by Salem Slip

Inventive, certainly, but utilitarian. Why was it that it was only about 12,000 years or so ago in our climes that adorned and non-utilitarian objects begin to be used? It could easily be inferred that, until then, our time was completely monopolized with those things that really mattered: water, food, shelter, sex; in other words, providing for ourselves, hand to mouth for the entire day. When we finally learned to do that well enough to have spare time, then we began to explore representation, abstraction, art, religion.

So this religion thing is something new to us. If we are not very good at it, perhaps it is because of our lack of experience.

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Get the Feminism Out of Astrology by Tarostar

A lot of recent books on astrology are written by women and tend to put across a woman's viewpoint in and on the subject material. Now, this is not to say women do not make competent astrologers. They do very well in the field. However, I feel we should read between the lines in several books offered to teach the age-old astrological science. There seems to be a subtle attempt to instill feminist viewpoints into the interpretations of astrological terms.

Case in point: saying alternating signs used to be masculine-feminine, but today are held to be active-passive. What is wrong with the old concepts of M or F? Why try to change the consciousnesses of new or beginning students of the Art by slipping in other words which do not really convey a true essence? One can be masculine and passive, or feminine and active, so an active/passive dichotomy for the alternating signs becomes misleading. Why this seeming deliberate attempt to blur gender identity?

A Taurus male would not be necessarily feminine, but his sign perceives with a type of receptiveness which would be feminine. Masculine does not mean "male", nor does feminine mean "female", as a personal gender identity or manner of reacting and/or relating.

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Get the Feminism (cont.) by Tarostar

Also, another situation involves positive/negative concepts. The old way was to see Mars and Saturn as malefics and Jupiter and Venus as benefics. Now, these straightforward word concepts, which convey specific ideas, are being downplayed in favor of gutted, deballed ideas of stress or challenge and harmonies and blending. Power is being castrated out of astrology by these attempts to change words, and thereby change the way future generations will percieve. Insidious!

What is wrong with the ancient way and the perceptions laid down by the old Pagan word concepts? Malefic/benefic are very specific and descriptive of the workings of those astrological powers. Why change meanings to suit current, passing feminist views? Astrology will be astrology, feminism not withstanding, as the ages roll on.

Also, it seems, in today's astrology, no one wants to take a definite stand on anything. Is that a reflection of feminism in action? For instance, the male astrologer, Luc Gauricus, of the Sixteenth Century, as his duty, being Royal Astrologer, told the French King Henri II that he could very well die under a certain configuration of planets. This was so the King could take action, or not, as the case turned out. Astrologers, in those days, made very definite predictions and strongly backed them up with conviction and reputation. Try to pin one down today! You'll get a possible, a potential, a could be, a perhaps, not a definite. You'll get a stress or a challenge, rather than be told one is currently under a negative affliction for the foreseeable duration. Astrologers, in my experience, wince when asked to interpret a negative chart. Too much emphasis is laid off on potentials, possibilities and could very well be's, so that definite display of astrology's ability for accuracy is obscured. Many try to seek out a possible potential for good by fudging the reading to show potential which may not be there, so the client will not feel put off. If one was born under a malefic star, what can one say? Pollyanna hearts and flower Alice Bailey books don't work.

Astrology should call a spade a shovel, not a towel, and get some flesh and blood back into it, without the need for feminist propaganda in blurring of absolutes. Astrology is an ancient mode of oracle. It does not need to be made to reflect political/economic/social ends of this age. Why is there a need to slip in a narrow philosophy for this

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Get the Feminism (cont.) by Tarostar

century's women's movement? Why do some women feel they have to propagandize when writing on subjects, such as astrology, which are universal and not specifically feminist? Why the effort to get present and future generations to look at everything from a feminist perspective? Why subtly slip it into astrology?

From Jeannie: I really can't resist this one, Tarostar. Your answer is in the stars....

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Strange Bedfellows by Stan

Revilo and Vesta were perturbed, to say the least, when the astral trip Vesta had experienced about the origin of AIDS revealed its artificial nature. This was nothing, compared to what further study revealed. Both had been Witches and Occultists far too long to take everything or even anything at face value. Accordingly, Vesta planned another astral journey. Now, while evil entities exist both on the physical and the astral planes, likewise forces for good are at work.

Vesta had implicit trust in her guide's ability to help her but even she was astonished when she was led to the World Health Organization's headquarters at Fort Detrick, Maryland. She had traveled backward in time to the year 1959. A conversation was taking place between a very well-known radio and television personality and a top ranking Communist. The Communist was suspicious, even for a communist. "Why should you want to do this thing to help us?" he asked. "We long ago learned better than to believe in your superstitious folly of a useless Yahveh."

The listener did not seem offended. "Don't forget, it was our people who originated communism, it was our people who financed it and it is our people who insure its survival today." Yahveh will be victorious, the Lord of Hosts, long after your military takeover has been forgotten. But it is the fornicators, the homosexuals, the unbelievers, we wish to eradicate. We wish to purify the world, to the glory of god.

"Now you have your agents, in almost complete freedom of the W.H.O., they are in position to do this thing and have the expertise to do so."

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Strange Bedfellows (cont.) by Stan

The communist thought a minute. "In Africa, we mixed the deadly virus with smallpox vaccine. Ten years from now and forty to fifty million useless people will have vanished from the mineral rich area but in America, you have no smallpox. You haven't had any for several years. How then?"

"True, but we do have hepatitis vaccine. You did a good job of introducing AIDS into Haiti and now the homosexuals from there are spreading it throughout the southern U.S. You realize, of course, there was no AIDS in the United States before 1959. Dr. Schmuger, born in Poland and educated in the USSR, became head of the New York City blood bank. He set up the rules for the hepatitis vaccine studies. It was he who insisted only males who were not monogamous be allowed to participate in this study. Hepatitis vaccine, unlike AIDS vaccine, was not grown from human tissue. It will be put in the vaccine and Dr. Schmuger, well, nobody lives forever."

And now Vesta's guide returned her to the circle. She then relayed what she had learned to Revilo. Revilo began to check and found some interesting statistics:
1. There had been no AIDS in Africa before 1967.
2. In 1981, the Center for Disease Control reported four percent of those given hepatitis B vaccine contracted AIDS.
3. In 1984, they admitted to sixty percent. Now they refuse to release the figures. Many believe the figure is close to 100 percent.

True to the Communist's prediction, Dr. Schmuger is dead and his deadly secret, if he had one, died with him. Of course, he served his purpose before his untimely death.

Revilo realized the seriousness of what had been learned and he also relized nobody, but nobody, was going to take the unsupported word of a witch no matter how many accurate facts she unfolded.

Revilo had many friends in the scientific world and one of them suggested he pay a visit to Dr. William C. Douglass at Marietta, Georgia. He did and what he learned was even more astonishing than what he already knew. But then, that is a tale for another time.

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In wildness is the preservation of the world.--Henry David Thoreau

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A City Dying of Spiritual AIDS?

That is the way some observers are characterizing recent events in Boulder, CO. Two extremist Xtian ministers had planned to hold a public book burning. The statement they had hoped to make related to a story in their bible that spoke of an Old Testament city that had been taken over by the devil and in which books had been burned. Some residents got a different message and set out to stop them. The books they hoped to burn covered Witchcraft, Satanism, new age ideas and Buddhism and were the property of the Xtians. Protestors to the symbolic act kept the ministers from speaking their message by outshouting them. Soem protestors came imitating Nazis and some came as comical KKK impersonators. One protestor laid over the books the ministers hoped to burn while the ministers prayed--loudly--for the demon to be cast from this creature. Then someone set up a diversion on the other end of the parking lot, long enough for the Xtians to toss three books--one on Witchcraft, one on Satanism, and a copy of Shirley McLain's Out On a Limb--into a barbeque grill and roast 'em. The ministers were satisfied they had gotten to make a statement. The protestors were happy they had kept all but three of the books from being burned. Everbody went hom to wash off the lather.

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An Alpha Bet from Nile

Alphabetically besotted colleagues denounced English following generally humorous importunings just kithed! Let masochists now opine portentious queries regarding sequencing techniques until vacuous. Waspish xenophobes yield zealotry!

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There are five fingers only
to the hand that would hold the world:
Trust yourself
Aim higher
Take nothing seriously
Hasten slowly
Take care of all things.

--Jeremy Slocombe
The Cosmic Hobo

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Arcane Aid by Doctor Light

Is there some sort of magick that you would like to see cast? Love, healing, luck, questions answered, answers questioned, magick to help you find your spirit group or twin? Perhaps you would like to exorcise a ghost from your life, or call one into your life. Would you like to have a dream invoked for you? How about UFO's, Bigfeet, Fairies, Unicorns, or other mystery being? Would you like to call one of them into your life? In short, is there some sort of magick that you would like to have cast for you that you are just not sure about doing yourself, or that you feel might work better if it was done by someone else? If so, let me tell you about Arcane Aid. A.A. is made up of people who want to put their magick to the test. This is what we will do, and what we want you to do.

1. Decide what sort of magic you want worked for yourself and write it up in as much detail as you can.
2. Send this to Arcane Aid, POB 55971, B'ham, AL 35205.
3. When we get this, we will review your request and subject it to a test to make sure that it is for the greatest good that can be done and that it is for the healing of the earth.
4. Within two weeks of its approval, the magick will be worked.
5. In return for this, we ask you to write us a letter telling us what effect our working has had.

That's all there is to it! You have your magick, and we have research data which tells how our magick works, what works best, and what are the best ways of going about it.

Of course, all letters will be kept in strictest confidence, and any useful information about working magick that comes out of our research will be passed on to you in the pages of GAIAGAPE.

Thanks and we hope to be haring from you soon. May this or something better come of everything we do.

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He drew a circle that shut me out--
Heretic, rebel, a thing to flout,
But Love and I had the wit to win:
We drew a circle that took him in!

Edwin Markham

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An Update from Our Lady of the Perpetual Coffee Pot

Mid-March. While the daytime feels like spring, the evening and night hours remind that it is still winter. The plum is past blooming now and the apricot just finishing the height of bloom, the citrus trees hum with the excitement of hundreds of insects, some patrolling for destructive pests, most on a quest for the delicious nectar from the blooms. Flower blooms are everywhere--not the hardy summer blooms but the first delicate blooms of narcissus, daffodils, tulips, crocus, and, on a few lawns in the neighborhood, poppies. The garden crops are springing out of the ground and looking for methods to get ever closer to the sun. First leaves are forming on the deciduous trees--a wet, vibrant green, not the deeper green of summer's flush. It is getting difficult to stay in the house during the day (which is getting longer now and, in another two weeks, will seem even longer with Daylight Savings Time). I find myself trying to find shortcuts in more and more of the housework so I can spend more time outside.

The cats are slimming down as they are outside chasing all the awakening life that is scurrying in the grass and each other and just about anything that moves for they, too, have their share of spring fever. Even the dogs get into the act and chase the onslaught of birds and insects that haven't been around for a few months.

The first cuttings of perennial herbs are in the oven drying. Some of the herbs won't be ready for cutting for a few weeks yet, such as sage and rue. Spring cuttings are a bit different than herb harvest during the rest of the year. Right now, most of the cutting is done to benefit the shape, strength, and future growth of the plant. The marjoram, for example, was trimmed to preserve shape. Leaves and tops were cut from the lemon balm to encourage doubling and also shape the plant. Blossoms were cut from the lavendar to make room for new blossoms setting on and the ever-spreading mints were harvested in areas where I did not want to encourage their growth.

How to tell when to cut perennial herbs? Outside of magickal considerations (the hour of the day, phase of the Moon, astrological factors), conditions vary from herb to herb. The outmost growth may look thin and spindly. This was the case with the marjoram. Trimmed back, growth is encouraged closer to the root system and the plant will "fill in" rather than spread out. The long stems of peppermint are spared;

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Update (cont.)

they will eventually fall over and form "runners" which, in turn, will propagate new plants. In this way, this perennial is "established" and will be ready for cutting later in the year. In examining the lemon balm, a stem would have a top and, at the base of the leaves next down from the top, more leaves would be forming. Here, the tops are cut as well as the two large leaves next down on the stem to encourage "doubling", or the growth of the new, little leaves coming out at the base of the leaves cut. Again, spindly growth on the outskirts of the plant was clipped as well as growth encroaching on other plants. Lavendar blossoms, to harvest for most value of the blossoms, should be cut as soon as the first little flowers appear on the bud or sooner. After that, let the bud completely blossom and dry to harvest for seed. Again, harvesting the topmost blossom encourages doubling and strengthens the buds which follow.

The easy way to clean herbs is to give them a gentle shower before you cut them with the finest setting of the garden hose nozzle. Allow them to dry a bit before beginning to cut, enough to eliminate residual moisture but not enough so that they have a chance to pick up additional dirt and goo. Usually, a half hour in low humidity will be sufficient for recovery from the shower. I have special scissors for cutting herbs and, for heavier pruning jobs, pruning shears; a purist might recommend special wooden scissors for the job. I do not recommend hand picking as this tends to traumatize the rest of the plant and can severely disturb root formation.

I usually spend a couple of minutes studying the plant before I cut (and, of course, telling it how much it's loved and how pretty it is), checking for signs of disease or pest infestation and deciding where and how much I am going to cut. Once I have finished taking cuttings from a plant, I water the area. Leaves and other parts of the plant not kept for drying are returned to the earth where they break up and provide nutrients for the soil.

I have found that the wicker paper plate holders are ideal for herb cutting. We have a gas stove and the heat from the pilot light is exactly the amount needed to dry the herbs (always check the oven before you preheat). The wicker paper plate holders allow excellent air circulation to the herbs on the bottom of the plate so that turning is completely unnecessary. The plates can be easily toted to the herb

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Update (cont.)

garden (and back) for collecting. A gentle tap or two on the counter during the drying process removes additional dirt particles and these fall right through the wicker weaving. The plates hold just enough herb to make the work worthwhile but not so much that the process becomes an overwhelming chore. A week or ten days after cutting, the herbs are dry enough for processing and storage and we're ready to go cut some more!

By the way, Ogaea, perennials you may want to consider for your summer cold tea collection are bee balm and lemon balm. Bee balm (Oswego tea, bergamot) is a member of the mint family and is a tenacious grower. In your neck of the woods, plant this lovely in an area where it will get partial shade during the hottest part of the day and far away from anything delicate as, like most mints, it will creep and crawl like a one-year-old and grows as it goes. The lemon balm is also a member of the mint family but does not have the tendency to creep that bee balm does. In an area protected from frost, both will winter over and provide enough foliage for light, fresh harvests throughout the winter. The bee balm will have an orangish flavor and is very strong. The lemon balm has a light, lemonish flavor and is more delicate in flavor than the bee balm. Both can be served hot or cold. Several of us have dosed with both teas with good results. If tummy ailments are adding to the misery, add some peppermint or spearmint, another pair of easy-to-grow, creeping mints. The peppermint is a shade lover, however, and prefers a northern location although it will invariably get out and explore the neighbor's pasture.

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The Redhead

Her long, red hair is silky and soft,
Her eyes are large and brown,
Her affection is great, kisses come oft,
Her embrace could knock me down.
Her love is great, none could be better--
For she's a lovely Irish Setter.

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First say to yourself what you would be; and then do what you have to do. --Epictetus

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Circle Sanctuary Wins a Victory; the Battle Continues

On Wednesday night, January 6, under a Full Moon, Circle Sanctuary became legally recognized and established as a church on Township and County levels of government. This is a major victory for the Wiccan religion, since it is the first time since the Middle Ages that a Witchcraft group has been legally recognized and publicly sanctioned as a church by an unanimous vote of local government officials before the local public and the mass media. Worldwide support of Pagans from many paths and the legal assistance of the American Civil Liberties Union helped achieve this important victory for the Wiccan religion.

Although Circle Sanctuary, also known as Circle, had already obtained legal church status on state and federal levels of government in 1978 and 1980 respectively, its right to have religious activities on its 200 acre nature preserve and herb farm has been repeatedly challenged by local government officials for the past four years. While this victory represents an important development in its religious freedom battle, Circle's legal struggle is by no means over. Within minutes of giving Circle Sanctuary zoning to operate its church on its church-owned land, local government officials attacked Circle's right to use its barn as a church building to house Circle's church offices and provide living space for church workers. It is uncertain whether or not this challenge can be successfully resolved without a court battle. This latest attack continues to draw local, regional, and national media attention to the religious freedom issues at the center of the case.

Selena Fox, on behalf of Circle, thanks Pagans everywhere for sending blessings, talismans, donations, and other aid which helped achieve the victory. She asks for continued support, especially that blessings of strength, protection, healing, and success be sent to Circle and its Land. More details about the latest developments in the Circle Sanctuary religious freedom battle will be published in the Spring 1988 issue of Circle Network News. Letters of encouragement, contributions, crystals, and other support for Circle can be sent to: Circle Sanctuary, Box 219, Mt. Horeb, WI 53572

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He who has a thousand friends has not a friend to spare,
And he who has one enemy will meet him everywhere.
--Ali ibn-Abi-Talib

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From Merlin the Enchanter

There are a few comments that I would like to make about Malcolm Brenner's letter regarding video taping of Craft folk. In his letter, Mr. Brenner refers to "my rights." It never ceases to amaze me at how many folks use "my rights" as an excuse for being rude, ill-mannered, indecent, overbearing, and generally a jerk! It is about time that intelligent folks realized that, in dealing with each other, each person must respect first and foremost the rights of the other... and that means that you may have to forego one or two of your rights to live with the other person, just as they must do the same to live with you.

When driving a car, and two drivers claim all their rights at the same time, the result is a crash. In the case of Mr. Brenner and the group in Portland, the result is a spoiled ritual and bad feeling all around. Making a video of the Craft is a neat idea but any responsible filmmaker would first get the written permission from each person or group who are to be involved in the project. A few years ago, I had a tiny part in a film with Paul Newman called Winning and I clearly recall that the producers made every single person in all the large crowd shots sign a release (there was also a release in my contract)... should we ask less of someone filming a story on the Craft?

Those of us who are public about our Craftwork do not fear being filmed or connected with the Craft but there are a great many Craft folk who do fear being open about their Craft and their right to worship, even in public, without being taped or filmed or photgraphed far outweighs anyone's right for photographing them in their worship for a cheap film.

Yes, it was not Mr. Brenner's fault that he could not get permission to film, but then it was not really the average Witch attending the ritual's fault either, and it is completely unimportant that he was filming so faces could not be seen, as the folks being filmed had no way of knowing that (nor even of knowing who was filming them or why).

No, people must get off their bill of rights and start respecting each other and thinking of the other person for a change. I thought the Me, Me, Me, My, My, My was a yuppie affliction. Do we really need those sort of folks in the Craft?

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From Merlin (cont.)

I'll give you a real good example of just how stupid and out of hand this "my right" crap can get...

When the local Shaman of the Miami People (a Native American People who once called all of Ohio, Indiana and parts of Wisconsin theirs) was forced to retire because, at his advanced age, he could no longer stand our cold winters, he passed his Power Objects and his duties in the Tribe over to me (being one-third Miami, I was trained in the Medicine Path many years ago). Down near our permanent outdoor Stone Ring, which is located behind my museum and the Enchanted Cottage next to it, is a permanent Sweat Lodge. A few weeks ago, one of the elderly Tribe members came and asked that I do a special ceremony for him in the Sweat Lodge that makes him ready to go into Spirit... a more or less Native version of the last rites, which includes a very private Sacred Pipe Ceremony. This is a very Sacred Ritual, and one seldom enacted these days.

Well, while we were in the Sweat Lodge, a lady (?) whom we later learned was a High Priestess from up North of us, stopped to see the museum. When my wife informed her that I was conducting a Sweat Lodge and that she would have to wait until that was finished to tour the museum (my wife was busy with our kids at the time and couldn't conduct the tour herself), this young woman announced that that was just fine, she would attend the Sweat Lodge!

When Moonstone tried nicely to tell her that this was a very private Ceremony, our visitor threw such a fit and made such a fuss that I had to come out of the Lodge and demand that she leave my property... which she only did after I offered to ring up the local constable!

Because we would not allow her to force her way into this very private Ritual, we (especially I) were called sexist, racist, un-Craftlike, and a large number of terms that would make a drunken sailor blush! She showed no respect for anyone's "rights" or feelings but her own. She claimed that she had been trained in "Wiccan Shamanism" and thus had every right to enter the Sweat Lodge any time a Ceremony was taking place! I have encountered a great deal of rudeness from so-called Craft folks in recent years, but this weirdo really takes the cake!

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From Merlin (cont.)

And, for the record, the Sweat Lodge is mine and not the Tribe's, and so women are welcome in it for any Rituals that do not involve the Tribe. The Tribe, by tradition, does not allow women to take part in the Sweat Lodge or in any of the Sacred Pipe Ceremonies, and I respect their rights to this tradition by not allowing women in the Lodge during Tribal-related rituals, and by not allowing women to take part in Pipe Ceremonies in which the Tribe's Pipe (which is now in my care until I pass on my duties) is used (though I do share my own Sacred Pipes with women during non-Tribal Rituals).

This so-called High Priestess kept shouting (and I do mean shouting) about her "rights." What about the rights of an elderly Native American who wanted to share a Pipe for the last time? Who's rights were more important? The old man died a week and a day later, the "High Priestess" is still around (and, no doubt, still as obnoxious).

And, by the way, also for the record, my property and sanctuary are not a democracy. A visitor's "rights" here are what I say they are and no more or less... and if you can't abide by that, you don't need to come.

But, getting back to video taping, up until I took over the family Witchcraft museum, it had been open to Craft people only. When I took it over, I decided that it should be open (still free of charge) to everyone interested. At that point, my insurance company sent out some folks to appraise the collections and see how it was displayed... and protected. And they hit the ceiling! The items in the museum and other building were appraised at over half a million dollars and among the things they insisted that we do was to install closed-circuit TV cameras in the museum building and in the Enchanted Cottage next to it (the only two buildings that were to be open to the public).

This was done, and so everyone who visits the museum and cottage are videotaped. Several of the cameras are in plain view and one in the museum is even marked with a little card that says, "Smile, you're on candid camera." So, we don't sneak around about it and sure don't surprise anyone. Several folks have asked over the past few years about the taping, and we tell them that, after a while, the tapes are cleaned and reused, so no one need fear a shot of them in the museum will turn up on the local TV station news.

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From Merlin (cont.)

In some seven or eight years now, only one person has refused to enter the museum due to the cameras, and I didn't have the heart to tell her that two cameras monitor the walk up to the house and the gate, so you are "on camera" just walking by!

So here we are again, you have the right not to be filmed, and I have the right to protect my property. Further, without the cameras in operation, I lose my insurance. We can't both have our rights, so who gives a little? That is simple, if you want to visit the museum, you give up your right to not be taped, it is up to you if it is worth it or not.

Now, let's all try something new for a change, let's stop bitching about our "rights" and start acting like caring people who have respect and concern for each other. You never know, you might like it.

Next topic, who the hell made up the rule that you have to live in poverty to be a Witch? A few weeks ago, I was on one of the local TV stations again with an interview they taped in the museum. As usual, I was puffing one of my pipes through the interview (they are a trademark with me), and it happened that the lady who did the interview is married to a pipe collector, and during a chat before taping, she asked me offhand how much the carved meerschaum I was smoking cost me. It was $850.00, and I told her so.

Well, on the news after the spot ran, she made mention of the fact that I was smoking an $800.00 pipe during the interview, and then went on to mention that I have a few dozen more just like it. Two days later, I get a very nasty letter from a lady in Indianapolis saying that I am a disgrace to all Craft folks because no true Witch would own something like my expensive pipes!

Well, excauuuuuuuuse ME! I was not aware that being a true Craft person meant you had to grub along on welfare or the like!

This is not the first time I have had folks make such comments to me. While my museum is devoted completely to Magic and Witchcraft and very closely related topics (ghosts, ESP, and the like), the Enchanted Cottage, which is also open to Craft folk (it is not open to the public at large), is

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From Merlin (cont.)

both a museum and our home. Therefore, it holds personal collections as well as numbers of Craft items.

Now, I do not have the yuppie view of money; money is not a big thing in my life, in fact, before I retired, I gave away as much money as I spent on myself. I don't zip around in a BMW, my old Buick is good enough to get me to the airport and home again and that's all I need. My homes are small, but one has been in my family for four generations and the other for two (and the smaller now serves as the museum).

I am just not a flashy person on the outside. But I have a weakness for the best pipes, fine art, and rare books and prints and neat antiques, and with these I have filled to overflowing my home.

So, does it make me a "bad Witch" because I have earned a lot of cash, and choose to spend some of it on an eight thousand dollar print or a Ming unguent jar from the tomb of an Imperial Princess? Is it wrong for one to wish to fill one's home with beautiful things? And, is it so bloody bad to expect these investments to serve my wife and three kids should something happen to me tomorrow? I could have invested in Dow, or IBM or ATT, or some other corporation that is defacing the Mother Planet, or which is oppressing the Third World. Instead, I choose to put money into things that bring joy just by being.

I have never drank anything stronger than cranberry juice, and never have used drugs, instead, at the end of the day (spent giving museum tours, readings, and doing healings) I like to open a gold snuffbox and take a pinch of fine English sniffing snuff, light up a good meerschaum and read a 200-year-old first edition or the original draft of a play by a famed playwright. So, just tell me where it says that being a Witch means living in squallor and being on welfare and I'll sell everything and move into some rat-infested slum right away. After all, after having been in the Craft for 40 years, I want to be a "real Witch"!

Next topic: Where is it written that to be a Witch you cannot have any friends in "high places" and cannot be politically active except on the "right side"? In the next issue of my journal (The Graverobber's Gazette), I will print a note from Vice President Bush's office that was sent to me in response to a note I wrote him (the letter is a year or so

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From Merlin (cont.)

old by the way). I had written and told him that, in past times, the leaders of a nation would present small gifts to the Priests and Priestess of the ancient God and Goddess as tokens of their respect for the Old Ones, and requested that he make such an offering to my museum in respect of the Goddess. His reply was a nice note from his office, an autographed photo and one of his personal gold writing pens (oh, in case you are wondering, President Reagan sent a signed photo and a tie he had worn in the White House and Nancy sent a signed photo and a silk scarf with her monogram on it... yep, I got guts!)

These are on display in the museum of course, and have drawn a little flack from visiting Craft folk, and awe from visiting reporters. Now, I have always wanted to move the Craft out of the realm of the crackpot, and to do this with reporters, such items as gifts from the President of these United States and other foreign heads of state can only help the cause, as well as being true offerings to my Goddess.

You may not like those in power, but if you are going to accomplish anything in this world, you damn well better learn to work with them!

In one section of my little home is a pipe and tobacco museum called "The Pipe Smoker's Hall of Fame," which displays rare pipes and those of the Hall members. A visiting Witch from New York once stormed out in a fit after seeing then President Ford's pipe on display (it still is). Must we be so unreasonable as to refuse to work with anyone we disagree with, and by the way, why is it that a tradition like Wicca that claims so proudly to defend individual rights comes down in a paranoid rage at anyone who does not take the "right" view of things?

It is said that you will make far more friends with sugar than salt. Perhaps we could do far more to help this world by working with those in power, even if we don't personally approve of all they do, than just sitting around bitching about it.

Last topic: Who the hell is this twit Jim who keeps calling you and writing such inane letters? As an editor/publisher myself, I must say that you folks are doing a fantastic job with the GNL.

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From Merlin (cont.)

I sure am glad none of my readers think their subscription fee gives them the right to pry into every aspect of my personal life. Frankly, my response to Jim would be to send him the balance of his subscription money with a note saying, "Take your money and shove it, you don't subscribe here anymore!" But then, you folks are sweeter and more tolerant than I am (a nice thing about being retired, you don't have to be nice to anyone you don't want to be nice to). But I'll never know why you put up with his comments... there is no hope for that fellow! Someone should remind him that your journal is more than worth the wait no matter how bloody long it might take to arrive in the post box!

In closing, thinking about the pipe museum I have, thought I would send you one of the elected member's award cards, make it out to whoever you like, but don't lynch me over the verse on the back, Jeannie, these cards were made for me by my old fishing buddy, Zenon C. R. Hansen, who, at the time, was Chairman, President, and CEO of the Mack Truck Co., and he loved this hundred-year-old verse. Still, it is sort of true when you think about it:

BAD men want their women to be like Cigarettes--slender and trim, all in a row to be selected at will, set aflame and when the flame has subsided, discarded, only to select another.
The FASTIDIOUS man wants his women to be like a Cigar--they are more expensive, they make a better appearance, they last longer, for after all, if the brand is good, they are seldom discarded but used to the end.
The GOOD man wants his women to be like his Pipe--something he becomes attached to, knocks gently but lovingly, takes care of always.
A man will give you a Cigarette, offer you a Cigar, but he never shares his Pipe.

Merlin the Enchanter, Unicorn Coven/TGG, POB 219, Galveston, IN 46932

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If a man insisted always on being serious, and never allowed himself a bit of fun and relaxation, he would go mad or become unstable without knowing it. --Herodotus

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From WLPA

March 12, 1988

First, let me apologize for the tacky photocopy. There are just too many people to contact to allow for a personal letter to each publication or individual. I hope you'll understand.

Second, I'd like to clear up a misconception about the WLPA. The WLPA's primary purpose is to address the misrepresntation of Witches by the media--television, radio, magazines, newspapers, etc.--through letter-writing campaigns. However, we have also sent out thousands of general info packets (of various Traditions) to people who are interested in Witchcraft. We have also put people in contact with people who can assist them with specific problems. But our main "job" is educating editors, publishers, etc. We do not claim to be anything else. And there's certainly enough going on in this country that leaves room for organizations to do the same thing and more.

Third, it's time to explain the slime you are receiving today. Please copy any of this and get it where it will do the most good--your readers, your networking friends, whoever.

The article and "comic book" are from Chick Publications. These people may generate more paper than the U.S. Government. This is not a fluke--all their material is like this. It may be of some comfort to know that they also attack Catholics and some other Christian denominations in the same manner.

The information about Witches and other Pagans in the military speaks for itself.

And then we have "File 18". This little gem was sent to us by a sympathetic police officer with almost eleven years of law enforcement experience. I realize it's not the most pleasant thing you'll ever find in your mail box, but please get your gag reflexes under control and read it carefully and thoroughly. The first time I read it I figured the illustrious editor, Larry M. Jones, was a cop groupie. We should be so lucky. One of those wonderful Witch archivists just happened to have a letter in the files, on the letterhead stationery of the Boise, Idaho Police Department, from him to Mike Warnke (author of The Satan Seller). The

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From WLPA (cont.)

letter has no date, but stamped on it was "Received Feb. 4, 1986". In the letter, Lt. Jones describes himself as a "light filled Christian" who is the "Associate Police Chaplain and Patrol Division Watch Commander" in Boise. Let's hope that his claim of 1,000 subscribers is a little white light-filled lie. Our police friend has ordered and received most of the material advertised in this issue (as well as back issues). For instance, the Witchcraft/Satanism Ritual Calendar. Were any of you aware that on February 2nd part of the program was sexually abusing females from the age of 7 to 17? (I'd also like to add this garbage must be selling--an 18-minute training film is offered to police departments for almost $400).

In case you, or someone you know, would like to contact the department in Boise, their address is: Boise Police Department, 7200 Barrister, Boise, ID 83705, Police Chief James Mongomery, telephone number (208) 377-6790.

So, now that we have this information, what are we going to do about it? There have been some rather grandiose claims lately about Witch-Police relationships. We've heard from several people who work (or have tried to work) with their local police departments. There seems to be three responses: 1) The person is a deluded whacko, 2) the person is doing the things described in rags like "File 18", or 3) they are willing to accept the person's help or legitimate information about Witches. And sometimes, all of the above. Again, this was sent to us by a police officer. Contrary to the above-mentioned grandiose claims, this excrement is being taken seriously.

We know of two police officers (who are Witches) that are trying to put together a factual training manual for police departments. If you know of anyone interested in helping them, please have them write to us and we will put them in contact with each other. We will keep their names confidential.

Do any of you, or your friends, work with their local police departments? Can they give WLPA members some guidelines on initial contact, their experiences, etc? The only information we will take seriously is information that can be verified in some way. We will also respect their request for confidentiality.

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From WLPA (cont.)

There is also nastiness afoot in Congress again. House Joint Resolution #390 "designating November 11-19, 1988 National Cult Awareness Week" has reared its ugly head. A copy of this bill can be obtained from your congressional representative, U.S. House of Representatives, Washington, DC 20515. At the moment, it is mainly directed at groups such as the Church of Scientology. If it's passed (and after reading "File 18") how long do you think it will take to turn on us? Please write or call your Congress person about this. It also doesn't hurt to notify those in other religions. After all, one person's "religion" is another's "cult."

The WLPA has been sending material to the ACLU. If you have on file some hidden horrors, send them to: Rev. Barry Lynn, ACLU, Washington Office, 122 Maryland AV NE, Washington, DC 20002.

For more info, write WLPA, POB 8736 Salem, Mass. 01971-8736

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Some Miscellaneous Notes on Come from the Shadows

I was one of the first individuals to start wearing a green button. I'm proud of that green button and what it symbolizes. The only times that green button leaves my shirt is when it finally breaks or gets tossed into the wash--then I drive myself over to the local green buttonmaker's and buy myself a new one. I've gone through six buttons of various shades of green and of various sizes in the last eight months. As an experienced button-wearer, I'd like to point out a few things that might make life a little easier.

When you put on the green button, listen to your inner self and realize that you are making a threefold statement. Primarily that you are a Pagan. Secondly, that you will stand up for your rights. Third, and most important to my thinking, that you are not an individual, but rather part of a whole. Not alone, but merely visible.

If you don't feel safe (listen to your inner self), then don't tell an individual who asks what the green button means. Some answers that I've heard going around are: "It's my go button." "The writing got washed off." "You means it's not St. Patrick's Day?" "I like green." "I belong to a secret organization of green button wearers."

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Miscellaneous Notes (cont.)

Some true life examples of what can happen to you while wearing your green button:

One Pagan wore his button to work. When his boss asked him what it stood for, the Pagan made a quick, silent meditation and then replied, "It's a recognition symbol for an international pagan conspiracy." His boss nodded thoughtfully and said, "So don't tell me if you don't want to."

Another Pagan, who had heard the story just above, wandered into a store and was looking around. The sales clerk asked what the green button stood for. Upon hearing the reply of "... international pagan conspiracy," the sales clerk asked, "What are you conspiring for?" The reply was the short, single word, "Freedom." There then followed a discussion which ended with the sales clerk wishing the pagan good luck.

Two Pagans wandered into a mall store and a curious sales clerk asked about the green button. One of the Pagans looked at the other and together they answered with "... International Pagan Conspiracy." "Thank god," exclaimed the clerk, "I've been hip deep in Fundamentalists all day."

You don't need to wear a large button if you want to feel less conspicuous. Some ideas I've heard are:

A small green button (I'm talking cloting button here) on a thread around the neck or wrist.

A green tack on the lapel held by a cinchback or pierced earring backing--this is much better for work than a two-inch diameter bright green button.

A green round sticker (available at most office supply stores) on a car, purse, notebooks, or briefcase.

The green you wear doesn't have to be bright irridescent green--try a slightly darker shade.

Don't feel constrained to wear the green button all the time. Use your common sense. Don't take stupid chances. Wearing a green button to a science fiction/fantasy convention is fine. Wearing one to work may or may not be all right. Wearing one to your sister's Fundamentalist wedding is not a good idea.

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Miscellaneous Notes (cont.)

Remember that community service is the backbone of Come From the Shadows. It is important since it puts "green button wearers" in a favorable light even before the general knowledge of what the green button stands for is open. It is also important in that community service shows us to be concerned about our communities.

Will Come From the Shadows emerrge on 1990 as we've planned? Only the myriad of gods and goddesses know. I certainly don't. Will Come From the Shadows emerge as a success? We think eventually and unreservedly yes. As we emerge from the shadows and closets that we've been hiding in, we cease being an isolated individual that can be bullied and picked on. More to the point, Come From the Shadows can already be counted a success. As of this writing, I have heard of the following meetings between pagans wearing green buttons. At a small gas station in rural Tennessee, at an herb-grower's meeting somewhere in the south, a college campus on the west coast and two friends that had known each other for years, but had never told anyone (or each other) they were Pagan decided to wear their green buttons on the same day.

That is what makes Come from the Shadows a success.

For more info, write: Come from the Shadows, % B. Fogle, 2041 1st ST E #118, RAFB, TX 78150.

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From Math

March 25, 1988

Over these past months, I have shared with you the direction of our Circle... and how we have reached back into antiquity for the teachings and meaning of our Paganism.

From such learning has come to each of us in our own way ("ain't that what we is all about?") the knowledge and at-one-ment with the Gods.

In a personal vein, my own life has been changed and enriched by having found my one path shared by Hekate, the Wise Mother. As I now know, she has been directing my steps right along unto my "discovery" of Her; during this quest, I have been drawn into a very deep spiritual closeness with another

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From Math (cont.)

person whom I knew for several years on a casual basis--but who was equally dedicated to Hekate--although previously unbeknown to me or, for that matter, to the other person regarding my dedication.

When I now say that my life has been changed, I relate that one such way is that I am going beyond our own Circle (Circle of the Enchanted Wood), not that I have or plan to take leave of the group--I don't--but now I will be taking a few steps backwards so that others can fill my place as (acting) High Priest, although our very charter says that HP/HPS will be by rotation of members. "Strange" though, that at the time of drafting the charter, I had no conscious idea of my path now.

In any event, I would now like to share with all in the founding of Temple of Hekate, an open networking of Pagan folk who feel a strong affinity with the Wise Mother and who would not want to be members of Her Temple. A grove will be established in the garden behind Enchantments in New York City (a Craft shop) but our worship will be as a network of solitaries--joining (or tuning into) with each other once monthly at the dark of the Moon. Time will be about 9:00 p.m. EST. For information, this Moon phase will occur on the following dates: June 14th, July 13th, August 12th. Our work will be as the Wise Mother directs, which until now has been for a healing of the earth and its creatures. It should be mentioned that the August Moon may (and probably will) be coincided with the actual ritual on Saturday, August 13th, of the Goddess, when it is hoped that as many people as possible will come for this celebration of Her "feast" day.

How does one become a member of the Temple of Hekate? By a strong inward dedication to the worship of the Goddess and a desire to be part of our networking, which will require the inward committment to network on the monthly Moon. There will not be an initiation, because the dediation to Hekate will constitute that. We don't chose Her, She chooses us, so if we are chosen--consider yourself as initiated.

There are no dues, although it is encouraged that those of you who can do so, make a "one time" donation for the establishment of Her Grotto--which will be (as mentioned) located in the garden of Enchantments. A corner of the garden will be set aside, where a statue of the Goddess will be placed into a crossroads--possibly with a little stream running beside it. This statue will be one which is being

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From Math (cont.)

specially commissioned, based on what is believed to be one of the rare remaining statues of the Goddess, on display at the Metropolitan Museum of Art in New York City. Those who do contribute will be actually dedicated to the Goddess during the ritual in August, when their collective names will be buried at the foot of the Goddess at the crossroads.

Such donations may be sent to: Enchantments, Inc., 341 E. 9th ST, New York, NY 10003. PERSONAL. ATTN: CAROL.

Inquiries may also be sent to Carol or, alternatively, to me, addressed as follows: The Hierophant, POB 4491, Stamford, CT 06907. The Grotto will, of course, be the East Coast complement of the Hecate Shrine, which is located in the beautiful Cascade Mountains of Washington State. While our Grotto and the Shrine are not connected on the middle earth plane, the deep spiritual connection will be obvious. With the Shrine, Her presence has again been made manifest in the world, whereas with the Grotto and our networking, Her worship is again with us.

May the Wise Mother bless and enrich all of you and especially those who feel drawn now to Her worship.

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From Ann Forfreedom

Thank you for mentioning The Wise Woman is a positive way in your February 1988 issue. And thank you for sending me a copy of that issue. I enclose a recent issue of The Wise Woman for your information. However, I still have negative feelings about the GNL since, in March 1983 through May 1983, George Patterson denounced feminists in general and me by name in the pages of this newsletter. (I desctribed this in my editorial, "Sexism Still Loves in the Craft", in The Wise Woman, Vol. 4, No. 2, June 21, 1983, Summer Solstice Issue.) Until the sexist attacks on me and other feminists is (are) repudiated publicly, I consider the Georgian tradition anti-feminist, sexist, and abusive.

From Jeannie: I am a woman, have been all this life. And I am not about to apologize for remarks I didn't make. I rarely apologize for the ones I do make as it is. As John Galt would say, check your premise.

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Bulletin Board

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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Randy: We mailed a bunch of issues out together; you are not on our mailing list twice. Please make sure you have all your issues.

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Rik: I seem to recall you writing that you have "Wicca" entered in your SRB. I would like to know just what you went through to get this. I am in the Marines, and during the last DET to 29 Palms, EVERYONE found out I am a Witch. That's the Sgt. Major, my Avionics Officer, CO, and most the pilots. I may as well have it annotated as my religion. Thanks. Taleisin.

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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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Events (cont.)

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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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.

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Womongathering, June 10-12, 1988. Send SASE to Womongathering, Rt. 3 Box 185, Franklinville, NJ 08322 for more info.

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Covenant of the Goddess presents Merrymeet '88, festival/gathering in the Catskills of New York, Labor Day weekend. Write: Merrymeet '88, POB 777 Ft. George Station, NY, NY 10040.

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Publications

The Living Sphere is the "occult organ" of Borderland Sciences Research Foundation, an information source at the forefront of human thought since 1945. For $25 you will receive four packed issues of occult lore (over 60 pages each), printed at random throughout the year. Or a sample copy postpaid for only $7.77. Or send $1 for our catalog of books, videos, music, and equipment. Makes checks payable to

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Publications (cont.)

Borderland Sciences. Wholesale pricing available for bookstores and retail outlets. Borderland Sciences, POB 429, Garberville, CA 95440-0429.

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Pallas Society News, Quarterly Southern California based Craft-Pagan magazine featuring articles on different paths, herbs, reviews, rituals, national/Southern California Pagan/ Craft news, and much more. Reader input encouraged. Subscriptions $8.50/year, sample $2.50. 1800 S. Robertson BL Box 2015, Los Angeles, CA 90035.

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Ancestral Faith is published quarterly by the Colorado Kindred of Asatru, POB 317, Denver, CO 80212 on the equinoxes and solstices of the year. Subscription is $20 in US, $25 outside.

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You may have noticed by now that you have not received your winter issue of SheTotem. We apologize for any inconvenience this may have caused you. And we must admit that the Spring issue (due out in late March) will probably be a bit late also. However, the good news is that the Spring issue will be a Winter/Spring double issue with twice the material. We thank you for your patience with us. SheTotem, POB 27465, San Antonio, TX 78227-0465.

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The Pagan Military Network, PMN The Letter, is a non-profit newsletter. For more info, send a SASE to POB 3117, APO New York 09283.

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The Belladonna, POB 935, Simpsonville, SC 29681. 16 pages, glossy, full color, New Age awareness, Poetry, Short stories, Articles, Song Poems, Artwork, "About the Authors". 1988 2 issues, $9.00; 1989 4 issues, $18.00, Sample $5.

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Goods

A Gift from the East, Dept. G3, POB 6719, Houston, TX 77265-6719. Beautiful gemstones direct from the importer. True wholesale prices for all. Send SASE for complete info. Dealer inquiries welcomed.

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Books

Joining the Quickie Print Lending Library for the mere pittance of $5.00 (that's a single payment--not an annual fee) will allow you to check out any one of over 1000 books on Paganism, Feminism, Witchcraft, Earth Living and Lesbianism. These are books not normally found in your local library. They are sent by mail in a plain wrapper and can be checked out for up to three months. A refundable deposit of not more than $5.00 is required for books, publications, cassette tapes and booklets. A deposit of $10.00 is required for video cassettes (VHS). For more info, send a SASE to QPLL, % SheTotem, POB 27465, San Antonio, TX 78227-0465.

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Crossroads: A Who's Who of the Magickal Community, $15.00 plus postage, The Witching Well, POB 1490, Idaho Springs, CO 80452.

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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

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Contests (cont.)

December 21, 1988. The cash award is made possible by donations to the scholarship fund.

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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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!

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That's all for this month...

Blessed Be,
dean, jeannie, and the Georgians

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