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In this issue...

Patness 2
Tarostar's Views on How the Craft is Organized. 3
From Julie. 5
From Joe. 5
From Barbara. 6
From Ogaea. 6
Our Ancestors from Lucretius. 8
Logical?. 10
The Drought Cover-up. 12
Pagan/Non-Pagan Families by Lady Ivy. 13
Mushroom Extract May Help Block Spread of AIDS
from Dr. Tim. 17
From Tracy. 20
Back Issues 27
Bulletin Board. 33
Publications. 34
Tapes 34
Books 34
Contests. 34

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Subscription rates have changed. See the January 1989 monthly for details. Complementary subscriptions to any library making the request on letterhead. Back issue list later in the newsletter, $1 each, first come, first served.

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. Ads for the annual only.

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 which is more than we can say for phone calls so please use the phone for messages only. 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.

(cont. p. 35)

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Y903

Patness

January 1980--The Correspondence School by Anon E. Mouse

A magazine ad this fellow did spy,
said, "What the hell, I'll give it a try."
He sent his cash to that "Craft School",
and it was received by a crafty fool.

"Lessons" came soon by the U.S. Mail,
and a letter, "make payments without fail!
every month, you send the cash...
or on your head, the collectors will crash!"

He studied those lessons he got in the mail,
even tried out the use of a flail!
Lesson 3 said, "Witches, you see, should not be bores,
you take my wife, and I'll take yours.

Next year we may swap a few old whores.
Swapping these chicks will open more doors.
We'll keep these broads so very confused,
it'll be years 'til they know that they're used."

This yokel sent in his money for years and years,
even though he was laughed at by all his peers.
In time this fellow had a baby girl.
That really did put his head in a swirl.

A new mother each year, but the girl grew up,
even though some of them made her throw up.
She did grow pretty as girls will though,
and at age 12, they sent her a real dildo.

Father by now had financed his initiation,
though it seemed he was paying the debt of the nation.
Only 50 more payments, and he'll get a charter...
by now this poor sap felt just like a martyr.

The years did pass, and his money did dwindle,
not enough left to buy him a spindle.
One day, these "lessons", he decided to review,
and the waste of his life came into full view.

The "lessons" he carefully packed into a box,
wrapped it in chains and myriad strong locks.
Said, "I know just where this treasure should be"
and with that... he buried it in the deep, blue sea!

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Tarostar's Views on How the Craft is Organized

The calendar mentions initiating neophytes at the Vernal Equinox. I will try to run through a hypothetical initiate's journey up the degrees in the Craft, to illustrate briefly.

Most persons come to the Craft from other backgrounds, as adults. They should meet with a High Priest and High Priestess running a coven circle to discuss Wicca and the Old Religion. Should they decide on entering the Faith, the process then demands effort and serious application on the part of the individual.

He/She takes what is called pre-initiate status to learn the meanings of what the Craft is all about. Should the High Priesthood feel such an individual would be good for the Craft, they set the next Vernal Equinox as the time for a small ceremony of dedication to the outer Court.

From that point, the initiate studies the lesson plan teaching the basics of the Craft. The plan should run a full year of weekly classes and lectures and research study in Wiccan tradition and history, also psychism.

At the next Vernal Equinox, the initiate takes a ceremony to bring him/her to probationer status. The probationer takes at least six months to study magical ritual methods, to train the individual in basic magic as a philosophy and practice.

Then the initiate may take I degree initiation, becoming a Craftsman I degree and is allowed to attend Sabbat rituals only. That makes the initiate a First Degree Witch, brother/sister of the Faith.

Should the Craftsman/Initiate enhance the magical working of the Coven as a harmonious blending unit, he/she is asked to study coven policy and the Laws of the Craft. He/She would sign the Coven Book and become a Covener I degree. From then on, the Coven Council Meetings, the Esbats and the Sabbats become obligatory for the Initiate's attendence. He/She has one full equal vote in Coven affairs.

By study of Magic on one's own, and by demonstration of mastery in the Art Magical, the Initiate may be allowed to take Artisan II degree status and become a Priest or Preistess of the Art Magical and a full-fledged Witch. An Artisan II degree can teach the Craft to neophytes and

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Tarostar's Views (cont.)

probationers but only under the direction of the High Preisthood.

This brings the Initiate up through five levels of initiations PI-II degree) and are what are termed "The Basics".

Should the Initiate display talent and ability in Wiccan Ritual practice and have the desire to devote one's entire life to the Craft, he/she may be asked to begin study for the next level--the vocationals.

Sabbat ritual and Esbat ceremony should be studied and mastered, so the Initiate can take Practicus or Handmaiden status in the III degree. This level makes the Initiate an acolyte to the High Priesthood. He/She should be adept enough to fill in for any absent members of the High Priesthood. However, the initiate now becomes a serious candidate for the High Priesthood and the covendom Elders keep him/her under observation.

When the High Priesthood feels their acolyte is ready, they bring him/her before the Elders to receive IV initiation, becoming a High Priest or High Priestess, with the right to found new Covens. This is only allowed when the Covendom Elders feel the Initiate would be an asset to the Craft as a whole! A valid High Priest or High Priestess can make a great impression on the entire Wiccan spectrum, so the Elders want only those they feel benefit the Faith.

One the Initiate has IV degree status, he/she must set about building his/her own Coven in some other area. With the establishment of two full working Covens to the Initiate's credit, he/she may be allowed by the Elders to take V degree Initiation, joining their ranks. From that time on, the Initiate helps to rule the Covendom, but as an advisor to the High Priesthoods and not as any sort of policy-setter. Each Coven is an autonomous unit within the Covendom.

Thus we see Wicca is, in effect, a sort of Occult Lodge, as it is practiced in many areas. Each level in the degrees of the Craft requires a lot of effort and energy to properly attain. Initiations are earned and not given. This is how an initiate raises in the degrees of the Craft in The Ancient Order of Bell, Book and Candle.

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From Julie

Sometime ago about a year or more someone asked about the Oaken Door as to whether or not it went out of business. Tell that person to kiss his $8 goodbye. I received two issues and that was it and no refund for balance of sub.

Also and this has been sometime ago, someone asked for some old issues of a discontinued occult magazine. I mislaid the issue. If you might know who it was, I can send some good, rare occult magazines to the individual for postage. Magazine postage is high but maybe I can get away with book rate as some magazines do.

Ed note: Thanks for your renewal. I don't know who asked for the magazines, but if they will write to you c/o us, we'll try to get you linked up.

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From Joe

I'd like to renew my subscription, your newsletter is very entertaining, informative, and enlightening.

Personally, I like the articles such as Lady Ivy's and Our Lady of the Perpetual Coffee Pot's articles which deal with knowledge and practical ideas. They teach by example in a strange sense of the term.

Tarostar and some others are radical and even militant. These articles are interesting points of view but seem to try to teach by force, much like the monistic faiths which they are so against.

Well, thanks for reading my ramblings. I just thought I'd share my feelings. Oh, yes, I enclosed an extra dollar for the October issue, one of the ones which I missed. Since it's just a month passed, I assume it available as a back issue. Keep up the good work.

Ed. note: We are out of the October 1988 issue, so if you did not receive one in the mail, you will have to get a copy from a friend or the Library of Congress. Thanks for your letter. It's always great to hear from folks.

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From Barbara

I have been totally enjoying my back issues. New readers must be told what a good addition to their Craft library they are. I hope to get a complete set as time goes on--only I find myself picking up an issue when I should be doing other things--mundane chores are such a bother. Anywho thanks for making them available. I look forward to your next issue. I am up to August '88.

Ed note: Your back issues you requested were mailed with the November issue.

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From Ogaea

I am still in shock, stunned and stopped in my tracks! The GNL was the first pagan 'letter I saw (since The Green Egg in the '70's which I wasn't reading then) and the only one I've subscribed to steadily over the last few years. I am already in mourning for the lively exchanges that will no longer grace your monthly pages.

Perhaps the monthlies will have more in them for us than I think and we won't mind saving all year for the Annual, but oh, I will treasure the GNLs I have for their special character.

We have made many friends through the GNL and I am grateful for that, for in my correspondance with them, the joie de vivre of the GNL lives on. Of course, y'all feel like you're welcoming a midwife, I guess, but I can't shake the feeling that the undertaker's been.

Still, life from death and all that: the GNL must change to grow, as well all must, and your decision to publish an annual on acid-free paper is courageous and commendable.

I hope you understand I'm behind you 100 percent, philosophically. The GNL's transformation is both an encouraging example of change for growth and death in the service of life, and a devastating emotional blow, a death some of us must work hard to put in the service of life.

This month's will be the last "old GNL", one I am glad is coming late, so as to delay the coup de grace a little

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From Ogaea (cont.)

longer. I hope to keep in touch, of course, but I feel that a fond adieu is in order even so. Thank you all for everything--for bein' there month after month, always arriving on the day when I was most desperate for its delights. Thank you for being such a good-natured forum, for challenging our minds and spirits, for not playing favorites, for setting an example of hard work and sacrifice and level-headed determination. Thank you for using colorful paper, thus making the newsletter easy to find when I set it down and couldn't see it without my glasses if it wasn't so bright. Thank you for everything I've always loved about the GNL, and thank you for not being gone completely. And even thank you for this change, we can't grow; thank you for your wisdom in that. Thank you for having been such an encouraging 'letter and for presenting such a wide variety of perspectives and for keeping the peace among them. Thank you for helping me grow in Wicca, and thank you for your challenge to all of us to keep growing.

Ed note: Thank YOU for being a part of it all. Didn't mean to get you thinking we were spending our time shredding pages for transport down the River Styx... all the things you are mourning losing are all the things we are hoping stay around! Really, I think you may notice a gradual change in the monthly but we will try not to get too radical on you... after all, nobody is fond of change--too much work! And speaking of work, the new format will require some elbow grease on the part of our readers. If we don't hear from you, you won't hear from us. Really, folks, it's the only way it remains your newsletter and not just our views and opinions.... Also, there are other ways to get the Annual without having to pay the $35. If you submit an article and it is accepted for the Annual, you will receive a copy gratis, or at least in humble payment for all your hard work.

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A finger is all I ask
Not always to cling to
No crutch, blanket, rabbit's foot
But occasionally to touch.

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Yep. Me and God. We'd be mates. --Crocodile Dundee

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Our Ancestors from Lucretius (100-55 B.C.E.)

Primitive Man

The human beings that peopled these fields were far tougher than the men of today, as became the offspring of tough earth. They were built on a framework of bigger and solider bones, fastened through their flesh to stout sinews. They were relatively insensitive to heat and cold, to unaccustomed diet and bodily ailments in general. Through many decades of the sun's cyclic course they lived out their lives in the fashion of wild beasts roaming at large. No one spent his strength in building the curved plough. No one knew how to cleave the earth with iron, or to plant young saplings in the soil or lop the old branches from tall trees with pruning hooks. Their hearts were well content to accept as a free gift what the sun and showers had given and the earth had produced unsolicited. Often they stayed their hunger among the acorn-laden oaks. Arbutus berries, whose scarlet tint now betrays their winter ripening, were then produced by the earth in plenty and of a larger size. In addition the lusty childhood of the earth yielded a great variety of tough foods, ample for afflicted mortals. Rivers and springs called to them to slake their thirst, as nowadays a clamorous cataract of water, tumbling out of the high hills, summons from far away the thirsty creatures of the wild. They resorted to those woodland sanctuaries of the nymphs, familiar to them in their wandering, from which they knew that trickling streams of water issued to bathe the dripping rocks in a bountiful shower, sprinkled over green moss, and gushed out here and there over the open plain.

They did not know as yet how to enlist the aid of fire, or to make use of skins, or to clothe their bodies with trophies of the chase. They lived in thickets and hillside caves and forests and stowed their rugged limbs among bushes when driven to seek shelter from the lash of wind and rain.

They could have no thought of the common good, no notion of the mutual restraint of morals and laws. The individual, taught only to live and fend for himself, carried off on his own account such prey as fortune brought him. Venus coupled the bodied of lovers in the greenwood. Mutual desire brought them together, or the male's mastering might and overriding lust, or a payment of acorns or arbutus berries or choice pears. Thanks to their surpassing strength of hand and foot, they hunted the woodland beasts by hurling stones and

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Our Ancestors (cont.)

wielding ponderous clubs. They were more than a match for many of them; from a few they took refuge in hiding-places.

When night overtook them, they flung their jungle-bred limbs naked on the earth like bristly boars, and wrapped themselves round with a coverlet of leaves and branches. It is not true that they wandered panic-stricken over the countryside through the darkness of night, searching with loud lamentations for the daylight and the sun. In fact they waited, sunk in quiet sleep, till the sun with his rose-red torch should bring back radiance to the sky. Accustomed as they were from infancy to seeing the alternate birth of darkness and light, they could never have been struck with amazement or misgiving whether the withdrawal of the sunlight might not plunge the earth in everlasting night. They were more worried by the peril to which unlucky sleepers were often exposed from predatory beasts. Turned out of house and home by the intrusion of a slavering boar or a burly lion, they would abandon their rocky roofs at dead of night and yield up their leaf-strewn beds in terror to the savage visitor.

The proportion of mortal men that relinquished the dear light of life before it was all spent was not appreciably higher then than now. Then it more often happened that an individual victim would furnish living food to a beast of prey; engulfed in its jaws, he would fill thicket and mountainside and forest with his shrieks, at the sight of his living flesh entombed in a living sepulchre. Those who saved their mangled bodies by flight would press trembling palms over ghastly sores, calling upon death in heart-rending voices, till life was wrenched from them by racking spasms. In their ignorance of the treatment that wounds demand, they could not help themselves. But it never happened then that many thousnads of men following the standards were led to death on a single day. Never did the ocean levels, lashed into tumult, hurl ships and men together upon the reefs. Here, time after time, the sea would rise and vainly vent its fruitless ineffectual fury, then lightly lay aside its idle threats. The crafty blandishment of the unruffled deep could not tempt any man to his undoing with its rippling laughter. Then, when the mariner's presumptuous art lay still unguessed, it was lack of food that brought failing limbs at last to death. Now it is superfluity that proves too much for them. The men of old, in their ignorance, often served

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Our Ancestors (cont.)

poison to themselves. Now, with greater skill, they administer it to others.

As time went by, men began to build huts and to use skins and fire. Male and female learnt to live together in a stable union and to watch over their joint progeny. Then it was that humanity first began to mellow. Thanks to fire, their chilly bodies could no longer so easily endure the cold under the canopy of heaven. Venus subdued brute strength. Children by their wheedling easily broke down their parents' stubborn temper. Then neighbors began to form mutual alliances, wishing neither to do nor to suffer violence among themselves. They appealed on behalf of their children and womenfolk, pointing out with gestures and inarticulate cries that it is right for everyone to pity the weak. It was not possible to achieve perfect unity of purpose. Yet a substantial majority kept faith honestly. Otherwise the entire human race would have been wiped out there and then instead of being propagated, generation after generation, down to the present day.

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Logical?

Two wrongs do make a right.

Whoa, what did he say? How can that be true?

That's the reason we gave up on logic and become free-thinking, free-wheelin' renegades and artists, right? Because some math or philosophy or logic teacher told us nimble minds that we were

$$--P = P.$$

We could see that while you let P be things like rain, it was okay. It didn't bother us to think

$$P = \frac{Pv - P}{--P}$$

Because we could imagine not not raining. But when we let P be it is right then not P looks like it is wrong and - - P

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Logical? (cont.)

looked like two wrongs--so we might be saying two wrongs make a right if we agree

$$- - P = P.$$

So we went off to gather oil colors and surfboards and head to the beach. We'll do some right-brain livin' and atrophy anything that can say such things right our of our life.

Well, I'm back from the beach to tell you, it is true. What I missed before was whether such could be called openness.

I had first erred by letting - P be wrong instead of not true but I think I can explain it with fewer words this way. We changed our perspective, we stepped outside of the universe under consideration. By saying something is right or something is wrong. If I had left it as something is right or something is not right, I would likely have seen my fallacy sooner.

What I had failed to see was that this logic stuff spoke of an idealized world and right and wrong were from a place I was more familiar with. But if this thing was true then it would have to be true from every perspective. Then it hit me like a ton of cobwebs: my world admitted of time and so if the two wrongs were simultaneous they might be right.

Harming others
It is right to harm no other

Its opposite would be a wrong
decision to harm someone

the opposite of that would be
to make the wrong decision
as to how to bring about
harm.

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Enemies strengthen you. Allies weaken. I tell you this in the hope that it will help you understand why I act as I do in the full knowledge that great forces accumulate in my Empire with but one wish--the wish to destroy me. You who read these words may know full well what actually happened, but I doubt that you understand it. --The Stolen Journals

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The Drought Cover-Up from the Kansas City Star

Scientists have been looking for a reason behind the great drought of 1988 since the Midwest turned dry last spring.

There's been a virtual bumper crop of theories that range from the modern greenhouse effect to ancient weather cycles. Some folks have even claimed the Russians tinkered with the weather to bring the American Heartland to its knees.

But here's an even better theory: We can blame the drought on the Chicago Board of Trade and on Ceres, the Roman goddess of the harvest.

Last July, when the worst drought really began to flex its hot, dry muscle in the Heartland, the Chicago Board of Trade made an untimely move. It covered with scaffolding the 31-foot statue of Ceres that has topped the Chicago Board of Trade building for 58 years.

The bronze Ceres, like the massive art deco building that houses the Chicago grain market, was in need of a little renovation, officials at the Board of Trade said. Engineers cut a hole in Ceres' head, dropped a camera down in the statue to determine where the goddess needed repairs and then patched her up.

The timing was awful.

As we all know, the worst drought in fifty years gripped the Midwest and slashed harvests. With Ceres shrouded in scaffolding, there was nothing to drive away the hot, dry weather.

But there's reason for hope. Ceres has been all gussied up and should be ready for unveiling by the end of this month, said Iris Endeley, a spokesperson for the Chicago Board of Trade.

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To those who dare ask why I behave as I do, I say: With my memories, I can do nothing else. I am not a coward and once I was human. --The Stolen Journals

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All rebels are closet aristocrats. --Leto II

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Pagan/Non-Pagan Families (Them Against Me) by Lady Ivy

I am an average pagan-wiccan person living in an average non-pagan family. That is, I think we're average since I have little to compare us with.

I have read a lot of articles on mixed marriages and families only to finish them wondering what planet the author was from or what reality they were living in. I read things like communication, mutual respect, and understanding. Lovely words, aren't they? And I will strive ever toward them. I promise. In the meantime, my children are teenagers and none of these lovely words apply. What I need are short-term, practical solutions as well as the flowery idealism.

I thought when I moved from my mother's house I would never again hear, "Why can't you be like everyone else!" WRONG! I hear it almost every day. I believe that teenagers are a life form unto themselves to be loved, taught, and many times... endured. I'm sure for now they think the same of me. If I was Jesus Christ, Ghandi, and Morgan Le Fay all rolled into one, they would still be too embarrassed to be seen with me in the mall.

Children not withstanding, many crafters find it difficult at best to cope with some of the problems inherent in a mixed family situation. Who'd of thought that burning a few candles and performing a little ritual now and then could create such havoc?

Many obstacles are self-imposed. As children, we say, "I can't;" as adults, we say, "I can't because...." I hear it all the time. People say it with their own lips to my very face. I can't because, C'mon, we know who we are. It's called 'wooden leg syndrome'. I had it as bad as anyone else but if you really love what you're doing you find there are ways to get around, over and through many of the obstacles. Some I am still working on. I still limp a little... well, a lot sometimes, but I makes better time than I used to.

If I have learned anything living way out here with THEM (my children) it's that I'm alone and must find my own solutions. My husband is understanding and does help so my focus is on everyday problems in general as they pertain to my craft work.

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Pagan/Non-Pagan (cont.) by Lady Ivy

The first thing I had to do was (you've all heard it) CREATE A SACRED SPACE. Outside is always preferable, however, I don't have a lot of cover and my neighbors find no romance in 'naked devil dancers'. I know. I know. I tried to tell them. Go figure some people. That leaves the inside.

Inside is good. As I am a person of modest means, I have no room of my own in which to 'practice'. For prayer or simple candle magick, I have an altar set up in the corner of my bedroom but for full Circle, sabbats, and esbats, I must use the living room. This is good, I think. Well... the idea of using the living room has merit, also one or two drawbacks.

The complaint I hear most often is, I have no privacy. This would not be such a problem in all-pagan or -wiccan households. Rituals and sabbats might be shared in such a home. This is not necessarily the case in a house of mixed belief systems. I am Wiccan and they are grateful materialists.

This is still one of my biggest problems. My family is not really interested in practicing or witnessing anything of a religious nature and that's fine with me. And since our home belongs to all of us I will not ask them to leave every time I want to perform a ritual. So I decided to fashion myself after the Witches of olde and practice after everyone has gone to sleep. Sounds good? My living room is on the way to everywhere else in the house--you name it, the garage, the bathroom, the kitchen. Invariably, I have at least one child who can't seem to sleep through any full moon you can name.

Imagine yourself in Circle. It's midnight, your biorhythms are peaking, everything is perfect. You are right in the middle of just the best invocation and a small voice behind you asks, "Can I walk through here?" You know its not your spirit guide. What do you do? Of course, if I was in the proper frame of mind, maybe I should not have heard the voice, but I did, so I just stood motionless and silent until the voice went away. This will not work for everyone as anyone who's tried to do a card reading with kids in the house knows.

I thought of a lot of things after that. Saying go to bed, good night, buenos noches, does not work. I could lock their

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Pagan/Non-Pagan (cont.) by Lady Ivy

doors from the outside. Shackles went through my mind. A nice cup of valerian tea might do. It was almost worth my karma. When I had done with these black thoughts, I decided to put up a door. Plastic accordian doors will work. In the meantime, a blanket will do nicely. This serves two purposes: it grants me at least some peace of mind and allows THEM access to the bathroom. Hopefully, it will also serve as a sort of "keep out" sign.

Children are not the only ones who interrupt. I have had adult friends knock on my door over and over asking if I was finished yet!

Now that I have chosen the place, I have to check the date and remind everyone that I--or more correctly they--don't want any of their friends hanging around on that particular day. Not that I really mind, but when asked, I may answer their friends' questions. This would send my kids into absolute seizures. If they want to stay private, their friends won't be there on that day.

Okay. On to the CLEANSING OF THE RITUAL AREA, in this case, my living room. Cleaning an area that has been used for family business for ritual purposes poses some interesting challenges. The first one can be a little tricky. TURN OFF THE TV. I would almost prefer being electrocuted to listening to their howling. They stand in open-mouthed denial for at least three minutes. That's a long time when you're trying to dust around them. But I am the mom so I turn it off and tune them out... as politely as is possible. Tuning out is the hardest part and takes practice. You may find it well worth the effort.

While my family is not a particularly violent bunch, I do recall the ongoing battle over the television, the ritual begging of the allowance, the baby's hands being slapped, etc. I can't get rid of all the negativity but I can get a lot of it with a regular cleaning (vacuum and dust, etc.) and a splash around with hot ammonia water on anything that looks or feels like it needs it. Then I smoke out the room with cedar, juniper, or frankincense followed by sandlewood. Remember to open the windows after the frankincense and before the sandlewood. All done.

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Pagan/Non-Pagan (cont.) by Lady Ivy

All of this has been said before, I know. It works for me and it's easy. It gets rid of kids as well as they seem to disappear as soon as they see the vacuum and dusting polish.

Ever the romantic and for privacy's sake for a while, again like the Witches of olde, I kept some of my things around the house with everything else; herbs in the kitchen cupboard, salt in the bathroom, etc. This is not always a good idea. Only after an extended search did I find my 'holy' olive oil. It walked right past me on the beautifully bronzed shoulders of one of my daughters and in the salad of another. It pays to keep private things private.

Every sabbat is different and in a mixed situation they can really tax your creative mind. One thing they do have in common, though, is food--that is to say, the traditional feast. Many people believe (and I am one of them) that fasting prior to a ritual is appropriate. Twenty-four hours is good. The problem here is that I would like to share at least some of my traditions with my family and the feast (all of us eating together is a good way). Not in my home. I am fasting. I cannot do any ritual until everyone is asleep and they cannot get up at 4 a.m. just to eat. So now I treat each sabbat like some of the christian holidays in that I do the ritual at night and make merry the next day. It's not quite the same since usually the feasting takes place directly after the sabbat ritual but it works for me.

My kids are as loving and caring as the next, I suppose, and of course I believe them to be exceptional as teenagers go. But I am still mom to them and like other children their age, they don't want me to do anything publicly that might raise the eyebrows of anyone around. Privacy is their right as well as anyone else's. It isn't always easy but I try to respect that. Still, I would like for them to be involved in some of the things I do.

Yule is easy. It speaks to their materialist desires. They love me at Yule and their Dad at Christmas. But try braiding maypole ribbon by yourself. I haven't worked that one out yet. My hopes are still high where the younger ones are concerned.

I used to think it was them against me. After all, these years I find its all in my perspective. Seen in another

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Pagan/Non-Pagan (cont.) by Lady Ivy

light, every obstacle is really just a challenge to be met head on, overcome, and learned from. These challenges, self-imposed or not, are there to test my mettle (metal?) so to speak and to aid in personal growth. Do you believe that? I thought so.

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Mushroom Extract May Help Block Spread of AIDS from Dr. Tim

Tokyo, Japan--An extract of the shiitake mushroom may slow or even block the spread of HIV virus associated with Acquired Immune Deficiency Syndrome (AIDS), according to Japanese researchers here at Yamaguchi University.

Studies of the shiitake extract--or LEM for Lentinus edodes mycelium--and its apparent effect on HIV were made by a research group headed by Dr. Naoki Yamamoto, a professor in the University's Department of Virology and Parasitology.

According to the researchers, test-tube studies have shown that low concentrations of LEM inhibit growth of the HIV virus believed essential for the development of AIDS. Laboratory studies have also confirmed that LEM is effective in restoring and bolstering immune response, which may be vital in any successful treatment for AIDS.

Although the mushroom's antiviral properties in test-tube studies were presented at the doctor-sponsored First Symposium on AIDS held in Kyoto, Japan, in December, 1987, and were reported in the Nippon Keizai newspaper, clinical trials in Japan involving patients with AIDS have only recently begun.

LEM is extracted through a patented process developed by Dr. S. Nagaoka of L.E.M. Laboratory from mycelium of the shiitake mushroom taken at a stage prior to growth of stem and cap. Shiitake has been raised domesticly for fifteen years and is commonly sold in gourmet stores, although the mushrooms used for LEM are raised under strict environmental control by M.O.N. Company of Tokyo (of which Dr. Nagaoka is a co-founder) and are harvested before the mushroom matures.

Based on the researchers' test tube studies, LEM apparently stimulates two important types of immune cells--macrophages

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Mushroom (cont.)

and lymphocytes--used by the body's immune system to destroy harmful toxins, bacteria, viruses and other foreign proteins, and malignant cells.

The HIV virus, through AIDS, destroys the body's immune system, making it vulnerable to opportunistic infections and rare cancers. It can also invade the central nervous system and cause serious neurological disorders. LEM stimulation of the immune response may explain the extract's effectiveness in slowing the spread of the HIV infection, say researchers.

According to laboratory studies, LEM also appears to be highly effective in helping to produce antibodies to hepatitis B, and in improving liver function. This could be significant since recent studies at the University of California at San Francisco have implicated hepatitis B in speeding development of AIDS in people with the HIV virus.

Researchers believe that LEM dosages of two to three grams daily would be required in treating HIV infection (or AIDS), at least initially. Once progress of the disease is brought under control, it is thought that dosages could be decreased to maintenance levels of approximately a half to one and one-quarter grams daily.

In addition to its ability to stimulate, or even restore, immune response, test-tube studies also show a strong antiviral nature for LEM. Researchers theorize that LEM may block the HIV virus' attempt to penetrate into healthy cells by interfering with receptor sites on those cells. It has been reported that LEM inhibits the spread of mosaic virus in tobacco plants, possibly by this same antiviral action.

Beyond any possible treatment for AIDS, LEM--due to its stimulation of immune response--may also improve or restore the body's immune system when it has been weakened following chronic illness, long periods of stress, medical treatments involving radiotherapy and chemotherapy, or even simple aging, say researchers. Significantly, laboratory studies point to LEM's potential ability to suppress liver cancer in the early stage of development and to inhibit the spread of cancer to other organs.

LEM is not the only extract of the shiitake mushroom reported to have immuno-stimulating properties. The Japanese drug

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Mushroom (cont.)

lentinan--which, unlike LEM, is extracted from the mushroom's fruit body--is expected to soon begin United States clinical trials for FDA approval as an anti-AIDS medicine, according to The Wall Street Journal.

Although test-tube studies indicate that both LEM and lentinan share the ability to stmulate immune response, lentinan does not exhibit as strong an antiviral activity as LEM. Moreover, because lentinan is rapidly broken down by the digestive system, it must be administered intravenously or by injection. LEM, which is resistant to human digestive enzymes, may be taken orally, usually in the form of capsules. Also, lentinan is classified as a drug, whereas LEM has long been considered a daily food supplement in Japan.

LEM is currently sold in Japan by M.O.N. Company of Tokyo under the product name MY LENTI. It has recently been introduced into the United States food supplement market by Zenko Laboratories in Tustin, California. Zenko is the sole U.S. distributor.

Although LEM has shown promise as an inhibitor of the HIV virus in test-tube studies, LEM's antiviral and immuno-stimulating properties will have to be demonstrated in human patients before it can be considered of use as a primary, or accessory, treatment for AIDS. Studies of LEM's effectiveness on HIV infection in AIDS patients in Japan are currently underway.

Presently, the only FDA-approved anti-AIDS drug known to slow the spread of the HIV virus is AZT. Unfortunately, AZT is expensive (about $14,000 a year) and highly toxic to patients, often resulting in adverse side effects.

By comparison, LEM averages about a quarter of AZT's cost and has exhibited no significant toxicity as a result of long-term use as a food supplement or in animal studies using elevated dosages.

For further information, contact: Tim M. Sharon, Ph.D., (714) 752-1152.

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You know it's love when you want to give joy and damn the consequences. --Hwi

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From Tracy

Few historical phenomena are viewed as controversially as the European witch craze of the twelfth through eighteenth centuries. The topic of historical European witchcraft continues to be charged with an emotional fervor nearly equalling that during the Inquisition, as scholars furnish and then denounce the incredible variety of theories surrounding the witch-craze. Perhaps the endurance of a strongly emotional response to the question of European witchcraft is evidence of its truly psychological nature. Psychologists continue to insist the historical witch-craze and persecutions were the product of deep-seated masculine fears of female power as manifest in sexual, religious, medical, economic, familial, and demonological realms.

There are scholarly theories which explain the European witch persecutions as a result of economic, political, religious, or even geological changes occurring during this period of European history. Some scholars believe the increasingly powerful Christian church fabricated witches as scapegoats for problems inherent in European society, while others say that the Church was in reality terrified of the highly organized and dangerous Cult of the Devil. Were thousands of witches killed because the increasingly masculine medical community wanted to be rid of its cheaper and more easily accessible midwife competition (witches very often included midwifery in their local "health care" skills) or was the witch-craze a true uprising of thousands of peasant women who wanted nothing more than an excuse to look for sexual satisfaction away from their husbands? There are demonologists who believe the Devil actually convinced thousands of people to sell their souls and do his dirty work, and there are skeptics who say witches, sabbats, pacts with the devil, Satan, and even God, never did or will exist.

Ultimately, the motivations behind such a poorly documented and misunderstood phenomena as the European witch-craze is the stuff of intellectual self-gratification. It is obvious there are more than a few possibilities and equally obvious that we will never know for certain what caused a woman (or man) to want to attend the Sabbat, or whether or not they really went.

Some of the more interesting and valuable research in the study of historical European witchcraft admits that the motivations will go unknown and pursues factual research into the known practices of witches. It is quite possible that,

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From Tracy (cont.)

through careful examination of specific and documented practices of the witches, we may come to better understand the people involved. Examination of "human nature", after all, is the goal of anthropoligcal and historical research.

One of the most fascinating and misunderstood of the witch practices is the use of Flying Ointments. The study of flying ointments and other related herbal concoctions of European witches is an approach to the understanding of this phenomena from the inside out. Rather than looking at such outward manifestations of culture as the Church's desperate massing of power or the oppression of peasant classes by wealthy upper classes, and generalizing from these downward to the individual and her or his participation in witchcraft, the research into psychoactive drug use and abuse begins with the individual's participation in a cultural subset and then moves outward to look at the larger social factors which could support this phenomena and allow it to exist. Ultimately, this approach provides a much more personal, understandable, and satisfying interpretation of one small facet of the witch-craze. This is not to deny the causal nature of larger social trends--we are all subject to the political, social, and economic influences of our cultures. But within the study of historical European witchcraft, the vast majority of research has lost all sight of the individual as a determining force.

In contrast to this, most studies of New World shamanism place heavy influence on examining individual psychoactive drug use and the social bonds formed through shared drug-induced experiences. Historical European witchcraft is essentially a form of shamanism, albeit one that differs greatly in predictable ways from the New World experiences. Michael Harner provides a typical definition of a shaman; the European witches of the twelfth through eighteenth centuries fit neatly within his definition: "A shaman may be defined as a man or woman who is in direct contact with the spirit world through a trance state... shamans bewitch persons... or cure persons," (xi). Harner goes on to say that "the use of psychedelic agents is... one of the ways of achieving the trance-like states conducive to a sense of seeing and contacting the supernatural" (xii).

There is ample evidence that the witches' ointments were highly hallucinogenic and contained a variety of psychoactive drugs, most of them from the solanaceae family. Harner gives

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From Tracy (cont.)

a number of transcriptions which contain flying ointment recipes. Andres Laguan, the physician to Pope Julius III, gives this account, dated 1545: "Among the other things found in the hermitage of the said witches was a jar half-filled with a certain green unguent... with which they were anointing themselves: whose odor was so heavy and offensive that it showed it was composed of herbs cold and soporiferous in the ultimate degree, which are hemlock, nightshade, henbane, and mandrake...." (Harner 135).

Harold A. Hansen, in his recently translated classic, A witches Garden, gives a similar account of the physician Porta's (1538-1615) physiological explanation of the salves as given in his 1589 document, Magia Naturalis. Porta is translated as describing a number of the ointments, all of which contain the soporiferous medicines opium, henbane, hemlock, and others (Hansen 90). Hansen's research has led him to identify the most common ingredients of the sixteen "reliable and complete" flying ointment recipes available. Of the five most common ingredients--hemlock, cinquefoil, monkshood, deadly nightshade, and soot--all but cinquefoil and soot are highly dangerous psychoactive drugs (Hansen 91-92). Also listed as very common in flying ointments are other members of the solanaceae family: henbane, mandrake, and thornapple as well as other psychoactive herbs such as poppies, black nightshade, and wild lettuce (Hansen 91-92). Many secondary sources speak of the three most popular herbs used in witches' flying ointments. Schultes and Hofmann describe "one potent mixture containing belladonna, henbane, mandrake, and the fat of a stillborn child..." (88). Barnett describes the ingredients of the ointmentss similarly: "Apart from horrifying ingredients, human fat, etc.... and disgusting contents ranging from animal parts to soot, they contain solanaceae and narcotics" (440). Murray states about flying ointments that "A. J. Clark has reported on three, and shows that aconite and belladonna are among the ingredients; aconite produces irregular action of the heart and belladonna causes delirium" (92).

All of the ointments contain an oil or fat base in which the defusions or decoctions of the psychoactive herbs are held. It seems that, in almost all cases, these ointments were applied directly to the skin. There is no evidence for hallucinogenic teas being drunk or leaves smoked, etc. Most scholars consider the drug-using witches to have been very knowledgeable about the herbs they were using. It is obvious

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From Tracy (cont.)

that the witches knew from experience what modern scientists have re-discovered: that these psychoactive drugs are best utilized through the skin. Harner has this interesting comment: "One outstanding feature of atropine (one active alkaloid in the solanaceae family) is that it is absorbable even by the intact skin" (128). Maximum effect of these drugs was achieved by using them on areas where the skin was thin and tender, such as joints, thighs, and palms, or most dramatically, on the delicate membranes of the genitals. There is overwhelming evidence that the most common means of applying hallucinogenic ointments was for a female witch to anoint a broomstick or other phallic-shaped object and "ride the broomstick", or effectively apply the atropine-containing oil to her extremely sensitive vaginal membranes. Murray quotes many of the original records and describes the 1324 trial of Dame Alice Kyteler, who owned a staff and "on which she ambled and galloped through thick and thin, when and in what matter she listed, after having greased it with the ointment which was found in her possession" (90). Murray also mentions the 1603 confession of a Belgian witch who was transported to the place of meeting on a stick smeared with ointment (91). Harner gives a very similar 15th century account: "But the vulgar believe, and the witches confess, that on certain days or nights they anoint a staff and ride on it to the appointed place or anoint themselves under the arms and in other hairy places" (Bergamo in Harner 131).

Murray includes evidence of applications of flying ointment to other areas of delicate tissues: "The Somerset witches averred in 1664 that they anoint their foreheads and handwrists with an oil the Spirit brings them (which smells raw) and then they are carried in a very short time" (91).

Similarly, in France in 1652, a witch confessed that when she wished to go to the Sabbat, she anointed herself with an ointment given to her by a male witch who was sent by the Devil (Murray 91). In 1670, Swedish witches confessed that their God "gives us a horn with a salve in it wherewith we anoint outselves, whereupon we call upon the Devil and away we go!" (Murray 91).

The witches flight to the Sabbat was often the central issue to Inquisitors and perhaps the facet of historical European witchcraft most debated. Although there are still scholars who believe the witches' flight was completely the fancy of Church clerics and officials, the overwhelming evidence is

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From Tracy (cont.)

that whether bodies were floating through the air or not, somebody, and most probably, large parts of the European society believed the witches were flying. Belief is a very powerful force, and it is very difficult to examine the witch-craze documentation without the overwhelming influence of the belief systems of its documentors. Where fact ends and fantasy begins is very unclear. But it remains that a large part of the population believed the witches were flying to sabbats and that the witches themselves continually confessed to flights through the air, meetings with the Devil, sexual orgies and encounters, and various other feasts of sin. It also remains a fact that the witches had in-depth knowledge of, and at least occasional use of, highly psychoactive drugs.

Witches "flights to the Sabbat" have long been explained through their hallucinogenic drug use. Harner quotes contemporaries of the Inquisition and witch trials, who believed the flights were drug induced: "The malefici have philtries and unguents with which they poison or make sick, and they also imagine themselves to be carried to the Sabbat by virtue of these" (Vincent c.1474 in Harner 132). "For they have heard the evidence of those who have smeared and rubbed themselves with the same ointment that witches use and have in a moment been carried with them to the Sabbat" (Remy 1596 in Harner 132).

There are also testimonies of people who saw witches in heavy or trance-like sleeps while the witches themselves claimed to be flying to or attending the Sabbat: "The witch asserted in their presence that, if she might anoint herself as before, she would go and be carried off by the Devil. Having anointed herself several times, however, she remained motionless; nor did anything extraordinary happen to her" (Spina 1523 in Harner 133).

Laguna, Pope Julius III's physician, performed one experiment with an ointment he had procured from known witches: "On being anointed, she suddenly slept such a profound sleep, with her eyes open like a rabbit, that I could not imagine how to wake her... at the end of thirty-six hours she regained her senses and memory: although the first words she spoke were: 'Why do you wake me at such an inopportune time? I was surrounded by all the pleasures and delights of the world'" (Laguna 1545 in Harner 135).

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From Tracy (cont.)

Similarly, Johannes Nider writing in 1692 gives this account: "A certain priest... entered a village where he came upon a woman so out of her senses that she believed herself to be transported through the air during the night with Diana and other women. The priest then asked her: 'Allow me to be present when you depart on the next occasion.' She answered: 'I agree to it and you will observe my departure in the presence... of suitable witnesses.' When the day for the departure arrived... the woman stepped into the bowl and... rubbing ointment on herself to the accompaniement of magical incantations she lay her head back and immediately fell asleep. As she... awakened, the priest cried out to her that she had not moved" (Nider 1692 in Harner 131-32).

Contemporary experimentation with the solanaceae family has interestingly provided experiences very similar to the witches' confessions. The legendary pharmacologist Louis Lewin describes the solanaceae as giving rise to hallucinations and illusions of sight, hearing, and taste (Lewin 130). Schultes and Hofmann describe scopolamine, an alkaloid solanaceous plants contain, as being the primary hallucinogenic factor in the solanaceae plants and one which causes intoxication followed by narcosis in which hallucinations occur during the transition state between consciousness and sleep (86). They describe atropine, another narcotic but non-hallucinogenic alkaloid found in the solanaceae family, as extremely toxic; the user loses all sense of reality, falls into a very deep sleep similar to alcoholic delirium, and remembers very little of the intoxication afterwards (86).

Modern experimentation with actual flying ointment recipes has had only limited success. The plants involved can often be difficult to obtain and extremely dangerous and precise dosages are usually not included in the surviving ointment recipes. Indeed, one scientist, Dr. Karl Kiesewetter, died of poisoning during one of his experiments. But a more fundamental problem in the study of historical European witchcraft goes beyond the chemical substances themselves and involves the more human side of this issue. The problem is that the foundational conditions--cultural, physical, and psychological--of the historical witches can never be totally duplicated today. Hansen addresses this issue in his discussion of contemporary experimentation: "No one alive today is in a position to know what the witches felt and

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From Tracy (cont.)

thought when they smeared themselves with the ointment and set out on a journey" (98).

However, Dr. Will-Erich Peuckert has conducted a number of tests of the flying ointments upon himself. Using one of della Porta's ointments in 1927, Peuckert had this experience: "We experienced in dreams first wild and yet restricted flight, and the chaotic revels, like the wild tumult of the annual fairground, and finally progressed to erotic licentiousness" (Peuckert 1927 in Hansen 99).

A later experiment of Dr. Peuckert's proved to be very similar, and was described more completely: "Dr. Will-Erich Peuckert,.. mixed an unguent of belladonna, henbane, and datura from a 17th century formula and rubbed it on his forehead and armpits and had colleagues do the same. They fell into a twenty-four hour sleep in which they dreamed of wild rides, frenzied dancing, and other wierd adventures of the type connected with medieval orgies. A pharmacological explanation for these sensations: irregular heart action when one is falling asleep produces the feeling of dropping through space. When combined with drugs which enhance this irregularity and also cause delirium, one might well believe it possible to fly like a witch on a broomstock" (Kreig 53).

(Conclusion, Appendix and Bibliography next month)

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The trance-state of prophecy is like no other visionary experience. It is not a retreat from the raw exposure of the senses (as are many trance-states) but an immersion in a multitude of new movements. Things move. It is an ultimate pragmatism in the midst of Infinity, a demanding consciousness where you come at last into the unbroken awareness that the universe moves of itself, that it changes, that its rules change, that nothing remains permanent or absolute throughout all such movement, that mechanical explanations for anything can work only within precise confinements and, once the walls are broken down, the old explanations shatter and dissolve, blown away by new movements. The things you see in this trance are sobering, often shattering. They demand your utmost effort to remain whole and, even so, you emerge from that state profoundly changed. --The Stoen Journals

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Back Issues

All back issues are $1 each. Issues prior to October 1985 did not carry a table of contents. First come, first served. Some back issues are mailed at our regular mailing, some--particularly the older issues--are mailed first class. (Parentheses are inventory codes.) Please order by month and year.

1976--July (B6)

1978--May (H1) - June (H1) - July (B36) (H1) - August (B1) September (B12) - October (B2)

1979--January (B11) - February (B13) - April (B6) - May (B5) June (B1) - July (B14) - October (B7) - November (B3)

1980--January (B1) - February (B3) - March (B3) - April (B3) May (B2) - September (B7) - October (B3) - November (B5) December (B6)

1981--February (I3) - April (I3) - May (H1) (I6) - June (H1) July (H1) (I7) - August (H1) (I2) - September (H1) (I3) October (H1) (I3) - November (H1) (I5) - December (H1)

1982--January (H1) (I2) - February (H1) (I3) - March (I3) April (I2) - May (H1) (I2) - June (H1) (I1) - July (H1) August (H1) (I3) - September (H1) (I2) - October (H1) (I2) November (I1) - December (I5)

1983--January (I5) - February (I3) - March (I2) - April (I1) May (I5) - June (I5) - August (I1) - October (I4) December (I5)

1984--January (F8) - February (F9) - March (F3) - April (F5) May (F24) - June (F5) - July (F1) - August (F9) September (H15) - October (H12) - November (H13)

1985--January (G15) - February (G12) - March (G13) April (H1) - May (G12) - June (G3) - August (G18)

November (F5) Amendment 705 from the Congressional Record; Poinsettias; Celtic Bibliography; Halfmoon's Passage; Uranus; For the Birds; Tarot and Psychic Fluidity; From Brandy; For Solitaries Only; From Isis Moonshadow; From Dana; From Judy; From Shadowhawk; From COTOR; From Tarostar; From Belinda.

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Back Issues (1985) (cont.)

December (F8) Byte of the RAMpire; Of Death and the Tarot; Physics of Magick Part II, Appendix A; Your Marriage Service; Pluto; Words and Other Useless Things (like deeds) or Reclaiming the Present; Gentle Breeze of Mariah; From Steve; From Jae; From Moonchild; From Rik; From Rayna, Traci, and Logan; From COTOR; From Shadowhawk; From Albion; From Grove of the Unicorn.

1986

January (D12) By a 13 Be Blessed; Power Behind the Crone: DOS; Extremist Christians are Aiding Child Molesters; The Solitary Tradition; Neptune; Thunderings from Thor; Who is Lurline Jennings and Who Cares Anyway?; Religion in the News; From Lady Mariah; From Moon Web; Open Letter to Tarostar; From Rhea; From Albion and Bonnie; Index of 1985 Issues; Review of Stormclouds.

February (D18) Earth; From the Doctor; A New Friend; Why Be a Witch?; On Correcting Others; Kaboom!; Poem of the Elements; The Wych Cross Circle; Song of an Unwilling Scapegoat; From Puck; From Joseph B. Wilson; From Mariah; From A New Witch in California; From Rowan; Additional References for the Modern Celtophile; News from StarMist; Tree People News.

March (D12) Notes from The Doctor; Ye Olde Herb Doctor; At the Sound of the Tone: More from Miss Manners; Will the Real Witch Please Stand Up?; Kore; Ways of the Witchling; When the Hounds of Spring; From Moonrider; From Ted; From Spirit Within News; Pagans Cry for Help; From Mathew; A Delicate Plant You Can Neglect; Scourge of the Ages; Return of the Star Gazer; Prevent Germ Farming in a Crock; Life from Clay?; Plants Rid Homes of Pollutants.

April (D8) Ideals?; Cone of Power; Frankly, My Dear, I Don't Give a Damn; Beltane; The Truth About Hansel and Gretel; Calls to the Guardians of the Quarters and Levels; Calls to the Guardians of the Quarters, Force of Nature; Come Down, O Maid; From The Oaken Door; From Stan; From Neul; From Lady Mariah; book rev. The Witches' Qabala; At the Sound of the Tone; String, Thread, and A Yarn; From BD; Herb Cabbage; From Catherine and Kent; From Thor; From The Doctor.

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Back Issues (1986) (cont.)

May (D15) Five Symbols on the Wheel; Tarot and the Self; Ladybugs; News from Long Beach; Erichtho of the Corpses; Celtic Evocations; Untitled Poem; The World is Too Much With Us; Theban Alphabet Revisited; Thoughts on the Magickal Process; The Lady; Sangraal; Satanism Among Teens; From Sylvia; book rev., Christianizing the Roman Empire; From the Pallas Society; From Belinda; From Nile; From Tarostar; From Dionysus; From Sue; Aquarian Aid.

June (D12) Theban Alphabet Revisited, Part II; From Grove of the Unicorn; Have Altar, Will Travel; Prom Night and the Baptist Minister; Faerie Evocations; Be-Aware; Awakening; From Thor; From The Doctor; The Lay of Rosalind; From Mandel; From TOTEG; Mother Earth's Workers; From Puck; From Tarostar; Revelation; Three Symbols for the First Step; Here in Katmandu; From Rik; From Hans Holzer; From Mathew; From Lady Melusine; A Step on the Path; From Temple Stardust; From Elksinger; From Children of the Earth.

July (D12) Theban Alphabet Revisited, Part III; Winds of Mariah; The Preacher and the Seven Eleven; From Stan; Upward Spiral; Four Years in the Life of the Horse Poop Coven; Untitled poems; From Robyn; From Albion and Bonnie; From Timothy; From Sylvia; From Bon; From Isis Moonshadow; From Rowan; O What Have They Done to the Gods?

September (E5) A Tale for Witchlets Near Bedtime; The Logical Sequence; Have Altar, Will Travel Part III; Attack of the Ku Klutz Koven; Who Called Me A Witch?; I Am A Cowboy in the Boat of Ra; When All is Said and Done, Witches Like a Little Fun; The Esbat; Spiral; Untitled poem; To the Lady; Stealers; From Bonnie; From Albion; From Lathina; From Isis Moonshadow; From The Doctor; From Anubis-Amen-Ra; Foreign Flags; Blooms for December and February.

October (E20) An Untitled Story; Some Basic Craft Etiquette; You Can Do Something About The Witches of Eastwick; Moon Lore: The Werewolf Legends and the Moon; Rite of Hagiel; A Therapist's View of the Skyclad Controversy; Confessions of a Yuppie Witch; The Memory Pattern; Maiden Love; Circle Casting Chant; Untitled poem; Visions of Cybele; Prayer for Rest; Untitled poem; Open Wounds; Sights Unseen by Most; Limericks; Untitled poem; Stone of the People; Sausage-Cheese Casserole; From Valerie Voigt; From Amber K.

(cont. next page)

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Back Issues (1986) (cont.)

November (F9) (H3) Winds of Mariah; Moon Lore; Wierd but Wonderful; Why Witches, Why Pagans?; The Mill of the Gods; Storing Canned Food Safely; Alcoholism; Untitled poem; Dog-Eared Page; Avalon; Song; Sweeping Chant; Broccoli/Tuna Roll-ups; From Catherine and Kent; From Rowan; From Stan; From Albion; From Tarostar; From Lady Dematar; book reviews.

December (F2) (H21) A Winter Solstice That Was; Why Plant a Tree; What Goes Around; Wierd but Wonderful; The Witch and Mixed Marriages; Untitled poems; The Prey Gets You; Ancient Teaching; Steadily; From Barbas; From Ogaea and Canyondancer; From Thor; From Tarostar; From Rik; Dear Mr. & Mrs. Georgian; Dear Mr. & Mrs. Tewsberry; I'll Sing You Nine Oh; Platituding the Madman; book reviews.

1987

January (A21) Spooky Spooks; A Witch is the Poor Man's Psychiatrist; Tiny Tree Needs Great Outdoors; Letter to the Teacher; Prince Patrick and the Young Magician; Plants and Moon Lore; Index of '86 Issues.

February (H13) Visions of Valkyries; Synthetic Out and Tallow In?; Witch Lore and Those Old Turkeys; Reflections on Candlemas; From Blacksun; Witchcraft or Wishcrap?; The Wicca Path as a Descendant of the Ancient Hermetic Initiation; The Autarchic Creed; Modern Times and the Oral Tradition; The Conjuration; A Walk Through the Year; Untitled; Somewhere Inbetween; Maypole Song; Untitled poem; From Ogaea; From Puck; From The Doctor; From Steve; From Barbas; From Circle; More From Ogaea; Correction to December '86 Issue; book reviews.

March (H21) Gods Help the Unwary; Pollution and the Vegetable Garden; From Shareem; Mousie; The Seeds of Destruction; From Morganna; The Importance of Fiction; Proliferation of Pollution and the Promised Land; Moon Lore; Marriages and the Craft; Untitled poem; In the Dark; Fire Song; Notes from The Doctor; From Cerridwyn; Quiet Moment; For Your Information; book reviews.

April (H11) Spring Bulb Planting Time; The Witch and the Minor; Freddie; Definitions; Proliferation of Pollution and the Promised Land; From Llewellyn; Midgard Musings: Mead and Myth; Beltane; Beltane; Raising the Circle; From Shareem; From Blacksun; From Steve; From Gerina; From Merlin; book reviews.

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Back Issues (1987) (cont.)

May (H8) Tarot and Spellcasting; Dissertation on the Letter "I"; Three Faces of Rice; The Applicant; From Ogaea; The Truth About Men and Dragons; The Witch and Mixed Marriages; From Llewellyn Publications; Retreat; Fresh Faith; Blackberry Leaves; From Tarostar; From Ogaea; From Rik; From Blacksun; From The Waxing Moon; From Ima Non.

June (H5) (C18) Consultations with the Tarot; Getting Ready for the Harvest; Untitled story; Picnics Hazardous to Your Health; From Llewellyn; Report from the Half Astral; Meditation for New Moon of Cancer; From Ogaea; From Catherine and Kent; From RCP; From Asherah Darkstorm; From Lady Mariah; From Tarostar; From Isis Moondhadow; From Scout; book reviews.

July (C15) From the Boob Tube; High Magick and Such; Wicca and the Library; The Tome; From USDA; A Witch on Handfasting; From A New Witch in California; In Defense of Concrete and Junk Food; From Ogaea and Canyondancer; From Lady Morganna and Aaron; From Stripes; From Rowan Moonstone; From Isis Moonshadow; Injured Trees; Structuring the Craft; Judas Priest; Tomatoes; book reviews.

August (C6) I like spiders and snakes and...; book reviews; Erratum; From Blacksun; Letter for Big Mountain; From Knighthawk; Adventures South of the Border, Part I; Survey; From Llewellyn; The Witch and the Moderrn World; Helpful Hint; The Dispute; Trees from Cuttings; Mireesa and the Troll; From Jaelle; From Kaber; Post-Lammas Thoughts on the Northwest Mystery Tradition.

September (C20) We're Witches and We Believe...; Land's End; From Ogaea; From Math; untitled poem; Moving the Covenstead; rev. Witches of Eastwick; Could Popeye Be Wrong?; Adventures South of the Border, Part II; Autumn; Heresy, You Say?; From Lizard; From the MER Activist; Pagan Studies: A Walk Through the College Catalog; Buying Spuds; Frog Poem; Closet Eaters; Annual Publications Listing; book reviews.

October (C21) Tarostar Utters Heresy Again; Adventures South of the Border, Part III; book reviews; From Ogaea; From Rik; Arousal; From Math; Whispers and Bellows; The Transformative Tradition in Wicca; Moon Lore; How to get yours designated; Crystal Gateway; From Taleisin; WLPA Alert; Rebuttal to Blacksun's letter regarding green buttons.

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Back Issues (1987) (cont.)

November (C6) How Peace Came to the Barnyard; From Malcolm Brenner; Statement of Disownment; Adventures South of the Border, Part IV; Confusion in High Places; The Purification of Tigellinus; Report from the Half-Astral; Alarums; From Tarostar; The Varlocks Vocabulary: a lighthearted look at Witchcraft; book reviews.

1988

March (A28) Prince Patrick and the Dragon's Egg; Don't Born-Agains Wonder Why They're So Unlovable?; Things That Go Bump in the Closet; Curtain Call; The bees at this time of year; Beltane; The Personal Bookshelf; Making Contacts; From Pap; From Tarostar; From Ogaea; More from Ogaea; From Rhian and Havwk; book reviews.

April (E28) Pagans to Blame for Widespread Success of Xtianity; Neophyte Ethics; Recovery; Summer Solstice; Bright Fire; MSG and Friends; Mike Warnke Ministries and The Witches; From Windsong; From Lady Morganna and Aaron; From Math; From ASA; Things That Go Bump in the Closet; From Mark; From Barbara; From Ceridwyn; From Hans Holzer; From Jim in Winchester; From Elizabeth E; From Sylvia; From Ogaea; From Joe L; From RCP; book reviews.

May (A29) Patness; Footfalls; Sound Familiar?; Who's Got Answers?; Get the Feminism Out of Astrology; Strange Bedfellows; A City Dying of Spiritual AIDS?; An Alpha Bet; Arcane Aid; An Update from Our Lady of the Perpetual Coffee Pot; Circle Sanctuary Wins a Victory; From Merlin the Enchanter; An Update from WLPA; Miscellaneous Notes on Come From the Shadows; From Math; From Ann Forfreedom; book reviews.

June (E23) Patness; Learning Tarot; Que Sera; Earth is the Holy Land; If Society' Standards are Low, Can the Craft be Otherwise?; From Lady Ivy; Editorial; Things That Go Bump in the Closet; Ambition; Reply to Neophyte Ethics; From Georgia; From Catherine and Kent; From Merlin the Enchanter; From Chrystalynne; book reviews.

July (A27) Patness; From Lady Ivy; Tarostar the Misognist?; Magickal RPG's; A Lammas Day Celebration; Telling the Tale; An Update from Our Lady of the Perpetual Coffee Pot; Pap's Rap; From Merlin the Enchanter; Scout Tells All; From

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Back Issues (1988) (cont.)

Naunette and Nimrod; Open Letter from Dr. Leo Louis Martello; book reviews.

August (I12) Patness; The Smart Alec; Results of the Questionnaire on Coven Membership; Let's Get the BS Out of the Craft; book reviews; Revolution? Evolution?; Living in the Mystery Mist; From Charles Arnold; Autumn Equinox; Hymn #1; The Whispering Mist; From Merlin the Enchanter.

September (I4) Patness; The Plight of the Pagan Policeman, Part II; Change the Craft?; Evolution; book reviews; Relocation Again?; From Rowan; Fate; Annual Publications Listing.

November (I) Patness; The Adventure of Draco the Dragon; The Extraterrestrials and Good Old Terra Firma; From Merlin the Enchanter; From Circle of Trianon; From Rik; The Queen of Heaven; Warming Bones; The Goddess Coin; A Quick Note from OLPCP; book reviews.

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Bulletin Board

As you have probably noticed, we are almost caught up again. Hopefully, we will be on track for the new format starting in January.

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Ann: You are on our mailing list through 1/89. Are you missing issues?

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Kim: You are on our mailing list through '90. Are you missing issues?

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Thanks to all of you who remembered us with cards at Yule. Special thanks to Sebastiana for the wonderful gift.

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Publications

CEM News. 8 issues/year, $10. Children of the Earth Mother, POB 1652, Bethany, OK 73008.

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Tapes

Goddess Suite and Stories. Side A: The Goddess Suite is a choral work by Cynthia R. Crossen, for women's voices, piano, cello, and flutes. Thirty-seven minutes of music celebrating seven Greek goddesses! There are six movements: Artemis, The Mighty Huntress; Demeter and Persephone; Hera, Queen of Starry Night; Hestia, Keeper of the Sacred Fire; Aphrodite; and Athena. Recorded live in Durham, NC on June 5 and 6, 1987. Side B: The Goddess Stories are told by Louise Kessel with Beverly Botsford on congas, chimes, and mbira (thumb piano). The stories: Asintmah, a story from the Athapascan people; Artemis; a live recording of the menstrual rap; and the Menstrual Myth. Sources for stories include Merlin Stone's Ancient Mirrors of Womanhood; Charlene Spretnak's Lost Goddess of Early Greece; and the late Ken Feit. Ordering Information: 1-4 tapes are $9.00 per tape; 5-9 tapes are $8 per tape; 10-up tapes are $7 per tape. Please add postage of $1 for first tape plus $.50 each additional tape, up to $3 maximum. Make checks out to Mother Moon, c/o Cynthia Crossen, RT 2 Box 435, Pittsboro, NC 27312.

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Books

Enochian Physics: The Structure of the Magical Universe by Gerald J. Schueler. $12.95, Llewellyn, POB 64383-712, St. Paul, MN 55164-0383, 387 pp, paperback. Third in a series on Enochian Magick by the author.

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Contests

Details of the Fifth Annual Pagan Studies Contest and the Ring of Truth award program for 1989 will be announced in the January 1989 GNL. The winning Pagan Studies Contest entry

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Contests (cont.)

and the Ring of Truth aware for 1988 will be announced in the January 1989 GNL.

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(cont. from p. 1)

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

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THAT'S ALL FOR THIS MONTH...

BLESSED BE,

dean, jeannie, Marc and the Georgians

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