

In this issue...

Thoughts on the Sabbats: Hallowmas by Tarostar	2
Earth Base Projex	4
From Chief Medicine Bear.	6
From Reed	17
Back Issues	18
Bulletin Board.	25
Update on the Annual.	25
Goods	25
Events.	26
Publications.	27
Contests.	28

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

Subscription info: If your subscription is expiring and you would like to continue to receive the monthly GNL, send us an article, letter, or other contribution towards publication. Subscription expirations are indicated in the top right-hand corner of the mailing label.

Back Issues. \$1 each, are listed later in the newsletter. Back issues prior to 1989 will not be available after December 31st.

The First Georgian Annual is due for publication in late 1989. Reserve your copy for \$35. Do it now. We will be going into printing soon and do not plan many extra copies.

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. Deadline for the 1990 annual: June 21, 1990.

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. If the submission is for the Pagan Studies Contest, please plainly mark it as such. Otherwise, we reserve the right to publish submissions in the annual, the monthly, or not at all.

(cont. page 29)

* * * * *

Thoughts on the Sabbats: Hallowmas by Tarostar

This is the Craft's High Holy Day. It is also the old "Druidical" New Year; beginning of winter. November first, in the ancient system, use to be one of the Quarter Days. Ancient Watchers in the skies under the old system: The Ancient Quarters.

With the precession of the equinoxes, over the course of time, the Cross-quarters will again become the quarters. Antares in Scorpio (November) will mark the Winter Solstice, Regulus in Leo (August) will mark the Autumnal Equinox, Aldebaran in Taurus (May) will mark the Summer Solstice and Fomalhaut near Aquarius will mark the Vernal Equinox. That means May and November will carry the Solstices for Summer and Winter.

The Precession of the Equinoxes proceeds at the rate of one degree every 71.62 years. At the end of this Century, it will stand at 05 degrees Pisces, within the cusp of Aquarius. Officially, Aquarius will not be here for a while yet but when the SVP (Sidereal Vernal Point) reaches 00 degrees Pisces, it will also be 30 degrees Aquarius. The Watchers in the Skies, changing positions faithfully, mark the passage of time.

The traditional present Cross-quarters will become the quarters so the old "Druidical" heavens will be with us again. However, our present traditional astrology has been allowed to fall two ages behind the SVP. It will remain for the Magi and Wizards of the future to realign the zodiac with the precessions.

Why is it some of the old "Pagan" Caledrical systems begin the year at the Vernal Equinox in the Spring, while others begin the year in the Autumn with the Autumnal Equinox? Which is right?

The matrilineal Pagans, by far the older system, planted in the Autumn, as the Winter was the temperate growing season and the summer much too hot and dry in the Mediterranean basin. Those systems began the year at the Autumnal Equinox; the old Sumerian, Babylonian, Persian and Hebrew calendars. The patrilocal/patrilineal Pagans followed the cycles of the rutting herds and began their system in the Spring/Vernal Equinox with the foaling; Greek, Roman, Celtic. However, the Druids were the offshoots of the old Indo-Aryan culture

(cont. next page)

* * * * *

Thoughts (cont.) by Tarostar

influenced by the matrilineal systems of Mesopotamia and the Indus Valley. So their system began with the date we traditionally celebrate as Hallowmas.

Two years ago, Antares/Scorpio/November fell at the Autumnal Equinox. Therefore, the day we commemorate as Hallowmas, October 31/November 1, was the beginning of the year. The SVP was in Taurus with Aldebaran at the Vernal Equinox. That was what we have interpreted as the Age of Taurus, although the ancients had different names for those times and seasons.

Perhaps the above can shed some light on the differences in the two Pagan systems. Understanding the present individual differences between traditions and Covens in the circle casting, god forms, invocatory procedures and orientations, there should still be a common thread running through their Sabbat observances.

Hallowmas would contain two parts to be in keeping with ancient tradition. The first part would be a Dumb Supper shared with spritis of departed friends and relatives. This is a solemn occasion to mark the commemoration of Death. Death is the first step to life. The seed dies to transform into the bud. Energy must be expended before anything can live. The theme of Death is celebrated to honor those who have gone before. A spiritual communion is held between the Covener and a Spriti in silence, sharing a token meal. The second part of any Hallowmas Sabbat ceremony should look forward to the New Year ahead. The Coven psychics would read for the various individuals in the group. or the High Priestess could give a ceremonial group reading for the Coven as a whole.

The Sabbat celebrates the end of the old and the beginning of the new. This makes Hallowmas the solemn high holy day in the Craft, which should be given all care and attention to proper observance.

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

When I set out to lead humanity along my Golden Path I promised a lesson their bones would remember. I know a profound pattern humans deny with words even while their actions affirm it. They say they seek security and quiet, conditions they call peace. Even as they speak, they create seeds of turmoil and violence. --Leto II

* * * * *

Earth-Base Projex

On the surface, Bloomington, Indiana is nothing more than another medium-sized college town on the northern edge of the Bible Belt. Indiana University dominates. Basketball is a big thing. PCB pollution is a problem. At first glance, that is what most people see. A downtown renovation project is underway. There's lots of little shops and college pizza parlors. The bar crowd is pretty drunk on the weekend. Bloomington appears quite normal. Closer inspection proves otherwise.

For folks interested in the arcane and unusual, there are hidden delights. A large collection of Aleister Crowley's American correspondences and literature reside in the Lilly Library. Volumes of OTO's and other secret society's sex rites and rituals are hidden away in the archives of the Kinsey Sex Institute. The Indiana University Folklore Department is one of the best in the world. Cloning was accomplished here. The Tibetan Buddhists built a major shrine. Students and connections from all over the world come together in Bloomington. Actually, it is a very special sort of place where hippies are still welcome, Goddess worshippers abound, gays and lesbians don't have to hide, and deviant artists rub noses with straight-laced scientist types. Bloomington is a real melting pot.

One of the many, if not the most, unusual organizations to find root in the area calls itself the Elf Lore Family, Incorporated, or just plain ELF. With members drawn nationwide, ELF owns and operates the Lothlorien Nature Sanctuary, Survival Education Center, and Woodland Meeting Grounds--"green havens for elfinfolk", located 23 miles south of downtown. ELF is a magickal ecology and networking organization with a flair for theatrics and the mythology of ancient folklore. They sponsor two major magickal festivals per year and their Sanctuary hosts several networking and educational events sponsored by outside organizations of similar or complementary bent. One of these organizations is called Earth-Base Projex, Incorporated.

Earth-Base Projex is the Bloomington based brainchild of Terry R. Kok. A stubborn Dutchman through heritage, Terry has been plugging away at this project for fifteen years. A multi-talented individual, he has spent time operating head shops, herb stores, deejaying for community radio stations, giving classes in wider consciousness and psychic

(cont. next page)

* * * * *

Earth-Base (cont.)

development, writing several books and booklets on practical magick, composing music, and doing most of the promotional writings and events conception of the Elf Lore Family. He wrote the ELF bylaws, setting legal precedent for a circle-operated contractual non-paid volunteer-organized "green haven" where gentle folks of all religions and cultures may meet to share paths and perspectives. Terry currently cooperates Craftworks and the Eye of Osiris metaphysical shop and vintage fashion store with his Priestess, Nona Liell. He facilitates the Quicksilver Club, which offers bi-weekly "New Age" discussion and exploration sessions, and facilitates ELF's Music Unity Service Enterprise--MUSE--which networks between magickal musicians and unusual music lovers across the United States. Earth-Base Projex is his next project--to top them all. Give a wizard a problem to chew on and he is sure to come up with a practical solution. Given the state of the planetary ecology, Earth-Base Projex was born. Nearly fifteen years since its conception, EBP is finally making its existence known. The waves promise to be enormous.

Earth-Base is organized to design and construct closed-circuit bioshelter communities which do not pollute, supply their own power, and feed their inhabitants. It is a practical magickal working aimed at creating models of modern village ecosystems which will be useful to anyone concerned with living a harmless lifestyle in balance with Mother Earth. The Projex is well underway with plans for a Spring '90 networking conference, volumes of research reports in the files, and major funding being applied for. Inquiries should be addressed to: Earth-Base Projex, Box 1328, Bloomington, IN 47402-1328. Please send a few extra stamps to aid in the networking effort. Earth-Base welcomes articles, designs, tips, and comments from the New Age and Neo-Pagan communities. The first Earth-Base will be built in the Bloomington area.

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

(from AP) Beware, shade tree mechanics of the 21st century; don't try fixing your spaceship in your Fremont back yard. The spaceship reference popped up when city officials got a look at a revamped version of the city's vehicle repair ordinance. But you can probably blame Webster's as much as the people who drew up the law. The city used the definition of vehicle from Webster's New Word Dictionary. The definition identified vehicles as "vessels, aircraft and spacecraft."

* * * * *

From Chief Medicine Bear

Just received the May GNL and must comment that the excessively long letter from the WAAA was the most supercilious bunch of prattle I have read in quite some time. That such an arrogant diatribe akin to an intellectual black hole should have been printed at the cost of the lives of trees for paper and my valuable time to have read it is sad indeed.

Still, I believe it calls for an enlightened reply and a few well-chosen comments to boot.

Firstly, it is good to see that some folks out there still believe that two wrongs make a right and the end justified the means. Honestly, I had thought it was only a few enlightened souls in the highest ranks of the government that still followed these time-worn tactics. It is good to see that Witches the world over can now point to our own "Oliver North", the folks at WAAA. Yes, sir, I salute Ollie and the crew at WAAA for dragging Wicca right down there in the ethical mud with the best of 'em....

Second, I am glad that we as Witches now have someone who has stood up and taken the responsibility for thinking for us all. Why, I can remember the time when no one would stand up and tell us how we had to think and act, and we were forced to think for ourselves. I am so glad that our young folks will not have to go through such dark times as when one was forced to think for himself and chose his own actions, now that the WAAA and the folks at Enchantments have stood up and decided to do our thinking for us.

These are the same folks who told us that we HAD to vote for old "Tax-Hike Mike" in order to be good little Witches (though I voted for President Bush and am damn proud of it!). Now they tell us how we have to treat animals... oh boy, I hope next they'll tell us which hand we have to use to wipe our ass. We sure are lucky to have these wonderful folks to look after us!

There are just a few little things that I don't quite understand though. Such as the fact that I was always, always taught that it was wrong to use one's Magick against others without their permission. Why, even in healing, I was taught not to use my skill on another without their permission. I seem to recall it being phrased something

(cont. next page)

* * * * *

From Chief Medicine Bear (cont.)

like: Harm None, Do What You Will. But after reading the new rules of thought and action from WAAA, I take it all my teachers were wrong in this thinking. I sure am glad that WAAA set me straight.

And, yes, I know that laboratories test products on animals to see if they are safe for humans. I also know that animals are used in testing and research on little things like finding a cure for AIDS. And, I have always felt, even before the mighty WAAA told me that I had to, that animal testing when other methods could be used, no matter the cost, was a great wrong.

I also know that in some areas of research, such as AIDS research, animal testing MUST be done. Call me silly, but if forced to chose between the life of a cat or monkey and the life of my children or any human, I'll chose the human life. To do less would make me a traitor to my species.

As to breaking into laboratories to steal (STEAL: to take form another without right, authority, or permission... gee, isn't that against the laws of the land? Is mom WAAA instructing us to become common criminals?) research animals, I know that sooner or later these twits who are taking the law into their own hands are going to get more than they bargained for. One of these nights, they are going to abscond with animals that are carrying anthrax, plague, the AIDS virus, or some other highly infectious little goodie, and as a result, this little army of do-gooders are going to infect themselves, their families and mayhaps even their entire communities. What of "Karma" then, my little friends? The Karma of a thief is to be stolen from and the Karma of a killer, even an accidental one, is to die. Actually, there will be a sort of pretty poetry about it.

I also find it sort of amusing that most of these animal rights folks live in big cities where they don't have to deal with the troubles their ignorant views of Nature cause. More on that later.

Equally amusing is the fact that most of these twits are strongly pro-abortion. Oh, I get it, it's okay to rip the tiny little living human out of your womb and flush it down the toilet because you're too lazy or too ignorant to use birth control, but don't harm one little hair on the

(cont. next page)

* * * * *

From Chief Medicine Bear (cont.)

monkey's head just to find a way to stop the pain and anguish of some poor slob dying slowly from AIDS. Now I understand where you're coming from.

And, by the way, just where do these "mothers" of us all draw the line on what life can in no way be harmed?

I notice they have a New York City address, the cockroach capital of the world. So tell me, is it okay to kill cockroaches or do you live in the filth with them? How about ticks, can we kill them, or should we all play host to Lyme disease? And what about rats and mice? If dear old "Enchantments becomes home to a few rats and mice, will you welcome them or off old Mickey the first chance you get? I am always amused at my animal rights friends who go on and on about how evil rats are, and then in the next breath tell me what a wonderful mouser their kitty cat is!

Of course, we could ask about walking in the woods... do you always keep your eyes to the ground, so you avoid stepping on that little ant or creepy-crawly? I could mention that you shouldn't breathe or drink water since all water and air contains microscopic life forms that are ingested, sometimes killing them, as we breathe and drink.

Okay, so that is silly, just as silly as the crap from WAAA, but the question still stands, "WAAA, where do you draw the line? Do you save animals of all kinds, shapes and sizes? Or do you pick and choose those you care for, saving only those that meet your standards of what is cute and cuddly? Do you only care for those large enough to be seen through your rose-colored glasses? Do you care only for those that are convenient for you to care about, or is all life sacred to you (even if it meant birthing an unexpected babe, or is being a "surprise" reason enough to die?)?

And, hey folks, science and psychics have proven for years now that all plants, even vegies, have a consciousness, so the vegetarian who eats no meat and claims his diet harms none is an uneducated fool in light of modern learning and psychic truths.

NOW, while I appreciate the WAA's willingness to think for me, I demand the rights of a sponge, the right to THINK (anyone else out there a fan of Inherit the Wind?).

(cont. next page)

* * * * *

From Chief Medicine Bear (cont.)

With that said, there are a few things I wuld like to point out to the WAAA and GNL readers at large. But first I want to make it perfectly clear where I am coming from on these matters.

First, while I usually address you folks by my Craft name of Merlin the Enchanter, I am writing this under my Tribal name, Medicine Bear, Chief of the Turtle Island Medicine Society and Medicine Man/Shaman of the Miami and Cherokee People. (For those who don't know, the Turtle Island Medicine Society was formed 99 years ago by a confederation of Shamans and Medicine People to preserve the Native American way of life and the Medicine Path. I am honored to be the first non-full-blooded--I am half Miami--Medicine Man to be elected as its Chief.)

In addition: I have been active in animal conservation since way before it was popular to do so. I co-designed the world's first school science show to teach respect for animals. An article about me appeared in the Wednesday, January 17, 1962 Kokomo (Indiana) Tribune mentioning this program and my work for animals. Visitors to my museum (The Lawrence Museum of Magic and Witchcraft) can see a medal I was presented by an animal conservation group in 1974. I was given the medal after keeping my zodiac between a Japanese whaler and a young whale for over two hours, and for later ramming the same whaler with a steel-bowed wooden dinghy (my father, who was watching, said he wasn't surprised. I was a bit dingy myself!). In other words, my devotion to the cause was and is not limited to just sitting on my ass churning out long-winded, idiotic letters, I put the old butt on the line.

I am a hunter and damned proud of it. I have hunted on five continents; using slingshot, throwing knife, and throwing hawk for small game and compound bow, a brace of antique double-barrel shotguns (one muzzle-loading and one breach) and an antique flintlock rifle for the big game (including, with the flintlock, bear and lion, single shot, fourteen separate steps to reload and fire again, and no "back-up").

I am a trained professional gunsmith specializing in the restoration of antique and rare arms, and, until recently, was a card-carrying member of the NRA. I dropped my NRA membership just recently because I differ with their views on

(cont. next page)

* * * * *

From Chief Medicine Bear (cont.)

automatic weapons. As I say, I am a flintlocker myself--cap and ball weapons are for dillettantes and only infidels and dogs use guns that fire many times indiscriminately.

Okay, so now you know where I stand. So...

The WAAA's statement that "Witches" are the protectors of Nature is the biggest pile of bullpucky I have seen in some time. My people, the native peoples of this great Turtle Island, were revering and protecting all our relatives back when Witches were still reading the future in the entrails of birds and sacrificing animals small and large, and even humans upon the bloody altars of the Craft. Okay, stop whining, it is proven historical fact.

The trouble occurs when folks who have no true understanding of Nature and the ways of Nature try to play Natureworshipper.

Lets' talk about death. Death, like time and politics, is a most primitive concept. Without death, there is no life, yet there is no real death as most folks "understand" the term. Death is neither a beginning nor an end; it is more like a changing of gears. In Nature, there is no "death by natural causes", animals do not die of old age out in the wild. The wild is a real world and not some Bambiesque never-never land. When an animal is too old or too sick, it falls prey to another or to disease. Neither is it as peaceful nor as honorable as the animal rights folks would have us believe, but then how would they know.

Great Spirit made a pact with original man and all the creatures the right to take from among them what he truly needed. Only the white man takes and takes without reason or need. Only the white man tries to "honor" Nature from his steel towers far removed from the gifts Great Spirit has given unto His children.

WAAA chose to describe the making of a coyote hat. Let me tell you how I found my coyote mantel, worn in the Medicine Circle. While out West visiting my brothers on the reservation, I purified myself in the sweat lodge and smudged my hunting weapons, in this case, a 1730 flintlock restored to mint condition, the original maker had stamped a name on her barrel, Cobo Blanco, Instant Death. Then alone and after

(cont. next page)

* * * * *

From Chief Medicine Bear (cont.)

fasting, I went out to an area where coyote had been seen. I stilled myself and offered prayers to Great Spirit and tobacco to mighty Shawnodese, the Coyote spirit, Sacred Spirit Keeper of the South. I told Shawnodese of my need and my intent and prayed that He send what I seek. About an hour into my quest, as I sat stilled upon my rock, a coyote came and sat about 100 yards away. I asked if Shawnodese had sent him to me. He sat unmoving in answer and was taken. I honored the Spirit of this coyote in the ancient way with pipe and prayer. The hide I took myself and tanned with the fur intact to use in my sacred Medicine Work, the skull and bones were given to the Shaman of the People, and the meat and other parts were also used in a variety of ways. No part of any animal taken is wasted as is according with our promise to Great Spirit. For example; Native Peoples get over 100 uses from the buffalo. Waboose gives us food, shelter, tools, medicine, Sacred Objects, cooking tools, clothing, and so much more. It was the white man who slaughtered for the "fun" of it and only took the head as a "trophy".

As a Shaman who follows the Bear Path, I wear a totem of great Mudjekeewis, the great Bear Spirit, Sacred Spirit Keeper of the West and the teacher of all healing knowledge, at all times. Usually this takes the form of an antique Navaho Medicine Man's totem necklace of much turquoise and six silver-mounted bear claws. This connects me with my Totem Spirit and Protector and is a link for "shape shifting" and in healing.

Folks who visit my museum will recall seeing the large bear skull that I use in my Medicine Work. It was taken because of the stupidity of a Wiccan High Priestess where the ways of Nature are concerned.

I had agreed to take a Wiccan couple (who, as they are rather well-known still, will remain nameless) with me camping on the reservation out West where I studied as a boy. The first problem to arise was the lady's "fear" of guns and dislike of the Spiritual art of hunting. I, of course, was taking my favorite flinter with me. The solution was simple and quick. They couldn't get on the Native land without me and I WAS taking the flinter with me. They came along.

(cont. next page)

* * * * *

From Chief Medicine Bear (cont.)

Before starting off on our pack trip, I asked her if she was, by chance, menstruating. This drew a terse NO and a couple of nasty comments. However, since they both claimed to be well in touch with Nature and the Native ways, I expected the question to be understood. Women who are menstruating should never go into bear country (nor go swimming in shark-infested waters. The results will be much the same), just call up the park rangers at Yellowstone and ask them what happens if they do!

I should have known to expect it, but she had lied, of course, and the result was an extremely tricky and dangerous shot. This twit risked her life, her husband's, mine, and caused the death of a bear, all because she was ignorant of the ways of Nature.

I honored the bear's Spirit with pipe and prayer, gave the hide to the Tribal Elders, the bones to the local Shaman, took its skull for my own Medicine Work, and gave the meat to the poor of the tribe (they presented me with two excellent steaks from it).

Now, recently, a bunch of dilettantic neophyte "Medicine Women" have been writing at great length about how among "tribal people" menstruating women were honored by being housed in a 'bleeding lodge' out away from the village because their "power was so strong". WRONG! I wish these so-called experts would at least make some effort, no matter how small, at serious research.

According to Miami law and historical tradition, women who were menstruating were required to live in a lodge at the far edge of the village during their bleeding time so bears and other predators would not attack within the village and perhaps harm or kill innocent people, especially the children. Should such be seen in the area, warriors would track them (predators) and work to keep them away from the bleeding lodge.

I must say here that Native Americans, especially those who follow the Medicine Path, are very upset at the way many Wiccans are raping the Traditional Ways currently. We do not mind, for the most part, if you share our Ways (many DO strongly object to non-Native people using the Sacred Pipe however), if you would just do your research, study honestly,

(cont. next page)

* * * * *

From Chief Medicine Bear (cont.)

and not misrepresent our true ancient ways just to justify your assorted sexual and spiritual hang-ups!

I am always amused at the white man's prejudices where animals are concerned, but then prejudice is the white man's way--just look at the WAAA article.

In Nature, all are either predator or prey, and that is neither good nor bad, it is just the way of things. But white man has killed off the vast majority of the predators because he can't stand animals whose Medicine is stronger than his. Then, the white man seeks to remove his own Spirit from the ways and laws of Nature. The result is that we are far overpopulated in many of the animals.

The deer population in some parts of Indiana is so bad that twice recently full-grown stags have smashed through the picture windows of homes in the Danville area. One almost injured several children and the other caused over \$30,000 worth of damage to the home of an elderly woman whose insurance would not cover the loss. I will not even try to list all the serious car accidents occurring due to this gross overpopulation. Sooner or later, Nature will do what She always does when Her balance is upset, She will loose a plague of deer fever and other disease and most of the entire population of deer will be lost to us and, as usual, that disease will cross over into other animal/human populations and far more will be lost than would be if predatory balance were allowed to follow the Natural laws. But, the white man will never understand this as long as he tries to set himself apart form the Natural world.

WAAA seeks to continue the Christianization of Witchcraft. To continue to remove the Witch from the one place his power comes from--NATURE!

In olden times, the Witch was a true Shaman, using bone and feather, hide and fur, tooth and claw, in the sacred work and honoring the Spirits of Nature. But now, the Witch buys all her props (and that is all they are now) in the shops, lifeless tools stamped out by the thousands, honoring no one and nothing.

Did you ever wonder why it seems to take a whole coven of Witches to even try and do what one Shaman can? It is

(cont. next page)

* * * * *

From Chief Medicine Bear (cont.)

because the Shaman still honors his connection to all our relations, his place in Nature. During the drought last year, several covens tried to do Spells to break the drought to no, or very little, avail. Yet, several places asked for help from I and other Shamans, and working by ourselves, on our own "cases", we all experienced total successes. As Sun Bear says, "When I pray for rain, it rains".

Oh, yes, about all that WAAA crap on trapping. I almost busted a gut laughing at them tell how terrible leg hold traps are. Bullshit. For years I have amused my friends by sticking my bare hand in a leg hold trap with no harm to said hand, not even a scratch. I use a Victor 1-1/2 usually, sometimes a larger one. It is no trick, just that most folks are afraid of traps and the myth of how dangerous they are. I not only will do this little stunt for anyone visiting my museum who asks, if you say you read this in the GNL, I'll teach you to do it, too, and then you can amaze your ignorant friends, too. "Hey, it is great fun to do this in stores that sell traps and after you stick your hand in it, you can scream and yell and threaten to sue!

Our reservation trappers run their lines every day and the Spirits of the animals are honored and all parts used as is the sacred way. The local trappers in this area also run their trap lines every day, some twice a day (sorry to disappoint those expecting days of suffering) and many of the local trappers, even the non-Native ones, will bring me bones, teeth and other items from their animals for my medicine Work. I have even gotten some trappers to leave small tobacco blessings for the Spirits of those who pass their way.

Same with local deer hunters and, as for myself, I always leave the heart in a tree with offerings for its Spirit, tan the hide for my own use or to give the needy, use the meat myself and again give some to the needy, use the bones, skull, etc. in my Medicine Wrok (my best knife has a deer jawbone complete with teeth for a handle and a wonderful buckskin sheath) and either hang the antlers on my lodge or the museum, or use them to make rattles and arrowheads (antler tip is used to snap out arrowheads from flint in the old way for my bow).

(cont. next page)

* * * * *

From Chief Medicine Bear (cont.)

The white man must learn that he cannot separate himself from nature and the ways and laws of Nature. The role of the hunter is an important one and there is no honor in living the lie of claiming to honor Nature and yet separating yourself from Nature's ways. The European is mired in greed and always has been and so his ethics are greedy as well. He cannot simply honor his place in the world taking only that which he needs, rather he always takes and takes and takes. The buffalo were like waves on the land and yet the Native American took only what he needed, the white man vanished the waves of buffalo in a few short years out of greed and yet took little from its Spirit or body. Waste and greed, the hallmarks of the European mind and hand.

As for those stupid threats made by WAAA, I am sure the chairman of Exxon is going to shake in his shoes if he gets a letter from a bunch of looney Witches saying they are putting a Spell on him. Hey, it may work; he might die of laughter.

THAT is going to do wonders for the image of Wicca. I honestly don't mind if the folks at Enchantments want to look like a bunch of refugees from the looney bin, but do they have to make all Wiccans look as ignorant as they are? I can't wait until the media and the anti-Witch folks learn about this.

One does not honor a cause by making bomb threats and torching buildings and attacking old ladies as these animal rights people are doing.

And, for the record, if some twit tried to accost me for wearing fur, I would have my lawyers sue their pants off, just as soon as the twit got out of the hospital. And let's just ponder a moment what happens to twits who cast their "Magick" on folks who use lots of charms and spells to return the evil threefold.

To put it another way, I follow the custom of using a pipehawk to smoke with new guests to my lodge. The pipehawk is a tomahawk that is also a ceremonial pipe and was a favorite trade item with the Native Peoples and the early fur traders. The Miami were especially fond of it, as they traded with the tribes and then would meet the white traders at the seven pillars sacred meeting place, not far from my

(cont. next page)

* * * * *

From Chief Medicine Bear (cont.)

present lodge to trade with them, sort of a tribe of merchants.

When meeting with strangers, they would offer the pipehawk in council, saying that the pipe showed their word of life to be true and the hawk showed their word of death to be true... take from us whichever you will. A warning to trade fairly and honestly with we of the Miami. (We sort of feel the same way when folks try to tell us what to do and how we must act).

It was and is not a threat like the childish ones the WAAA seems impressed with themselves to pass out, rather it is a promise.

Instead of making simple-minded threats in this childish way (be nice or I'll put a spell on you) I would council the WAAA to follow the Medicine Path if, IF, they are interested in helping the Earth and not just puffing themselves up like a little blow fish.

As an example, of course I sent prayers to the wounded Alaskan waters, but when the Exxon ship began leaking oil again just recently, instead of seeking to do Spells to harm Exxon or pass judgment on them, I took my favorite sacred pipe, a pipestone bowl with carved bear totem, decorated with buckskin, beads, and a beautiful raven feather, and asked my Spirits to carry my prayers to Grandfather that the ship be healed so that it would not harm the waters again, but always serve its owners in peace and honor. Then, I sent my personal Raven Spirit to carry my healing to the ship, and watched as my Raven Spirit flew above it and then landed on its rail and filled the vessel with the healing energy.

To do harm in the manner the WAAA suggests brings only hurt and disgrace. It is the act of the ignorant, the coward. Healing is the only path to honoring the grandfathers, the earth, and ourselves.

Editor's note: Next month from Merlin, a real estate listing. Apparently, a group of fundies has offered him megabucks for the museum. Of course (I almost typed "curse", how appropriate), we may have a forwarding address for him by then....

* * * * *

From Reed

I've just gotten back from Salem, MA. As you know, Wicca is alive and well there. I even saw Lori Cabot. It is alive all along the East Coast and also the West Coast.

What troubles me is in the central part of America it's not. That means people wishing to seek out Wicca there will have more difficulty.

As a Jewish friend of mine, Susan, said, you just don't let it be known if you're non-Christian in Indiana!

While I am sure there are Wiccans out there, I think we should make some soft of effort to make Wicca more accessible to those who feel called and support existing Wiccans in the "Heartland." One way would be to have speakers go there and explain Wicca to interested groups. Also, a voluntary list of Wiccans they could contact would be a big help. Outside of Selena Fox, I know of no well-known Wiccans there.

We have an obligation to be available to those who feel called to our faith.

So, I am volunteering to be the first on the list of Wiccan people in the Hartland of America who can be contacted for spiritual support and am asking other Wiccans to join with me. My address is Reed, c/o Alan Filsinger, POB 9776, Pittsburgh, PA 15229. I hope others will join me.

I also suggest we set aside funds to publish a list of what Wicca is about and names and groups people can contact and sell it in the midwest and east and west and really all over. We can be Wiccan penpals and guides. I do not mean we should recruit people but we should be available to those with a sincere interest in Wicca.

Ed note (j): Indiscriminate use of pronouns. While YOU may feel obligated to be available to those who feel called, I do not. I don't owe them... well, not even that much. It ain't one of the things I signed up for. The midsection of this country is populated with a good number of Witches and I'm sure you are going to hear from a great many. While all of them may not be a "big name" like Selena Fox, maybe they just want to be themselves. For that, and their ongoing work in their own special ways big and small, I salute them. They are there. If you need them, you will find them. Whether they make themselves available or not.

* * * * *

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. Only the prior year's back issues will be available after December 21st, so order now!

1976--July (B4)

1978--July (B35) - September (B10)

1979--January (B9) - February (B11) - April (B4) - May (B3)
July (B12) - October (B5)

1980--February (B1) - March (B1) - April (B1) -
September (B5) - October (B1) - November (B3) - December (B4)

1981--April (I1) - May (I6) - July (I7) - August (I2) -
September (I3) - October (I2) - November (I5)

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 (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 (H14) - October (H11) - November (H12)

1985--January (G13) - February (G10) - March (G11) -
May (G10) - August (G16)

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.

(cont. next page)

* * * * *

Back Issues (1985) (cont.)

December (F7) 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 (D10) 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 (D17) 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 (D11) 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 (D6) 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.

(cont. next page)

* * * * *

Back Issues (1986) (cont.)

May (D13) 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 (D10) Theban Alphabet Revisited, Part II; From Grove of the Unicorn; Have Altar, Will Travel; From 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 (D10) 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 (E2) 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 (E16) 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)

* * * * *

Back Issues (1986) (cont.)

November (F9) 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) (H19) 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 Canyon dancer; 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 (A18) 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 (H10) 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 Conjunction; 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 (H18) 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 (H9) 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.

(cont. next page)

* * * * *

Back Issues (1987) (cont.)

May (H7) 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) (C17) 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 (C14) 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 (C5) 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 Modern 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 (C18) 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 (C20) 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.

(cont. next page)

* * * * *

Back Issues (1987) (cont.)

November (C5) 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 (A27) Prince Patrick and the Dragon's Egg; Don't Born-Again's 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 (E26) 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 (A27) 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 WLP; Miscellaneous Notes on Come From the Shadows; From Math; From Ann Forfreedom; book reviews.

June (E20) Patness; Learning Tarot; Que Sera; Earth is the Holy Land; If Society's 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 (A23) Patness; From Lady Ivy; Tarostar the Misoginist?; 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

(cont. next page)

* * * * *

Back Issues (1988) (cont.)

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

August (J11) 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 (J4) Patness; The Flight of the Pagan Policeman, Part II; Change the Craft?; Evolution; book reviews; Relocation Again?; From Rowan; Fate; Annual Publications Listing.

October (J1) Patness; Hoopla to Pick on Jews; Where is Our Devotion?; From Merlin the Enchanter; On Bestiality, Durg Abuse, and Separatist Dianics; From Enchantments, Inc.; Martello Amazed; From Lady Mariah; From Barbas.

November (J38) 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.

December (J33) Patness; Tarostar's Views on How the Craft is Organized; From Julie; From Joe; From Barbara; From Ogaea; Our Ancestors; Logical?; The Drought Cover-up; Pagan/Non-Pagan Families; Mushroom Extract May Help Block Spread of AIDS; From Tracy; book reviews.

1989

January (J1) Tarostar Concurs with Merlin; Notably Quotable; From Tracy; Index of 1988 Issues; Winner of 1988 Ring of Truth Award; From Rik; Freelance Blackmail; How to Raise the Perfect Rose.

March (J27) From Knighthawk; From TAWN; From Alex G; From Lady Mariah; From Elizabeth; Author Complains of Death Threats; A Method for Teaching Tarot; The Politically Incorrect Behavior Opposition Resolution; book reviews.

(cont. next page)

* * * * *

Back Issues (1989) (cont.)

April (J11) From Circle of Trianon; Beltaine; From Lizard; Amazon Indians Protest Brazil Dam Project; Endangered Species Decision Criticized; Earth Medicine Song; Spicing; Court Widens Scope of Religious Liberty; book reviews.

May (J20) Witches Against Animal Abuse; Religious Leaders Win One Against US Snooping; LEM Survey Project; From Moonraven; Lady of the Moon; From Knighthawk.

June (J19) Ginseng Information from Lloyd Herbals; When; A Coven Cauldron Rite to Make a Magical Elixir; Jesus Must Be Black; From Andrew; From Robert; From Reed; From Runaristi.

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

Bulletin Board

Thanks to Lloyd Herbals (Box 19727, Cincinnati, OH 45219) for the ginseng extract and the note. We will look forward to your article and understand them ol' slippery weeks....

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

Update on the Annual

Articles to be included are "To Charge the Witch's Showstone" by Tarostar, the entire "Patness" series printed to date plus more Patness, an "advertisement" from Stan, "Scout Has His Say", poetry from Our Lady of the Wild Things, "The Winds of Change by Rik, English Runes by Merlin the Enchanter, and other goodies you haven't sent us yet. Got something you want to live forever?

RESERVE YOUR ISSUE NOW! We will be going to print in the next couple of months and we don't expect to print a lot of extra copies. Don't miss out on these fine articles!

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

Goods

Seilidhe Court is in the process of recording an album cassette. The release date is set for August 31, 1989 and the cost for the tape will be \$10. If you want to help them finance what is currently an out-of-pocket project, the

(cont. next page)

* * * * *

Goods (cont.)

pre-release sale price is \$6. This includes a money-back guarantee: if you odn't receive yoru tape by August 31, 1989, they will refund your money in full. You will still be able to purchase the tape at the \$6 price when it is released. The offer expires August 15, 1989. Sacred Arts, POB 45363, Seattle, WA 98145.

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

Events

Herbal Gathering, Wildcrafting, and Plant Identification, 10 am to 4 pm. Contact: Earth Emporium, 2335 Alpine BL, Alpine, CA 92001. Also, Women's Herbal Workshop, \$30 (includes samples, etc.).

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

On December 31, 1989, at the turn into the last decade of this century, The Earth Concert could trigger one of the most far-reaching and wonderful responses to the environmental crisis that humanity has ever seen. Inspired by the very Web of Life which is now threatened by manmade pollution and destruction, The Earth Concert is currently being organized by a global, decentralized network of people. "Gaia", the main character of the "Immortal Child" movie presented at the beginning of this twelve-hour concert to be aired simultaneously all over the Earth and translated into ten languages, will introduce most of us to the idea that Earth itself is alive. Gaia, the name given by the ancient Greeks to the Earth goddess, is also widely used today to refer to the collective intelligence pervading the planet and guiding us, through 4.5 billion years of evolution, to the recognition of our unity and to our interdependence with all life forms on Earth. This concert and this movie will catalyze a major positive change in our collective behavior on this planet. We need to involve as many people and groups as possible in the preparations leading to The Earth Concert. For more information, write: Global Awareness In Action (GAIA), Anse St-Jean, Quebec, Canada, GOV 1J0. Please enclose three Canadian stamps or three international reply coupons.

(cont. next page)

* * * * *

Events (cont.)

Reclaiming the Goddess Within: A Weekend with Diane Stein. October 6, [7, and 8, 1989. For more information, send SASE to First Wiccan Universal Life Church, 30100 Town Center DR Suite 0-392, Laguna Niguel, CA 92677.

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

Tenth Anniversary Spiral Dance, October 28, 1989, Pier Two, Fort Mason, San Francisco. For more info, send SASE to Reclaiming, POB 14404, San Francisco, CA 94114.

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

J. Paul Getty Museum Fall Lecture Series. October 12 and 19, 1989 "The Statue of Aphrodite: A New Cult Figure of the Late Fifth Century, BC" and "The Statue of Aphrodite: Research and Conservation." When Greek citizens began to colonize southern Italy and Sicily in the seventh and sixth centuries BC, they brought with them their social habits and traditions, their aesthetic sensibilities, and their skills in the trades and the arts, as well as a strong belief in man's primary importance in the universe. This transplanted heritage resulted in a rich cultural tradition that flourished from the late fifth century to the third century BC in the lands called Megale Hellas, what the Romans later called Magna Graecia. The lectures in this series will explore the achievements of the Greek colonies as they are represented by objects from the Museum's extraordinary South Italian collection. Call (213) 458-2003 for reservations.

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

Publications

Witch, Magick Mountain Publishing, RR 1 #460, Hollister Hill, Plainfield, VT 05667. 6 issues/yr \$15.00 U.S. Sample \$3. Premier issue out in October.

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

Oregon Pagan Council Network Newsletter, POB 425, Beaver Creek, OR 97004

* * * * *

ContestsFifth Annual Pagan Studies Contest

The Georgian Church is pleased to announce its fifth 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 is \$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 Georgian Annual. 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 1989 Annual. One free copy of the annual in which the article appears will be sent to each published author. The deadline for submission is September 30, 1989. The cash award is made possible by donations to the scholarship fund and will be awarded upon publication.

Ring of Truth

In addition to the Pagan Studies Scholarship/stipend contest, we sponsor a Ring of Truth award. The rules for the Ring of Truth award are as follows: When the 1989 Annual is published, 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 to the GNL along with your nomination for the Ring of Truth award winner on the form located in the back of the annual, or a separate piece of paper. If you like, you may designate \$1 of your Annual subscription fee towards the contest prize. 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. Pick your nominees from the 1989 Annual or any issue of the monthly after October 1988. The winner will be announced in the July 1990 monthly, so votes must be cast no later than June 21, 1990.

(cont. from page 1)

Please plainly mark any personal correspondence you do not want published.

We try to mail the monthly 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.

Publication rights revert to the author on publication.

Getting in touch. By far, the best way to ensure a hasty reply is to send a SASE. Phone calls normally don't get answered, so please write a letter and send a SASE so we can track your request better and save the phone for MESSAGES ONLY. Those letters which cannot be answered in the newsletter get round-filed if there is no SASE enclosed. If you want us to forward, be sure to include postage sufficient for the material.

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

The opinions expressed herein are not necessarily those of the Georgian Church. So there.

THAT'S ALL FOR THIS MONTH...

BLESSED BE,

dean: philosophy editor
jeannie: editor in chief
Marc: chief publication assistant

... the Georgians, and all the other fine folks that make this publication possible and worthwhile.

* * * * *

1908 Verde
Bakersfield, CA 93304

Non-Profit Org
U.S. Postage
PAID
Bakersfield, CA
Permit No 359

