

GEORGIAN MONTHLY

The Georgian Church
1908 Verde
Bakersfield, CA 93304
(805)323-3309

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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 be available until after publication of the December monthly.

The First Georgian Annual was due for publication in late 1989. We will publish this as soon as the December monthly is out. Reserve your copy for \$35. Do it now. We do not plan ANY 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 Annual, please plainly mark it as such. Otherwise, we reserve the right to publish submissions in the annual, the monthly, or not at all.

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Religion in the News (AP 5/7/90)

Pope John Paul II, beginning a mission to strengthen his church and improve relations with Mexico, beatified the country's most revered Indian on Sunday and urged Mexicans to emulate him in their fight to improve society.

"You cannot... remain indifferent before the suffering of your brothers, before poverty, corruption, the outrages against truth and human rights," said the gold-robed pontiff at a mass.

The eight-day visit to Mexico is John Paul's 47th trip outside Italy as pope, his tenth to Latin America and his second to Mexico.

At the modern, tent-shaped Sanctuary of the Virgin of Guadalupe, the pope beatified Juan Diego, a humble Indian honored as the man to whom the Virgin appeared in 1531.

John Paul also beatified a 19th-century priest and three Indians known as the Child Martyrs of Tlaxcala, who died almost 450 years ago. Beatification is a step toward possible sainthood.

In a last-minute change of plans, Mexican President Carlos Salinas de Gortari welcomed the pope at the airport, instead of the foreign minister. The move emphasized recent warming of relations between the Vatican and Mexico, which has some of the harshest anti-clerical laws outside the Communist bloc, despite being overwhelmingly Roman Catholic.

In his homily, the pope said Catholics "cannot in fact refrain from participation in politics, that is, the multiple and various economic, social, legislative, administrative, and cultural actions destined to promote... the common good."

The pope appeared to be indirectly challenging Mexico's laws against participation by the church in politics. The 1917 constitution, written after years of revolutionary upheaval, denies recognition to the church and bars priests from speaking about politics from the pulpit.

Despite the restrictions, the pope received a rousing welcome as he began his tour. More than 200,000 people lined the nine-mile route through the city to the Basilica of Guadalupe, waving flags in the Vatican colors of yellow and white.

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Religion in the News (cont.) from UPI

Spanish tenor Placido Domingo, who lives in Mexico City, sang parts of the mass.

The crowds were smaller than predicted, possibly due to a light rain. The giant courtyard at the basilica was less than half full with about 30,000 people when the pope arrived.

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To Chief Medicine Bear by Cynthea

I am writing to you in response to a recent commentary with which you have been credited and had submitted for publication to the GNL.

May I begin by introducing myself and giving a brief summary as to my background, and hence, the authority with which I write this letter.

I am third generation in the Craft of the Wise, known as witchcraft. I am the current president of the Lone Star Witches Support Network and a member in good standing of the Witches League for Public Awareness. I am also part of the International Women's Web for healers and teachers. I have recently finished a collegiate tour in which I, along with several other writers and teachers, spoke on matriarchal cultures and the current rise in matriarchal religions and women's heritage.

In addition, I currently instruct a course in matriarchy and witchcraft. I recently celebrated my twentieth year of post-initiate work in the Craft by teaching Goddess workshops at the Nevada test site, sacred land of the Shoshone tribe, as their guest. I was the first of my religion to be given the honor to represent the Craft at the sacred circle.

Starhawk and I performed healing rituals at the gates of the Test Site to aid in the reclamation of this land to its rightful heirs. I have worked extensively with Big Mountain Support and have done a bit of homework as to who you really are.

As you can see, I am not some "twit" with nothing better to do than invest time on one such as yourself. However, the slanderous statements that you have made in regards to Witches

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To Chief Medicine Bear (cont.) by Cynthia

Against Animal Abuse were so vicious and incorrect, to say nothing of sexist, that I felt I should at least attempt to save you from what could only be referred to as "testosterone poisoning."

I will be most curious to see if you have the ability, or putting it in a manner which you may more fully comprehend, the "balls" to print this letter in its entirety. Or would this be against your "right-wing extremist" viewpoints to have true freedom of speech?

To begin, there is no place in the entire Witches Against Animal Abuse article that has anything to do with abortion or manipulation of any kind. Ms. Bulzone wrote an impassioned plea to inform those who may have not been aware of the full consequences of their consumerism.

As for the "sacred ways" of hunting, my father was a rancher and government trapper for years. He is a lifetime member of that most manipulative and overspending lobby group known as the National Rifle Association. He and I have gone target shooting for many years, but I draw the line at killing. Now, he does, too.

The reason he changed his views was not from outside pressures. It was from the realization that the animals were being punished for things we have done. It is not the deer who overpopulate. It is the people.

My father would never use the methods that you do to hunt. While he has a flintlock and enjoys the "rendezvous" with others of a like mind, he has enough sense to know that if you kill an animal with anything that is not strong enough to kill instantly on the first strike, you'll be following a blood trail that will cause the animal untold pain and could cause you to lose the trail entirely, leaving the animal to die a slow and anguished death.

I realize that traits such as compassion are obviously new to you. I also realize that, from your letter, you must not care much for women. I guess that's why you like to hang out in the woods with the "boys."

After reading your letter, one can only assume that you have no idea as to which side of the fence you sit. You also seem to be quite indecisive in regards to whose religion you want to claim. Anyone who can swing from "merlin" to "chief" is quite dexterous,

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To Chief Medicine Bear (cont.) by Cynthea

to say the least. Hopefully, the bulk of readers will understand that you are just another one of many who want to jump on the current bandwagon and try to create an image that could, possibly, induce someone to listen to you.

Fortunately, I know of many who feel you are only a raving fool, myself included.

If you are so concerned with the conditions of life, why have I not seen you at the Nevada Test Site or any other event that focuses on the perilous robberies of land and lives? Why is it that NOT ONE PERSON in the Big Mountain Support group has ever heard of you?

As for animal rights, if it were possible to have identical reactions in an animal and a human, possibly animal testing would be somehow justifiable. However, not only are all metabolisms different, the test results are often misleading.

For instance, thalidomide, Percodan, and the Delcon shield are among many products that were declared safe for human use through the "miracle" of animal testing. Unfortunately, when these were introduced to the human system, they caused deformity, addiction, and death. Looks like maybe the "logic" in this form of horror does not always work, does it?

But, with your feelings about women, I don't suppose these make much difference to you, anyway. For all of the thousands of millions of people who DO love the company of women, these "mistakes" were very serious.

As for "life-saving" testing, your ignorance of biology is once again visible. The bulk of testing on animals is done for cosmetic or "vanity" purposes. Any woman who has ever had mascara in her eyes knows that just because the retina of a rabbit was sacrificed in a test does not make the stuff any less painful or safe.

The AIDS testing that is being done on primates has absolutely nothing whatsoever to do with finding a cure in humans. If you would bother to research your concepts, you would find these things out for yourself. The AIDS research done by injecting chimps with the virus cannot be transmitted through their blood the way it is in humans. This is another case of your ol' buddy Bush trying to fool the people into thinking something is being done.

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To Chief Medicine Bear (cont.) by Cynthia

I would think that someone with your feelings about women would realize that Bush is against anyone who has different tastes in sexuality than himself. Tell me, "chief," does Barbara really turn you on?

There are almost one million people with AIDS in this country who would like nothing better than to be used in researching a cure. Why do you think that the money is going towards buying animals for testing instead of trying to heal people? Or can you not compute logic?

The REAL and TRUE shamans with whom I have spoken agree that animal testing should be banned because it does not honor the spirit of the animal. These men are old and wise and have not been "granted" a title. They have inherited theirs. They are true, 100% Native American and they are fully aware of their religion and claim no other.

As for abortion, in the words of the great anthropologist, Margaret Mead, "If men could get pregnant, abortion would be considered a sacrament." With over three million homeless people in this country, and over half of them under the age of six, what is your answer to pregnancy? Oh, I forgot, you probably never have to worry about that!

For the millions of people who are concerned, let us not forget that it takes TWO people to create a life. Women cannot get pregnant without the male also being irresponsible.

Returning to the original issue, however, I must add as a final note that I am very glad that you have shown your true colors. Now, others will finally learn that there is only a handful of people that publish your newsletter, and even fewer who take you seriously.

The tragedy here is that you have stolen terms of two religions and have laid claim to them both. I'll be glad when you move on to another "fad" and leave the worship of the Earth and the Goddess to those of us who support and honor it.

Ed note: As to having the balls to print something, I am anatomically deficient in that department and have no complaints with the equipment I was given in their place.

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Ed. note (cont.)

Once again, I want to remind you and all our readers to think about what you're accusing us of doing when you dangle the word "slander" about. You're accusing us of violating a basic tenet of our brand of the religion. We mean no harm to anyone. You write it, we print it, and if you don't like what you see, then you can have your say, too. Otherwise, we prefer to let our readers get as much uncensored information as possible and make up their own minds, for we believe making your own decisions WISELY is one of the aims of our religion. Most people want to call it "free press" until it's their toes; suddenly, it then becomes "slander".

On another note, it no longer takes two people to get pregnant. As long as there are sperm banks, women can do it all by themselves. Women may become an unnecessary ingredient if developments continue in the abdominal pregnancies for men. As for me, I follow the advice of my predecessor to the letter-- Don't get pregnant, but have fun trying.

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From L. Hernsen

Just when you thought it was safe to come out of the broom closet, some sensationalistic news person finds someone to splash all over the front page. It makes me feel as if I'm beating my head against a wall. Here's what happened.

I have not hidden the fact that I'm a Wiccan from anyone. So everyone at work knows it (and gossips about it). One day, I get a phone call to listen to WLW, a radio station out of Cincinnati, Ohio. (Later, I learn that almost everyone else at work is listening to it, also.) For the next forty minutes, I sat listening to Sabrina Osset, self-proclaimed High Priestess of the Church of the Most High Goddess.

First off, she and her husband are/were Mormons. There is some kind of priesthood for women in the Mormon church, but ordination comes to them in Heaven. (The term "priesthood for women" is her term. I hope you all know I'd prefer to say priestesshood. I use it to show just how much she is still mind-trapped in the patriarchal thinking.) From what she said, her husband had a revelation back in 1984 from God on the restoration of the priesthood for women.

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From L. Hornsen (cont.)

The three rites they have are Confessing (she didn't go into this one), Dedication (having sex with her or one of the other priestesses), and Sacrifice (leaving a monetary offering).

Enter stage right, the District Attorney. She is now battling it out in court as to whether she is running a church or a prostitution ring. Mind you, I have to somehow explain this crackpot to an already skeptical group of fellow employees.

To make a long story short, she also made the following remarks:

1. She has had sex with at least 2,685 men and 100 women.
2. She teaches her children about a God and Goddess and the resurrection.
3. The words "twat" and "semen" are of Egyptian origin.
4. The Solstices and Equinoxes are special days.
5. She fears God.

(For those of us who follow any Egyptian traditions, she claims all this is a part of the old Egyptian religion. Anyway, back to the story.)

She has declared she is going to change part of her church can still go and be "cleansed" by the ritual process, but donations will be anonymously mailed in. This will apparently make her legal.

Now, I personally don't care what her lifestyle or sexual preference is. But after listening to her, she sounded more and more like a want-to-be witch who read a couple of books and found a way around the system. What gripes me is that due to her, I look bad and so does all of Wicca. I am quite aware of the meaning of the ritual joining of the Goddess and God, whether symbolic or actual. I respect it highly. And there is the key word, "respect".

She did give an address: Sabrina Osset, Church of the Most High Goddess, POB 1704, Canyon Country, CA 91386.

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At the Getty Museum

Two large bronze figure groups, "Pluto Abducting Proserpine" by Francois Girardon (1628-1715) and "Boreas Abducting Orithyia" by

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At the Getty Museum (cont.)

Gaspard Marsy (1624-1681), have recently been put on view. The bronzes are based on models for the monumental marble groups commissioned by Louis XIV to decorate the corners of part of his gardens, called the Parterre d'Eau, at Versailles.

According to the plan envisioned by Charles Le Brun, the king's premier painter and the designer of most of his major artistic projects, four abduction groups containing three figures each were to stand at the corners of the Parterre. In addition to their narrative function, the mythological subjects, take from Ovid's Metamorphoses, were to symbolize the four elements. Thus, "Pluto Abducting Proserpine", depicting the god of the underworld, was to signify Fire, and "Boreas and Orithyia", representing the god of the north wind, was to represent the element of Air. Because of the decline of Le Brun's power in the 1680's and the subsequent demolition and redesigning of the Parterre d'Eau, the original scheme was never realized, and the marbles were placed elsewhere in the Versailles gardens upon their completion.

According to contemporary references, bronze reductions of the famous Parterre groups were already in demand by the end of the 17th century. The Museum's "Boreas Abducting Orithyia" and "Pluto Abducting Proserpine" are the finest and most beautifully patinated of the surviving large casts. In 1788, they were paired with pedestals attributed to Andre-Charles Boulle (1642-1732) on which they still stand.

The J. Paul Getty Museum is located at 17985 Pacific Coast Highway in Malibu, California. Admission is free, but you must call for parking reservations (213) 458-2003.

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From Rayna

It's been (whimper) a number of years since I said hello to all of you in letter form, but I want you to know I have been reading the GNL articles and letters, thinking on all you characters out there, and very occasionally submitting something.

One of the reasons for the long silence is that my life has been definitely in transition (tell us something new, you all cry). I left my cozy and warm home in Sarasota, Florida, where I was trained and worked with a Georgian group called Coven Moonstar a

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From Rayna (cont.)

year and a half ago to move to the up-until-very-recently frozen north of beautiful Connecticut. Since then, I've bought a bunch of socks, a down comforter, learned how to scrape ice off a windshield, and generally settled down. This discobobulation was prompted by a generous offer from a graduate school program (which being totally poor and broke, I snatched up).

All of this is fine you say, but why tell us? Well, because over the years, the letters published in the GNL from its readers all over the US have been my favorite part of this fine publication. I got to know Pat from his hello letter on the front page of each issue, and I feel like I've gotten to know many more of you Georgians the same way. So, I'm attempting to do my part by this "Hello, how are y'all anyway?" and hoping that more of you will do the same.

I am currently working with and training one student and circling with a larger group of eclectic but always merry coveners. Networking is in my blood, and I would love to hear from other Georgians, especially those in the northeast. Are you out there? Until then, many friendly hellos to all of you once again.

Rayna, POB 6139, Hamden, CT 06517.

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A Word About Steel and Knives by Cutlery World

Early Tools. Man's earliest sharp tools were made from natural materials, such as stone, shells, or bone. Compared to later materials, it is a wonder these crude implements worked at all, but they did, although poorly. Nevertheless, these primitive "knives" were a source of life in a sense for our ancestors. They helped them obtain food, build shelter, and create other tools to continue the process. Such important objects took on not just a practical but a mystical significance as well.

Is this why people today are drawn to cutlery with such a strong fascination? Are we harkening to the days when edged tools meant survival? Archaeologists tell us that these valued possessions were included in graves. So, cutlery took its first step into mysticism many thousands of years ago.

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A Word About Steel and Knives (cont.) by Cutlery World

The First Metal Knives. In the human quest to make a better life and because of another tool--fire--man took a great technological leap about 8000 B.C., somewhere in the Middle East. He learned to melt metal. At first, it was only copper ore, a material that turns liquid at a relatively low temperature.

We had learned how to shape the raw materials of the earth to meet our desires. But as a practical matter for cutlery, copper still isn't very good. The molecular arrangement of copper is such that the crystals in its structure slip past one another easily, so the material won't take an edge. But our ancestors soon learned to alloy the copper with tin. One might think that mixing two soft materials would be useless, but the result is bronze, a much harder substance that will take an edge.

The Bronze Age was born and so was alchemy, the art or pseudoscience of making valuable metals out of base metal. The alchemists never succeeded in making gold out of lead, but they did lay the foundations for modern chemistry and metallurgy.

Mysticism and Cutlery. When little or no written language is available, the only way you can remember information is through oral tradition and mystic ritual. The mysticism and superstitions of the alchemists and smiths fueled a rich folklore of magical swords, metals with supernatural properties and secret formulas. Is it any wonder why today we enjoy thinking of our favorite brand of cutlery as having mysterious capabilities to hold an edge, even if our evidence is limited to personal experience with one or two pocket knives?

Steel's Characteristics. In learning about edge cutlery steels, it helps to know the four basic qualities considered desirable:

Hardness--refers to the steel's ability to resist indentation.

Toughness--refers to the steel's elastic strength and its ability to resist deformation and fracture.

Wear resistance--refers to the steel's ability to stand up under abrasive pressure, that is, its ability to hold an edge.

Corrosion resistance--refers to the steel's ability to withstand chemical attack such as rusting.

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A Word About Steel and Knives (cont.) by Cutlery World

No one steel can combine the extremes of all these qualities, so in selecting materials, manufacturers must determine which qualities are most important and make compromises.

The Origin of Steel. Iron is hard to smelt. Not until about 2500 B.C. did man find methods to reach iron's melting point, some 500 degrees higher than copper. Again, we find nature cripples pure materials with a weakness. Iron by itself is very limited in usefulness. But alloyed with less than one percent carbon, iron becomes steel.

Steel first appeared in India about 1000 B.C. Yet it remained a comparatively rare material in our civilization until about 200 years ago. A number of communities developed as cutlery-making centers, most notably Sheffield, England, and Solingen, Germany.

In the time since steel's origin, we learned about annealing and tempering, and that different rates of cooling heated metal produced different crystal structures, which in turn result in different properties of flexibility and hardness. We learned how to forge-weld steel through repeated heating and hammering to form layers. We learned to improve the purity of our materials through better furnaces. And we learned to utilize new alloys, creating more sophisticated, specialized steels.

Most people believe there are only two types of steel: carbon steel and stainless steel. This oversimplification leads to many misunderstandings.

Hardness Isn't Everything. One error many cutlery enthusiasts make in discussing knife quality is overemphasizing the blade hardness. Perhaps it is because Americans are fond of reducing decisions to simple comparison of numbers.

Hardness can be measured by the Rockwell hardness test using a piece of industrial equipment that looks like a drill press. A diamond-tipped instrument is lowered onto samples of the materials being tested under uniform pressure and the results read from a dial. The less penetration, the harder the steel.

But if you conclude the harder the steel, the better the quality, you are wrong.

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A Word About Steel and Knives (cont.) by Cutlery World

Two different steels with identical hardness ratings can have different edge holding properties (wear resistance) because they are composed of different alloys. And knives are used for cutting, not deflecting diamonds. Besides, a knife may need to be flexible or rigid (tough) or not rust (corrosion resistant) based on this application.

To make matters more confusing, two factories can order the same steel from the same supplier and turn out products with different characteristics. This is because no two shipments of steel come from the mill with exactly the same chemical properties. And the quality of the tempering and finishing processes, as well as the design of the product, can affect the performance of the blade.

For example, polishing a blade, blasting its surface with glass pellets, or other techniques can improve corrosion resistance by encouraging moisture to bead and roll off.

Carbon Steel as the Primary Steel. Carbon steel is a combination of iron and carbon, having only traces of a few other elements. In general, carbon steel can be made to be very hard and to sharpen keenly, but it tends to dull quickly because simple carbon steel lacks alloys that increase wear resistance.

Simple carbon steel can be extremely brittle and it corrodes easily, especially while in use in an acidic environment. An edge can even dull while in storage through oxidation.

Great grandpas' farm tools were made from carbon steel. But what people think of as carbon steel today is frequently a more complex alloy that just happens to have low corrosion resistance.

Despite its drawbacks, simple carbon steel was the primary material used in knives for years for lack of anything better. In the 1940's, stainless steels were introduced, but the initial formulas were not suitable for cutlery.

Still, a lot of stainless steel was tried in knives, and unfortunately this caused a misunderstanding between manufacturers and consumers which lasts to this day.

A Big Misunderstanding. There are still many people who believe the simple carbon steels of yesterday are superior to the perfected high-carbon stainless steels of today. They are miffed when retailers have little to offer in a "steel that rusts."

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A Word About Steel and Knives (cont.) by Cutlery World

Because this market exists, some popular brands of pocket knives are still made with alloy tool steels (still popularly called carbon steel) that are subject to corrosion.

While these knives come from the factory with shiny, bright blades, over time, oxidation will turn them dark. This affects appearance but not cutting performance.

Many custom knife makers use alloy steels that are subject to corrosion. It so happens that in their efforts to make the "perfect" knife, custom knife makers' tastes frequently lead them to something other than the stainless steels. This doesn't mean stainless steel is bad or carbon steel is good. All is a matter of judgment and consideration of the application of the product.

American homemakers don't like rusty kitchen utensils. That's why it's hard to buy a "carbon steel" kitchen knife.

The Basic Recipe for Cutlery Steel. Ever wonder what the recipe is for a good knife? Most American cutlery manufacturers rely on a handful of suppliers that make coiled rolls of specialty steels exactly suited to the needs of their craft. The most widely used variety is a grade listed in the industrial catalogs as 440A. So if you ever tire of baking cookies and want to mix up a batch of cutlery steel, here's the recipe:

| | |
|------------|--------|
| Iron | 80.58% |
| Chromium | 16.00% |
| Silicon | 1.00% |
| Manganese | 1.00% |
| Molybdenum | .75% |
| Carbon | .60% |
| Phosphorus | .04% |
| Sulfur | .03% |

You'll need a big mixing bowl, an oven that heats up to several thousand degrees, and a few other pieces of special equipment.

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From Liz

"From Chief Medicine Bear" is great! Needed. I hope you sent them a copy.

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From Liz (cont.)

I also noticed on p. 17 your worry about the midwest. I'm in SC--Bible Belt. Even people who aren't at all religious are Christian--just ask them. A couple of years ago (when I thought I needed to be a part of a group), all I found in this area was Jim and Tammy in New Bern. At any rate, I hate to be organized and told what I have to believe to qualify as a witch. I consider Wicca a form of freedom. I express my spirituality exactly as I feel it in my individual way, it is not an ego-power trip. Keep up the good work.

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From Reed (8-15-89)

If fellow Witches think about it, they will become aware that a great deal is written about the eight sabbats during the year. Books, newsletters, and meetings celebrate the sabbats, and while this is fine, it should be remembered these are solar festivities. While both the God and Goddess are honored at these, there are really festivals celebrating the sun--symbol of the God.

While in no way wishing to take away from them, I think more time should also be devoted to Full Moon esbats. The Moon symbolizes the Goddess--the God is still honored at them also--but these are times to attune more with the Goddess.

Certainly every Witch spends some time at least contemplating at these times--right? Not so. Only inspired Circles celebrate the Full Moon on a regular basis. Some covens--established and very proper ones--may ignore the esbat. Sabbats are great, but can anyone deny the power of a Full Moon?

So I call upon all my Witch brothers and sisters to try to make more of an effort to devote more time to the esbats. I'm sure the Goddess will be pleased by our efforts.

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Enter no conflict against fanatics unless you can defuse them. Oppose a religion with another religion only if your proofs (miracles) are irrefutable or if you can mesh in a way that the fanatics accept you as god-inspired. This has long been the barrier to science assuming a mantle of divine revelation. Science is so obviously man-made. Fanatics (and many are fanatic on one subject or another) must know where you stand, but more important, must recognize who whispers in your ear. --

Missionaria Protectiva
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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. Only the prior year's back issues will be available after this listing, 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 (11) - May (16) - July (17) - August (12) -
September (13) - October (12) - November (15)

1982--January (H1) (12) - February (H1) (13) - March (13)
April (12) - May (H1) (12) - June (H1) (11) - July (H1)
August (H1) (13) - September (H1) (12) - October (12)
November (11) - December (15)

1983--January (15) - February (13) - March (12) - April (11)
May (15) - June (15) - August (11) - October (14)
December (15)

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 COLOR; From Tarostar; From Belinda.

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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.

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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 (D9) 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 TOTEQ; 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 Magiel; 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.

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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 Conjuratation; 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.

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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 (C13) 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 review; Erratum; From Blacksun; Letter for Big Mountain; From Kighthawk; 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.

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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 (E25) 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 WLPA; Miscellaneous Notes on Come From the Shadows; From Math; From Ann Forfreedom; book reviews.

June (E19) 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 Misogynist?; 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 (1989) (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 Plight 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 (J37) 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 (J31) 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.

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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 (J18) Witches Against Animal Abuse; Religious Leaders Win One Against US Snooping; LEM Survey Project; From Moonraven; Lady of the Moon; From Knighthawk.

June (J16) Ginseng Information from Lloyd Herbals; When; A Cover Cauldron Rite to Make a Magical Elixir; Jesus Must Be Black; From Andrew; From Robert; From Reed; From Runaristi.

July () Thoughts on the Sabbats: Autumnal Equinox; Homemade Henges Part III: Magickal Use; From Reed.

August () Thoughts on the Sabbats: Hallowmas; Earth-Base Projex; From Chief Medicine Bear; From Reed.

October () The New Witch Hunt; From Fags to witches; book reviews.

November () A Cure for AIDS by an Extract of Shiitake More Effective than AZT; From Robert A. Mayer Medical Center; The Covens are Coming, The Covens are Coming; Society of Solitary Witches; From WAAA; From Stan; In Loving Memory from Herman Slater; Call for Submissions; From United Wiccan Church; From Tarostar; From Reed.

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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! It will be printed next, and we don't expect to print any extra copies. Don't miss out on these fine articles!

* * * * *

Events

If you have announcements of one-time events or events occurring on a specific date, we recommend Larry Cornett, who has been compiling such data compactly and nicely for some time now. His address is: 9527 Blake LN #012, Fairfax, VA 22031. If you sponsor an annual event or have attended a gathering, we'd love to have a feature article on the history of the event, your experiences in management and organization of same, reviews of the event itself, etc. But send the announcement of the event itself to Larry. The calendar is available for \$4/year, and he uses some snazzy postage.

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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.).

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Contests

Sixth Annual Pagan Studies Contest

Look for details of the Sixth Annual Pagan Studies Contest in the January 1990 issue of the monthly.

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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 (cont. next page)

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Contests (cont.)

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 publication of the June 1990 issue.

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(cont. from p. 1)

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

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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 to be forwarded.

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.

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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.

(7-22-90)

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