GEORGIAN MONTHLY

The Georgian Church
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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.

The first Georgian Annual will be published eventually, and $35 will put you on the mailing list (if you aren't already) up until we order the paper. After that, subscriptions will be entered for the issue following. If you have subscribed, you will get annuals equal to or greater than the number of times you sent in your 35 bucks. All two of you.

We no longer take ads but will be happy to make mention of you in the monthly as space is available.

To submit articles for consideration in the Annual, please help us out by:

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Night of the Full Moon by Jan

Lady, bathe me in your heavenly light
Help me live as best I might
Keeping my spirits and talents as bright
As the moon that shines tonight.

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From Donna

(6/24/90) Newsletter news from the former site of Elvenwood Covenstead Circle. The four quarters have called, and we are answering. The circle stones are carrying the magick and spirit of the God and Goddess to new locations. Beginning in the East. Ron and I shall establish "Elvenoak" in the Chicago area. Steve and Nancy have taken "Elvenwood" to Oregon in the South. "Elvengreen" will be here, the west, with Kathy and Ian in Tacoma. Stef and Bob in the North have "Elvenstone." Dean and Jeannie, as founding members of Elvenwood, are being presented with four quarter stones and a spirit stone from the stone circle of Elvenwood--may the magick of the stones find harmony in your circle. The holed stones are a gift from me (I hope they have a safe journey!)

Any Georgians in Chicago? (POB 1423, Des Plaines, IL 60017).

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Note to Moonraven from Knighthawk

I, too, am solitary, a solitary eclectic pagan, whose primary spiritual affinity is with the Greco-Roman pantheon; but I am also Wiccan by virtue of my self-dedication. I prefer the solitary path. I don't have to deal as often or as much with inflated egos.

I believe that I might understand why you approach the Craft with such reverence, and senior spokespersons in the Craft with such diplomacy. Like me, you have probably feared rejection. Feared that someone better known in the Craft community than yourself might suggest or outrightly say that you aren't a witch; or that you are less of a witch than they are.

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Note to Moonraven from Knighthawk (cont.)

For a long time, I've gone the diplomatic route. Unfortunately, some take this as a sign of weakness. But it shouldn't bother you if some pompous ass says you aren't a witch. You know what you are.

True, the Craft is a priesthood, it is a craft. But what, in essence, is a priesthood? Is it not a meaningful relationship with one or more of the Elder Gods? The solitary path may be less complex than that of an established tradition, but that doesn't mean that it's any less meaningful.

Don't worry about your worthiness. I have every confidence that you're worthy. And don't worry about your magickal abilities. Practice. I'm sure you'll find your affinities and become more comfortable with them. In all your positive and loving endeavors, may you and yours always be blessed.

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From Chris

I've been meaning to write this letter for ages now, but since Samhain of '89, I've been as nomadic as the Gothic and Celtic races I so adore. I moved to Atlanta on October 31st and by December, I was meeting with some Witches I'd met through a friend of mine who also met with us. They were originally from Rhode Island and their rites were either Gardnerian or American Celtic in nature. Whichever, we never really discussed traditions, it was a nice way to spend the winter months.

Eventually, though, I returned to my small home town through another town and even as I write, there's a good chance I'll be moving again within the month. In all, I've lived in five different places in just a matter of months. I keep all my regalia in a small duffel bag and my altar is a scarf that I place on the floor. For a while, I lugged my large hardwood altar around with me, but by the time I was headed for my third place, I figured it was time to store that little monster.

Overall, I've found the 'Craft to be a highly 'portable' religion, as strange as that sounds. However, the cauldron is an exception. (Mine was somehow lost, read 'stolen', by a guy I vaguely thought was a friend.)

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From Chris (cont.)

Well, I just thought I'd let you know that all is well and good, where I am, and that I'm still studying Wicca, and She is surely looking over me through everything I've done. I hope everything is going smoothly where you are.

p.s. Tim, Bill, or Brenda: I'm still doing fine, if you happen to read this. I thought I ought to say 'hey'.

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Treasures Allegedly Damaged (AP) (2/17/91)

(This story was cleared by Iraqi authorities in accordance with military security rules.)

Allied air raids have extensively damaged historic monuments and archaeological sites across the country, Iraq's top archaeologist said in an article published Saturday.

Mu'aid Saeed, director-general of Iraq's Archaeology and Heritage Department, told the Defense Ministry newspaper al-Qadissiya the affected sites include the Iraq National Museum in central Baghdad.

The museum houses thousands of treasures from some of the world's earliest civilizations, including pottery dating to 5,000 B.C. and ancient clay writing tablets.

The museum building remains intact, but allied warplanes have destroyed a communications center across the street. Saeed, without giving details, said there had been serious damage to the museum's collection, although he said many items had been taken to basement rooms for safekeeping before the war began.

Concern about the war's impact on historic sites in Iraq has been expressed by experts elsewhere, including two Americans interviewed in January by The Associated Press.

"It's one of the more unfortunate places in the world where this could happen," said Mike Shoemaker, assistant editor of Biblical Archaeology Review, a Washington-based publication.

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Treasures Allegedly Damaged (AP) (cont.)

McGuire Gibson, an archaeology professor at the University of Chicago, said of Iraq: "It's where we have the first writing, it's where we have the first cities, it's where we have the first monumental architecture. All of these things are the base of all modern civilization."

Another historic site in Baghdad to suffer damage, Saeed said, was the al-Mustansiriya school, built in the 13th century under the direction of scholars from the Abbasid dynasty who helped make Baghdad one of the great learning centers of the time.

Also damaged, he said was the famous spiral minaret of the Great Mosque of ak-Mutawakkil in Samarra, built in 850, and monuments at Ctesiphon, near Baghdad, the ancient capital of the Sassanian empire.

In the article, Saeed did not give details about the damage to most of the sites, although he said an ancient arch had collapsed because of bombing at the city of Hatra.

Saeed did not mention assertions by U.S. officials that the Iraqi military had attempted to shield two Soviet-made warplanes by placing them at the door of an ancient pyramid in Ur.

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From Tarostar (10/89)

Hello from Toronto, Ontario! I'll bet you thought old Tarostar died. Well, the folks at the Occult Shop in Toronto placed an ad in Circle Network seeking people experienced in Occult Supply dealing. So, since I have 25 years of experience as an occult shop dealer and proprietor, I answered the ad and was offered a position. Here I am! Toronto seems a beautiful city. Ethnic and old Victorian style.

The Jameses (Richard and Lady Tamarra) seem very nice. They made me welcome in their home until I can get situated. I met Isaac Bonewitz, also staying with them for a few days. He is a storehouse of knowledge but kind of chatty.

Coming from Las Vegas, which is a wasteland as far as Craft goes, to be plunged into a city with a lot of Craft activity seems rather heady for this old occult shop witch. Old Tarostar, being true to form as a gadfly, got into a discussion with Mr. Bonewitz

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From Tarostar (cont.)

on Gardnerianism. He takes the position of defending Gardner and Gardner's craft system. Tarostar says let's not make a saint out of Old Gerald but see him only as a steppingstone to something better.

I feel the greatest tribute one can pay sages is to use them and their systems as foundations to grow beyond to bigger and better things, whereas to emulate sages by practicing their system letter-perfect, without deviation, reflects the world of fifty years ago, not that of today. Heresy!

Well, I guess that offended all the Gardnerians in the room. What's an honest magus to do?

My tradition comes down through Sybil Leek and Lady Charmaine Dey, so perhaps I am not properly orthodox for some Crafters. I get called a Neo-Classical Witch, whatever that means. I hate labels and classified pigeonholes. Who sets up the criteria and classifications? Why does a Witch have to be an anything? I see Witchcraft as a training ground to produce competent occultists who can function in Magic and spellcraft. I don't understand the "pagan" requirement for political activism and ecology. I'm a shopkeeper. I don't have time to march the streets for saving the squirrels or pounding nails in trees to damage buzz-saws. If Witches like me were not in their shops day in and day out, where would the Craft and its various networks be? Who do the various groups come to when they need to spread their word but the occult shops? Stop treating us occult shop Witches like third-class citizens!

If you still want Old Tarostar to contribute articles, let me know. I've given up looking for your newsletter, though. It probably won't catch up with me in Toronto.

Ed. note: Oh, yes, we still want you to contribute articles. I almost gave up looking for our newsletter, too, but by golly, here it is. I hope you are getting your copies now.

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Church Challenges Ban on Animal Sacrifices (AP) (8/89)

An Afro-Cuban sect that slaughters chickens, turtles, and sometimes goats as part of its ritual is challenging a town's ban on the practice, saying it violates religious freedom. A trial began last week in the federal lawsuit filed by Santeria priest Ernesto Pichardo and his Church of the Lukumi Babalu Aye in suburban Hialeah, the first known church in the usually secretive sect.

The dispute between the Santeria church and the town of Hialeah raises questions of religious persecution and animal cruelty as it delves into the most unsettling Santeria ritual--animal sacrifice. The religion was linked--mistakenly--to a sadistic, drug-smuggling cult after human remains were found in Matamoros, Mexico, last April. Experts on Santeria and its practitioners have said that human bones are not part of any Santeria ritual. But chickens, pigeons, doves, turtles, and occasionally goats and pigs are sacrificed for the initiation of priests, in faith-healing and for help in love, business, and family affairs. Sometimes, the animal remains are cooked and eaten, but in some cases, they are left by roadsides or in other public places.

Officials in Hialeah, a predominately Hispanic city on the edge of Miami, deny that their efforts to limit Santeria rituals amount to an attack on religion. Instead, they cite such factors as the possibility of infection spread by animal carcasses, cruelty to animals, and the danger that children who witness the sacrifices will be psychologically scarred. In court documents, city attorneys noted that bans on snake handling and marijuana smoking have been upheld even when the acts are considered an integral element of a religion.

Santeria, believed to have more than 50,000 followers in the Miami area, had its origins in the region of Africa that is now Nigeria. It was carried by slaves to Cuban sugar plantations, adopted many Roman Catholic saints as guardians, and evolved into a folk religion that remains largely underground. Most adherents are Cubans or Cuban-Americans.

Pichardo, 34, says he is trying to remove the stigma against the religion as a low-class practice and institutionalize its rituals, which previously have been performed largely in private homes. After he announced plans for his church in 1987, the city

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Church Challenges Ban on Animal Sacrifices (AP) (cont.)

delayed its opening with extensive zoning and building code requirements. "Once we complied with everything they threw at us, then it became an animal sacrifice issue," Pichardo said.

The council voted to outlaw sacrifices, allow animal slaughter only for human consumption, prohibit the possession of animals for slaughter or sacrifice, and incorporate the state animal cruelty law in city ordinances.

Pichardo accuses city council members of discrimination and misusing their political power because of their personal religious convictions.

Dr. Charles Wetli, a witness for the church, testified last week that most Santeria adherents "are practicing it because of white magic or neutral magic" to produce good result, not to hurt others. As chief deputy medical examiner in Dade County, he has studied Afro-Caribbean religions as part of his work.

In Santeria ceremonies, a few feathers are sometimes plucked from live chickens, but never all of them, he said. A bisected goat left on a Miami Beach street and cases when human bones--apparently obtained after people died of normal causes--have been boiled in cauldrons were, in his view, signs of a different Afro-Caribbean cult called Palo Mayombe.

Pichardo said Santeria's history of practice in the home hurts his effort to bring the religion into the open and may have contributed to the mistaken link of Santeria to the Matamoros mass killings. The alleged leader of the Matamoros cult, Adolfo de Jesus Constanzo, was a Cuban-American raised in Miami around Santeria practices, but the cult's use of human bones in its rituals deviated from accepted Santeria principles.

"It sets off this domino effect and sort of darkens the idea in people's minds of what we are," Pichardo said. But the attention generated by the mass murders also helped educate the public, he said. "There is an enormous lack of material in English that seriously deals with the subject matter," Pichardo said, "which allows for a lot of myths to roam around."

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From Lady Miw

(To Merlin the Enchanter/Chief Medicine Bear)

Who do you think you are! I don't appreciate being taken out of context the way you did. I never spoke about a fur hat! I never spoke about abortion! Were you tripping on magic mushrooms, maybe?

Is it so wrong to help open up the compassion in men's hearts so they may see exactly what they are doing when they are doing needless painful experiments on animals? Is it truly going against one's free will? We are not manipulators. Is it truly wrong for animal spirits that died a cruel, brutal, painful death to haunt their tormentors while they sleep? What about the animal's free will? We're not talking about AIDS research or other research that is for human health reasons (although animals cannot get AIDS)--we're talking about the pain over and over again--year after year--forty years later, the same experiments are repeated--proving what was already known. For example, the dogs that are fed gallons of booze at a time for a year or more with their bellies swollen out of proportion, until death to see what alcohol does to the body, as if we don't know that. I stated honest facts. You, Chief, need your heart opened more to compassion. If we don't respect God/dess' littlest creatures, we don't' and can't respect any life form--including human. If you'd read the article clearly, you would've learned these facts. You appear to be a narrow-minded fool. We, of the Wicca, are one family. We've succeeded in numerous breakthroughs with many other covens' help all over the country.

Pain hurts--fear hurts--you hurt. No one is telling you what to do. We're just asking for help through prayer, chanting, and sweating. I never told anyone to ever themselves break into a lab. The folks that do usually bring a vet and only rescue animals held in holding tanks. Get your facts straight before you point the accusing inquisitor finger. I don't ask for physical help--only magickal, from the heart.

And, for your information, Laurie Cabot of Salem, MA, has now formed the "Witches' H.E.A.L. (Witches' Help Eliminate Animal Labs). Put that in your peace pipe and smoke it. I guess you have nothing better to do than slander Wiccans that are trying to help the helpless. Only fifteen percent of all animal experimentation is for human health reasons. Eighty-five percent is for nonsense and money. These are facts--honest facts.

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From Earth-Base Projex

Earth-Base Projex, a space-age research corporation engaged in the development of stand-alone closed-loop ecosystems, is searching for volunteers interested in contributing their expertise toward the design and construction of Earth-Base 1. EB-1 will demonstrate the viability of self-powered, self-sustaining, closed-circuit, home-based ecosystems. If you are adept at organic greenhouse gardening, solar technologies, environmental science, computer programming, DC electronics, waste composting, or other talent or skill that may be valuable to Earth-Base 1, please send $3 for a complete information packet to Earth-Base Projex, POB 1328, Bloomington, IN 47402. EB-1 will be a quantum leap into a non-polluting future.

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From L. Hernsen

Solitairy.

No other word looks as lonely as that word.

About two years ago, I moved from Oklahoma City, where I had a lot of pagan friends, to Dayton, Ohio. Or should I say Desert, Ohio. Here, I found an assortment of power-hungry self-proclaimed masters of magic. So what does one do? Here's what I did.

First of all, I visited every herbal shop, every book store, every place I could think of where any sane pagan would visit, and a few not so sane. The metaphysical book stores here all are run by tight cliques of mystic Christian and/or Edgar Cayce folk. No luck there!

I have a computer and called every BBS in town looking for pagans. A BBS is a Bulletin Board Service. A method of computers to talk to one another. No luck!

What few so-called witches I found were really troubled folk. One INSISTED all rites be done skyclad. I have no problem with this, but when I asked, "What about new folk who may not understand?" "Tuff!" she said, "If they can't get naked, they shouldn't be a witch!" Not only did I feel that she just wanted to see "skin", but she was generally an inconsiderate person. After one meeting, it ended. And I was still solitairy.

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From L. Hernsen (cont.)

Then I hit gold! In November of '87, I was asked to talk to a group of students at a local high school in a comparative religion class. Things went great there. But there were a lot of wide eyes in the class, probably thinking, "My god, he's a witch, a REAL witch!" I spoke to all three classes and received thank-you notes from each class and the teacher. (Goddess! I remember writing those things years ago in school. Never thought I'd GET one.)

One day, I heard a radio talk show host say, "... and am I glad I live in a christian country instead of one run by a bunch of heathens and pagans." Wrong thing for ME to hear, and lunch break had just started. So off to the public phone I went. I was put on the air rather quickly and, of course, the first typical questions were answered. "Do you sacrifice animals, drink human blood, and worship the devil?" No, no, and no; I said. Then I proceeded to tell him what Wicca is and what we do. He accepted it and invited me to be on the show, so in January of '89 I went on TV and radio. At my request, my face was not shown. It was an over-the-shoulder shot from behind. I remember the first call-in questions still. "If the Goddess is Mother Nature, why did she put frost on my flowers and kill them?" I knew it was going to be a long show. My reply was, "Because that's the cycle of things. From her they grew and to her return." I don't think the caller understood. Anyway, the talk went okay, and after, I went home.

The next day at work I found out who my friends really were. I won't go into detail, but now, a year later, I still have my job, and we joke about my being a Witch. Especially when I brought my only broom in from home to work, because we didn't have one and I needed to clean my area. The broom is apple green.

In February of '89, I did a Lady's Day rite at a Unitarian Universalist Church. Again, things went well. There was a question-and-answer session after. I handed out about six copies of Scott Cunningham's "Truth About Witchcraft Today." Again, I was well-accepted.

The summer passed on uneventfully, so by September, I was ready to get rolling again. I contacted the newspapers, radio, TV, and colleges. The local university had an "Occult Month" in October. I went there last year and heard Tom Webb speak. He's an "Occult Crime Investigator" and he's been on the 700 Club and Geraldo. He spoke about how he had spies in the wiccan community who

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From L. Hernsen (cont.)

attend gatherings and report to him. He did make the distinction between Satanism and Wicca and it was a good and fair one. After his speech, I went to him, introduced myself, and thanked him for distinguishing between Wicca and Satanism. He acted both shocked and afraid.

I also went back on the radio with two ladies from Columbus and did a spot on the TV for the 7:00 p.m. report. Again, it was tastefully and accurately represented.

The local newspaper did an article on Wicca, but used another person for its source. Luckily, this guy knew what he was talking about.

Anyway, so this year, I decided I would volunteer to speak. The college set me up with a time and place and all went well. I gave my speech and answered questions for three hours after. I couldn't talk at all the next day.

Since then, I have started a study group and spoke to the Unitarian Church about starting a CUUP's chapter there. They are supportive of it, but due to personality conflicts, I don't know how it will come out.

So, if you are a solitary, be consoled! There are advantages to it as well as disadvantages. And remember, you are where you must be, until YOU change it.

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From Reed

Anyone wishing to become an honorary member of my coven--The Northern Star Coven--just send a note and a SASE to: Northern Star Coven, c/o AF, POB 9776, Pittsburgh, PA 15229. If you don't have a coven of your own, we'll welcome you with open arms. You have a home with us. There are no dues and people near Pittsburgh are encouraged to join as full members.

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From Aquarian Tabernacle Church (2/90)

The Aquarian Tabernacle Church, a tradition of Wicca within the Neo-Pagan movement in the Seattle area, was voted into membership in the newly-formed Interfaith Council of Washington State. The Aquarian Tabernacle was organized in 1979 for the purpose of providing an outreach to the general community, and holds regular open worship celebrations on both the lunar and festival calendar cycle at their church facilities near Seattle. It supports an annual cycle of large Pagan festival gatherings as well, and had a very active outreach program and gateway circle for newcomers. The Tabernacle was chosen to represent the Wiccan faith group as the area's only federally-recognized Wiccan church.

Pete Pathfinder Davis, founder and Archpriest of the Aquarian Tabernacle tradition of Wicca, represented the church. After a brief invocation, he gave an overview of the general tenets of Wicca and of Neo-Paganism in general, followed by a general question-and-answer period during which the delegates asked many thoughtful and intelligent questions, indicating they had done some independent research of this generally misunderstood spirituality.

The Interfaith Council of Washington State was recently formed after a year-long dialogue between its founding members, representing the Bahai, Buddhist, Christian, Hindu, Jain, Jewish, latter-Day Saints (Mormon), Muslim, Native American, Shinto, Sikh, Unitarian, Wiccan, and Zoroastrian faith groups in Washington State. Wicca is the first group to be admitted to the organization after the Council's founding. The organization was founded to provide a forum for interaction between diverse faith groups and to sponsor community events to bring the members of varying faiths into closer understanding.

In thanking the Council members for their consideration, Davis likened the acceptance of Wicca into the council to the first astronaut's stepping from the ladder of the landing craft onto the surface of the moon. He said this occasion was an auspicious sign that the times were changing and that Washington Pagans need no longer conceal their faith from others out of fear, but should step out of the shadows and claim their rightful religious heritage. For more information, call (206) 793-1945.

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Back Issues

All back issues are $1 each. First come, first served. Some back issues are mailed at our regular mailing, some are mailed first class. (Parentheses are inventory codes.) Please order by month and year. Only the prior year's back issues are available.

1989

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.

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 Coven 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.

December () Religion in the News; To Chief Medicine Bear; From L. Hernsen; At the Getty Museum; From Rayna; A Word about Steel and Knives; From Liz; From Reed.

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Back Issues (cont.)

*** note *** no 1990 issues

1991

January--From Avalon Network; From Luinrandir; Ancient Temple Unearthed; From the Association of Cymmry Wicca; The Devil You Say; Reviews.

February--The Story of Rhuddy The Good; The City of Ur; How Come "Craft" Teachers Never Offer Spells?

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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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June 20-23, 1991: 13th Annual Gathering of the Tribes and International Earth Religion Leadership Conference. Near Atlanta, GA. Contact: Church of Y Tylwyth Teg, POB 674884, Marietta, GA 30067.

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Events (cont.)

August 7-11, 1991: 15th Annual Pan Pagan Festival. Near South Bend, IN. Contact: Midwest Pagan Council, POB 313, Matteson, IL 60443.

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July 11-14, 1991: Planet Fest '91. Near Bloomington, IN. Contact: PPF '91 c/o EBPX, POB 1328, Bloomington, IN 47402-1328. Send two stamps.

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The Yuppie Made Me Do It

An offering from The Franklin Mint (Franklin Center, PA 19091): "The Chess Set of the Gods", handcrafted in pure white bisque and rare jet black porcelain, enriched with 24K gold, and displayed on a field of polished bonded marble. The white chess pieces are the gods and goddesses of ancient Greece: Zeus (king); Aphrodite (queen); Poseidon (king's bishop); Athena (queen's bishop); Artemis (king's knight); Hermes (queen's knight); ionic columns (rooks); and griffins (pawns). The black chess pieces are the gods and goddesses of ancient Rome: Jupiter (king); Venus (queen); Neptune (king's bishop); Minerva (queen's bishop); Diana (king's knight); Mercury (queen's knight); corinthian columns (rooks); Roman war eagles (pawns). $50 each piece, board and case included....

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1. Sending a cover letter with your publishing name, other name (see below), and permission to print in the Annual (and monthly, if you so desire);
2. A SASE sufficient to return your manuscript or check (see below);
3. The typed (double-spaced) manuscript.

If your manuscript is accepted for publication in the annual, you will be sent a check for $20 on acceptance. (If you prefer equivalent compensation in silver, please let us know in your letter in lieu of your other name. Be sure to send a sufficient SASE.)

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If your manuscript is rejected for the Annual and your cover letter indicates that it can be considered for the monthly, we will do so. Rejected manuscripts will be returned only if you have sent a SASE. All publication rights revert to the author on publication.

Please mark all other correspondence CLEARLY with either "for publication" or "NFP" (not for publication). This greatly simplifies my work. It also helps if you enclose a SASE.

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 that 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. Our writers are now getting paid, even if it isn't much.

The opinion expressed in the Annual and monthly 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
Fauna: editor in chief
Marc: chief publication assistant

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

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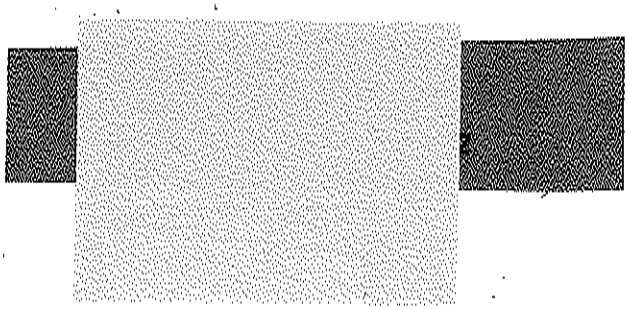
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