

Part 11 of ARDA 2

SECTION ONE



PENTALPHA
JOURNAL



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& Pentalpha Journals

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And

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Pentalpha Journal & Druid Chronicler is the official church publication of Pentalpha: The Association for the Advancement of Aquarian Age Awareness. It is published eight times per year and includes news, articles and other materials of interest to the Aquarian community in general and the Neopagan community in particular, with a special emphasis upon items concerning the New Reformed Druids of North America. Deadlines: all items meant for publication must be received by Pentalpha by the 20th of November, February, May & August, and the 5th of January, April, July & October (about one month before each issue). Copyright: all items not otherwise marked are Copyright (c) 1978 by Pentalpha and all rights are reserved to the original creators and publishers. Payment: by very special arrangement only. Subscriptions individual subs are \$5 per year in U.S. and Canada (\$10 per year elsewhere). Group subs (10 or more to same address) are \$30 per year per 10 (\$45 per 15, etc.) in U.S. and Canada (double elsewhere). Send all funds to: "Pentalpha, Box 9398, Berkeley, CA, USA 94709.1" Address changes 6 corrections: send to Randall Millen Registry, 921 Colorado Avenue, Palo Alto, CA, USA 94303. Advertising rates: \$20 full page 9 1/2" x 7" \$10 half page (4 1/2" x 7") \$5 quarter page (2 1/4" x 7") \$2.50 eighth page (2 1/4" x 3 1/2") per issue. These rates are for camera ready, black & white, final size copy only.

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Editorial

Previous readers of The Druid Chronicler will notice that we are starting our second year of publication with several changes. To begin with, we're changing our title to Pentalpha Journal & Druid Chronicler. PJ&DC is now the official church publication of Pentalpha: The Association for the Advancement of Aquarian Age Awareness, a nonprofit religious, educational and charitable association. We'll have more information about Pentalpha in every issue of PJ&DC, but for now we'll just mention a few details.

Although the various Reformed Druid movements have been in existence for sixteen years, none of the clergy or Groves have enjoyed much in the way of legal status. We hope to be able to grant ministerial status to many of the Third Order priests and priestesses within the New Reformed Druids of North America (although the requirements will be stiffer than most Reformed Druids are used to,) and we also hope to be able to charter their Groves as official branch churches of our own.

But Pentalpha will be engaged in many other activities than those linked with the NRDNA. We'll be working with Neopagans of all persuasions, as well as with the clergy and members of other

Aquarian faiths. Even now we are organizing lecture and seminar activities around-the Bay Area and other parts of the country. In time we will be funding research projects by parapsychologists, psychic healers, spiritual experimenters and others.

The lawyers are looking at the papers now and everything should be signed and filed with the proper authorities by Yule. We are deliberately being conservative and strictly legal about every step we take, so that all of our clergy and other personnel, as well as branch churches and other subgroups, will be able to enjoy every right, privilege and responsibility appropriate to a legitimate religious association. We will eventually be tax deductible, but we are not currently so.

PJ&DC will be primarily concerned with news, articles and other materials of interest to Pentalpha members and friends. This will include a variety of Neopagan and other Aquarian Age movements and individuals. Naturally, we'll continue to give close coverage to those Reformed Druids who wish to remain associated with us.

For subscription and advertisement rates, change of address notices and things of that sort, see the staff box. We hope you will enjoy the new look and feel of Pentalpha Journal & Druid Chronicler as much as we do.

--Isaac Bonewits,
Editor, PJ&DC

Samhain

"Samhain" or "Summer's End" is the old Celtic New Year's, in fact it is the "Day Between Years," belonging to neither the New Year nor the old. According to our calendar, the exact "moment" of Samhain occurs at 7:50 am (PST) on November 7th, 1978 c.e., though of course Samhain starts at sunset the evening before. This Samhain will mark the beginning of the Seventeenth Year of the Reform (17 y.r.) for the various Reformed Druid movements.

Mother Grove News

The Mother Grove of the NRDNA will celebrate Samhain with an overnight campout at Big Trees Camp in Anthony Chabot Regional Park. This means that for the first time in years Bay Area Druids will be able to have a real bonfire for the High Day! The dates will be November 4-5 and all participants should plan on bringing minimal camping gear (tents, sleeping bags, cooking and eating equipment, firewood, etc). A carpool will have to be arranged, since only two vehicles will be allowed to be parked at the site. A five-dollar donation will be collected from all participants, in order to cover the rental fee for the campground. Naturally, arrangements will be made for the genuinely destitute. Services will officially begin at sunset on Saturday and continue through the night with singing, feasting & seances.

Evergreen Grove News

The seminar/workshop by Isaac Bonewits was well received, with over a dozen people attending the lectures and discussions on magic and ceremonialism, as well as the sunset and sunrise meditations and the guided fantasy work. We managed to raise almost \$100 for the Grove's future activities, and all the participants went home satisfied. Further classes and workshops are being planned.

The Evergreen Grove will celebrate Samhain with a quasi-traditional "dumb feast," the evening of October 31st, at the home of the Co-Archdruids, in Olympia. Currently they are meeting for services at the Full and New Moons in Olympia, and may begin meeting every Third Quarter in Seattle. Co-Adr. Tom Schuler may be starting his own "Druid Hour" radio show on KRAB this winter!

NROOGD News

The New Reformed Orthodox Order of the Golden Dawn, a Neopagan Witchcraft tradition, will celebrate Samhain with a costumed Open Sabat on the evening of October 31st at 8:00 pm PST, at Dancers' World, 2267 Telegraph in Oakland, CA (this is near MacArthur Blvd and has a blue & gold front). Wiccans and friends are requested to bring dripless candles, costumes, food and beverages. There will be a \$2.00 donation requested to cover the rent of the hall.

Hazel Nut Grove News

Hal Moe, Co-Archdruid of the Hazel Nut Grove, sends us this report about the first performance of a Pagan Norse ritual written by him for Vetrdag ("Winter's Day") and celebrated by the Grove: "Vetrdag is the first day of Winter in the Norse calendar and was celebrated on October 14th by myself and the members of the Grove. After I had taken a length of white cord and marked off a ritual circle among the trees surrounding us, the rite began with a formal invitation to the Norse deities to join us for our feast (most Norse rituals seem to consist of feasts). I had chosen Kvasir, the Norse God of Mead, Inspiration and Enlightenment, as the deity thru Whom we would communicate with the Gods. Kvasir was created from the spittle of all the gods and goddesses of both the Vanir and the Aesir, and thus makes a good channel to work through. After the invitation was presented, the godi or presiding priest (myself) passed the Hlautbollar or "blood bowl" (which actually contained mead) thru the flames of the fire, in order to infuse the vital spark into the fluid. After this, I looked into the bowl to see if Kvasir had joined us. He-had, so I continued the ceremony by dipping nine Hlauteinarr ("blood twigs") into the bowl and sprinkling the congregation with the mead, thus forming a physical bond between the members of the Grove and the deities. After this, the bowl was raised in a salute to Odin, Freyja and Thor, and toasts were drunk by all. The members were encouraged to offer their own toasts to their favorite deities, heroes, etc. Then a portion of the remaining mead was poured out over the altar, as a symbol of the Grove's willingness to sacrifice a portion of their lives and hearts to the Norse deities. This was followed by a period of silent meditation and a benediction. The service was well received by the Grove and there were Signs that the deities were also pleased."

Pentalpha Class

The first class sponsored by Pentalpha will be an Introduction to Magic and Parapsychology, taught by Isaac & Selene Bonewits, on Monday or Wednesday nights in their home. The cost will be \$5, per evening and homework will be assigned. If sufficient interest develops, an advanced class may be added. For details, call Selene at 415-547-6697 and let her know what night is best for you.

Corrections

Since we used the plural/collective term "services" in typing up her announcement about the founding of the Order of Lugh last issue. Katya Luomala wants us to make it clear that initiates to the Order only have to do their initiation ceremony once at one Druid service.

We gave the wrong address and price in our announcement last issue of Gwydion Pendderwen's record album. The correct data appears in this issue's ad.

Samhain Seminar 78

The Church & School of Wicca's annual Samhain Seminar will be held this year in Albuquerque, NM (Holiday Inn Midtown) on November 10-12. The seminar is free (though they are asking for donations of whatever people can spare) and the speakers will include: Jim Alan & Selena Fox, Gavin Frost, Lady Sintana, Bill

Linzie and others. The program will start with a handfasting (wedding) between two young witches and will include slide shows, workshops in circle construction, ESP exercises and contests, and much more. For more information, contact the sponsors: The Star of Enchantment Church of Wicca, Box 26841, Albuquerque, NM 87125; phone (505) 877-0153.

Group Subscriptions

Group subs to PJ&DC are now available, for those ordering ten or more at the same address. The cost is \$3.00 per subscription per year (more for overseas). Thus 10 subs will cost \$30 per year, 20 subs will cost \$60, etc. Stores who want to resell the publication, local Groves, Covens, Lodges and so forth will all find this group rate handy. Remember though, that individual subs are still \$5.00.

Clan na Brocheta Grove News

Cody Grundy, An Ri ("Chief") of the Clan, wants to emphasize that membership in the Grove is restricted to members of the Clan, an Irish social and cultural organization. Fanatic Erinophiles only need apply. Write to him at the Grove address for details on how to join the Clan.

The Grove has finally written and signed an official Constitution, calling themselves the Orthodox Druids of North America.

Adr. Robert Larson, author of the articles we've been running on Celtic time keeping methods, has calculated out a Druid Calendar for the next year. This should be ready in a few weeks and will be sold by the Clan.

The Clann Gathering for Samhain will be the weekend of November 4-5 in Dutch Flat, CA. Call Cody Grundy for details on carpools and such. The Gathering (and the associated Druid services) will probably be restricted to members only.

Jim Duran will be teaching classes in Gaelic Language and Culture in San Francisco this November. Contact Clanna Brocheta for details. Jim has a Ph.D. in Linguistics from Stanford, has been studying Gaelic dialects for seven years, and is a magnificent singer with Sheila na Gig.

Tree Planting and Healing Circle

This article is by Gwydion Pendderwen, California Pagandom's best known Bard and unreformed Druid. The activity he and his friends are planning presents a good opportunity for us all to practice what we preach!

Everyone we know uses forest products. The big lumber companies are in business to provide lumber, pulp for paper, resins and synthetics so that all our consumer "needs" can be satisfied. When (and if) they replant, it's so they'll have another crop thirty years from now.

How about planting trees forever? No business person is going to do that. But we are. We're planting trees this year, and hopefully every year from now on, in places where the land can never be commercially logged!

We're FOREVER FORESTS, a small group of dedicated people who want to see trees for Mother Earth first, and only incidentally for people. Our motto is "Stewardship, Conservancy, Restoration, Balance." We believe that the land is not forever unless we make it that way. That's why we've begun to buy up small tracts of land and put them into perpetual trust, so that the trees we plant now will be forever, not for profit.

Last year we began in a small way. A dozen volunteers with no experience in tree planting joined several "Hoe-daddies" (tree planters) in planting 1,000 redwoods and 1,000 western red cedars on land that had been badly logged some years back. According to

the California Division of Forestry, our success rate was twice as good as professional standards. Nearly 70% of our trees survived the severe Northern California climate, because we put a lot of love into them.

We used to be, and still are, NEMETON and the CHURCH OF ALL WORLDS, but now we are less interested in talking about Nature than in doing something for Her.

We need help. We need people to come out here to Mendocino County (about a two-hour drive north of San Francisco) and plant trees with us this winter, over the (civil) New Year weekend. If you can spare the time to come up and enjoy the wild country, we'll make it as easy as possible. We're planting trees and we're holding a healing circle. We heal the Earth and ourselves at the same time. It's a way of sharing immortality

A redwood lives 3,000 years. When it dies, dozens of second-growth trees that have sprung up from its roots during the millennia continue to live until, in their own time, they too are succeeded by their offspring. Thus the roots of one tree live forever--because you planted that tree. A forest of giant redwoods can be born from the simple act of planting one redwood tree.

Last year we had a great time. Early winter is very mild here, so people were shedding their woolens early in the day. At night we sat around the fire at the ranch house, singing, talking, eating and enjoying the high energy of having really accomplished something. We fired up the hot tub and soaked away the sweat and grime (yes there is dirt in the country!), then we slept the peaceful sleep of a forest that is forever.

We'll provide transportation from the San Francisco area, food, tools and not a little cheer and fellowship. We'll all provide the magic and energy. If you can come, please drop us a card and we'll send you the particulars and make arrangements with you, telling you what you need to bring and what not to bring. Please, tree-planters only--we don't have room for spectators.

If you can't make it, but you'd still like to share in this experience, perhaps you could let us plant trees in your name. We figure it costs about \$1.00 to plant each tree, and since we plan to plant at least 6,000 trees this year alone, there's a lot of expenses. If you plant trees, or help us pay for them (your contributions--made payable to CHURCH OF ALL WORLDS--are tax deductible,) you'll be really doing something for the Earth, something that will last forever.

We'd like to send certificates to everyone who participates, but the expense would be too great (we'd rather put the money into more trees,) so we can only make them up for the people who come up and plant, and for those who contribute \$10 or more.

Please let us know as soon as possible if you plan to help, so we can begin our own planning for this year's Tree Planning and Healing Circle. Thank you. (Gwydion Pendderwen, FOREVER FORESTS, Box 212, Redwood Valley, CA 95470)

Reflections on Celtic

Time Reckoning

Continued

By Robert Larson, 1978

This article, begun two issues ago, is by Robert Larson, Archdruid of the Clanna Brocheta Grove of the ODNA. An earlier version of this issue's section was published in the Clann's journal, "An Poc Uaine." It has been completely rewritten, since he now thinks he has "cracked the code" of the ancient Celtic calendrical system once and for all. Although the mathematical explanations seem complex, the system itself is easy to remember and use--a tribute to the brilliance of the "barbaric" Celtic peoples.

III. The Coligny Calendar

The Coligny calendar is a bronze tablet (1.5m x 1m) uncovered at the turn of this century in Coligny, France. Though it is broken and is missing pieces, it is still an important clue to Celtic time reckoning and a confirmation of what was believed on the topic from Greco-Roman sources. However, since it seems to date from the time of Augustus after Gaul had been more or less Romanized, it could well be decadent. Its complex permutations would seem to increase its chances of decadence, as does the fact that it is inscribed in defiance of what is said to have been a firm Druidic custom of nonliteracy. However, there is evidence that the Celts of Central Europe did possess calendrical monuments and devices.

The months of the Coligny calendar begin with the "last" quarter of the moon and are subdivided into dark and light halves. The months are of two types, "complete" and "incomplete," consisting of 30 and 29 days respectively. With some variation and permutation these two types of months alternate through the year, beginning with the "complete" month of "SAMON" (Samhain). This kind of system is a common and quite accurate approximation of two lunar cycles, being only some 132' hours short of exactitude. The calendar begins with Samhain on the 30th day of its month, followed by a 30 day intercalendary period. The lunar year consists of 12 months. After 2 1/2 years, or 30 months, another 30 day intercalendary period is inserted at Bealtaine. The calendar as a whole consists of 64 months, including two intercalendary periods.

This calendar keeps accurate track of both sun and moon and is also quite practical. As Neven Hanaff points out in Carn (a Panceltic cultural journal,) the day can be fixed by observation. The season is, of course, fixed by the state of the vegetation. The month can then be fixed by observation of the sun's position, and the day by moon phase. But it is not a complete calendar, since true calibration of sun and moon over such a short interval is impossible.

The shortest whole number ratio of solar years to lunar months is the "metonic cycle" of 19 years = 235 months. This cycle was the basis of the Babylonian and Jewish calendars and was well known in the Mediterranean world. Herodotus and Diodorus both appear to mention this cycle in passing, in their descriptions of what seems to be Stonehenge, in their accounts of the inhabitants of "Hyperborea" and Britain (though whether the people described were Celts or pre-Celtic is debatable). Pliny, however, does not mention this cycle. Instead, he mentions a Druidic "long count" of 30 years--a month of years. We shall see later that this 30 year interval is indeed part of a disguised metonic cycle.

In calculating a calendar, the method used should be as direct and accurate as possible. In an oral system of teaching, such as was used by the Celts, the method of calculation must be kept simple for ease of memorization and recall. Insofar as is possible, complex systems are formularized. Ideally the calendar will then work automatically.

If we regularize the spacing of the holy days as suggested last issue, they will be about 3 months and 3 days apart. But the difference between the solar year and 12 lunar months is only about 11 (10.8748) days. If we add 3 days to the date of each holy day, the calendar will gain a day over the sun. Therefore the date increase must have been only 2 days for one high-day interval. Because the interval between Samhain and Imbolg (Oimelec) as determined by the sun is the shortest of the year, I suggest that the addition formula was 2-3-3-3. Let's explore the consequences of applying this formula.

Starting out with Samhain occurring on the 30th of its month, we insert an intercalendary month and initiate the addition (S =

Samhain, I = Imbolg, B = Bealtaine, L = Lunasa). The date is in the lower row.

S	I	B	L	S	I	B	L	S	I	B	L
0/30	2	5	8	11	13	16	19	22	24	27	30

Lunasa (Lughnasadh) falls on the 30th of its month, so an intercalary period must be inserted after it, lest Samhain fall out of its own month.

However, if we merely alternate 30 and 29 day months, Lunasa's month has only 29 days. Either we must add a day to this month or insert the intercalary period before Lunasa. But if the latter is done, Lunasa will fall out of its month. To make a long explanation short, I have experimented with both these methods (and many others) and the former is the more accurate. After the 30 day intercalary period ("IP") the months will restart their 29/30 alternation.

This calculation method results in a 2.75-year calendric period with a total of 1004 days, which corresponds very well with both the lunar and solar periods: 34 lunar months = 1004.0404 days; 2.75 solar years = 1004.4155 days. Another result of this method is an alteration in the number of days in each high day's month according to which high day was involved in the last intercalary month. That is, when the last IP immediately preceded or succeeded Samhain or Bealtaine, their months have 30 days and the months of Imbolg and Lunasa have 29. When the IP involved Imbolg or Lunasa, their months have 30 days and those of Samhain and Bealtaine have 29. Obviously, such alteration would supply a convenient reminder of which holy day had the last leap month and which will have the next.

If we continue our method of addition, the following dates will result:

L	S	I	B	L	S	I	B	L	S	I	B
0/30	3	5	8	11	14	16	19	22	25	27	30

Insert another leap month.

B	L	S	I	B	L	S	I	B	L	S	I
0/30	3	6	8	11	14	17	19	22	25	28	30

Insert another leap month.

I	B	L	S	I	B	L	S	I	B	L	S
0/30	3	6	9	11	14	17	20	22	25	28	31!

A leap month is inserted immediately before Samhain, which falls on the first day of its (30 day) month.

This addition yields a cycle of 11 years, consisting of 136 months having a total of 4016 days. 136 lunar months = 4016.1616 days; 11 years = 4017.662 days.

The lunar count is dead on. Samhain occurs on the first of its month, the 4017th day of the calendar, losing 0.662 days to the sun. This loss is a natural result of the method of calculation that can and will be corrected before it gets to be critical.

It should be noted that a similar cycle will emerge if the actual intervals between the high days is used, but more fiddling is needed to keep the calendar co-ordinated; the formula alternates between 0-2-5-4 and 1-1-6-3, and the pattern of leap months seen above (SLBI) does not develop. I feel that these are good arguments for regularization of high day intervals.

Continuing the addition formula (with the cycle now beginning with Samhain falling on the first,) we have the following:

S	I	B	L	S	I	B	L	S	I	B	L	
1	3	6	9	12	14	17	20	23	25	28	31	=1

L	S	I	B	L	S	I	B	L	S	I	B	
1	4	6	9	12	15	17	20	23	26	28	31	=1

B	L	S	I	B	L	S	I	B	L	S	I	
1	4	7	9	12	15	18	20	23	26	29	31	=1

I	B	L	S	I	B	L	S	I	B	L	S	
1	4	7	10	12	15	18	21	23	26	29	32	=2

The total period of the calendar is now 22 years = 272 months = 8032 days. The actual figures for the moon and the sun are: 272 lunar months = 8032.3232 days; 22 solar years = 8035.324 days. Samhain occurs on the second day of its month, the 8034th day of the calendar. It has thus lost a day to the sun.

This loss can be corrected in various ways. If we add 1 to the date of the leap month high day when the loss to the sun most nearly equals one day, this addition would be made after the fifth leap month of the calendar (not including the Samhain we started with,) or 13.75 years in. If we then continue the addition formula, we end up with the metonic cycle of 19 years 235 months = 12 lunar years + 7 months. The actual figures are: 19 calendric years 6939 days; 19 solar years 6939.568 days; 235 lunar months = 6939.691 days.

On the other hand, if we instead add the day to the date after 22 years, we end up with a total cycle of 24.5 years = 303 months

8947 days. The actual figures for the sun and moon are, respectively, 8948.429 days and 8947.771 days.

To be continued!

Celtic Goddesses of the Moon From A to C

Pentalpha, November 6/7, 1978 c.e.

This article is by Stephen McCaully, Co-Archdruid of the Hazel Nut Grove (NRDNA,) author of The Encyclopedia of Celtic Gods & Goddesses, and one of the best Celtic scholars in the Neopagan Community. He is also a nationally known scholar of the Tarot and a practicing ceremonial magician.

Aine: Evans Wentz (in his book The Fairy Faith in Celtic Countries) seems to agree with previous Celtic scholars that Aine was worshipped as a moon goddess by the ancient Irish Celts in the province of Munster. Her worship, like that of Anis (see below) has continued all the way through the Christian Era, mostly through the agency of the rural inhabitants of Munster. She has also been identified with horses and horse worship, and the "horse = moon" formula may represent a common mythic pattern in Celtic tribes. Certainly in Ireland and Gaul, horses have been identified with the moon and the moon-as-horse was seen as "The Grey Mare." Epona, the Gaulish goddess of horses and ponies, was considered in both Britain and Gaul to be strongly connected to the moon and its worship. Aine was known in Celtic times by the titles of "Queen of the Heavens" and "White Woman," both common names for moon goddesses in Gaul and Britain.

Andrastea/ Andraste./Andate: She is considered to have been worshipped in Britain and Gaul as a moon goddess, supposedly by the Druids themselves. T. C. Lethbridge has compared Her with the Egyptian goddess Adrasteia, Whom he

claimed was a moon goddess in ancient Egypt. In Britain, She was known as the Goddess of Victory. We are told that in one of Her sacred groves war captives (who at a later time were mostly Roman soldiers who had been hapless enough to have been captured while razing a village or two) were immolated in Her honor. Usually this was done to punish malefactors for heinous crimes against the people. In this respect Andrastea was seen as a goddess of justice and was given the title of "She Whom none can escape."

Annis: In Her main aspect as a goddess of death, She was known as "Black Annis," and Her powers were at their height when the moon was in its waning phase. Like the Greek goddess Hecate, called "The Hag," Annis too was a goddess of the darker side of the moon, and crossroads were sacred to Her as well. Like many other Celtic moon goddesses, She remained worshipped well into Christian times. Indeed, although Her early worship is said to have centered in Northern Britain, it is in Cornwall that Her worship supposedly survived until the 1930's. Aine was believed to be able to transform Herself into a large and formidable black dog and this power figures strongly in the stories * told about Her religious cult. Some witch groups still use Her name in their rites, when a "Dark Mother" type is needed.

Arduina/Arduina/Arduim: a moon goddess Who was worshipped primarily in Gaul, one of Her most sacred ritual sites was the great forest of the Ardennes, which in the time of the Caesars covered a vast area. Following their usual habit, the Romans identified Her with their own Diana, since like Diana (and many other moon goddesses) She was a goddess of the hunt and of hunters, as well as the protector of deer and other woodland creatures. The name Arduine was used mostly in Southern Gaul.

To be continued!

Next Issue

We'll continue Stephen McCaully's article, conclude (we hope!) Robert Larson's calendrical study, mention some publications you may find interesting, bring you up to date on local Grove activities as well as Pentalpha developments, and maybe include a few poems or songs suitable for ritual use. In the meantime, we still need artwork and other volunteer work here at Pentalpha headquarters.

The Active Groves

The following are all the Groves (congregations) in the various Reformed Druid movements in North America that we are sure exist. When mailing something to them, always be sure to include the name(s) of the Archdruid/ess or Co-Archdruids on the envelope.

Carleton Grove, RDNA: c/o Heidi Shultz, Carleton College, Northfield, MN 55057. Meets weekly & Highdays during school year. Original Grove, nonpagan.

Clanna Brocheta Grove, ODNA: Adr. Robert Larson, c/o Grundy, 820 Circle Court, South San Francisco, CA 94080. Meets biweekly & Highdays. Membership restricted to Clann. Irish Library with 100+ books & photos. Services in Irish Gaelic. Orthodox Druidism.

Mother Grove, NRDNA: Adr. Isaac Bonewits, Box 9398, Berkeley, CA 94709. Phone: 415-547-6697. Meets for Highdays. Hetero Pagan Men's Group meets Tuesday nights. Classes through Pentalpha. Eclectic Druidism.

Hazel Nut Grove, NRDNA: Co-Adrs. Stephen McCaully & Hal Moe, 6220 Telegraph, Oakland, CA 94609. Meets biweekly on Saturday afternoons, with Mother Grove for Highdays. Celtic Library with 500+ books & microfilms. Irish & Norse Druidism.

L.A. Grove., NRDNA: Adr. Chris Sherbak, 588 North Lucerne Blvd, Los Angeles, CA 90004. Phone: 213-467-5759. Meets for Highdays only. Panceltic Druidism.

Tuatha Grove., NRDNA: Adr. Pat O'Neil, 1808 Third Avenue, #12, San Diego, CA 92101. Meets biweekly on Sundays & Highdays. Norse Druidism & ocean rites.

Evergreen Grove, NRDNA: Co-Adrs. Tom & Cyndie Schuler, Box 1272, Olympia, WA 98501. Meets for Highdays and new & full moons in Olympia, may start meeting for third quarter moons in Seattle. Classes being organized. Zen/Hilaric Druidism.

Arch Grove, NRDNA Adr. Carolyn Clark, 10611 Jesskamp Drive, St. Louis, MO 63136. Meets for full moons & Highdays, Friday night Weekend Services starting this month. Hasidic & Wiccan Druidism.

The Pentalfa Journal and Druid Chronicler

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Pentalpha Papers Signed!

On Samhain afternoon 16/17 y.r. (November 7th, 1978 c.e.) at 12:23 pm, Pacific Time, the official Articles of Association's By-Laws for Pentalpha: The Association for the Advancement of Aquarian Age Awareness, were signed in Berkeley, California. We are now legally a religious, educational and charitable association. Further papers will be filed with the State and Federal authorities, but the fundamental legal work has been done. We'll be printing these Articles & By-Laws in a future issue of PJ&DC for those who are interested in researching the different legal structures that churches can have (as well as for prospective members) and we'd be interested in hearing from folks who may have had colorful adventures dealing with various Local, State and Federal agencies on behalf of Aquarian churches and schools.

Pentalpha Classes

The "Introduction to Magical Theory and Practice" class has been divided into two independent sections, one in San Francisco on Monday nights (for people in the West Bay) and the other in Oakland on Wednesday nights (for people in the East Bay). The class is taught by Isaac Bonewits and costs \$5.00 per session. Right now the concentration is on basic theory and elementary exercises; later on the class will be creating and performing various sorts of magical and religious ceremonies, guided meditations and other practical work. There is homework, including exercises and assigned readings (the "Silva Mind Control" paperback is the only book listed so far,) and class members will be providing feedback about each other's ritual skills.

A "Fundamental Dance Exercise" class is being taught by Selene Bonewits every Friday afternoon at the Ashkenaz Folk Dance Cooperative (1317 San Pablo Avenue, Berkeley) from 1:15 to 2:45 pm. The cost \$2.50 per session, and people should bring tights and/or leotards if they have them (it makes it easier to see what one's muscles are doing,) but loose comfortable clothing will do. An "Introduction to Ritual Dance" class will be taught by Selene next January or February. For more information on the magic or dance classes, call Isaac or Selene at 415-547-6697.

Starting in January, a "Beginning Psychic Development" class specifically designed for students of magic, Paganism, the Craft and other occult practices will be taught by Alta Kelly. The class will meet once a week for 10-12 weeks. The focus will be on active instruction in the fundamentals of psychic practice, to help the students understand and control their psychic experiences and to raise their levels of skill. Classes will be small (8 to 12 persons each) and will open only to those willing to work to understand themselves and their experiences. Those already working in a circle should have permission from their circle leaders to take the class. The cost will be \$15.00 per person per session. One full and

one partial scholarship will be offered. For more data, call Alta Kelly at 465-4085.

Winter Solstice

According to our calendar, the Winter Solstice occurs at precisely 5:13 am GMT on December 22nd, 1978 c.e. (which is 9:13 pm PST, 10:13 pm MST, etc. on December 21st). In most Reformed Druid movements, the High Day begins at sunset on the 21st. The feast is also known as Yule or Midwinter's Day and celebrates the shortest day of the year and the symbolic rebirth of the sun and the return of light from the midst of darkness.

High Days for 17 y.r.

The following table lists the exact dates and times of the major and minor High Days for this Celtic year according to one system. The exact times are based on an astronomical/astrological ephemeris which was calculated for "actual" or geometrical positions of the sun, rather than the more commonly used "observed" positions, and this can make a difference of several minutes for some dates. The solstices and equinoxes occur when the sun enters particular astrological signs; the major High Days occur when the sun hits 160181 north or south declination. Adjustments for exact local times may be made by subtracting four minutes for each degree one is west of the Standard Meridian for one's Time Zone. During Daylight Savings Time, add one hour to the times listed.* "d" = day, "h" = hour, "m" = minute.

HIGH DAY Month G.M.T. E.S.T. C.S.T. M.S.T. P.S.T.

Win.Sol.	Dec. 22d05h13m	22d00h13m	21d23h13m	21d22h13m	21d21h13m
Oimehc	Feb. 04-12-42	04-07-42	04-06-42	04-05-42	04-04-42
Spr.Equ.	Mar. 21-05-15	21-00-15	20-23-15	20-22-15	20-21-15
Beltane*	May 06-00-00	05-19-00	05-18-00	05-17-00	05-16-00
Sum.Sol*	June 21-23-50	21-18-50	21-17-50	21-16-50	21-15-50
Lunasa*	Aug. 08-05-46	08-00-46	07-23-46	07-22-46	07-21-46
Aut.Equ*	Sep. 23-15-09	23-10-09	23-09-09	23-08-09	23-07-09
Samhain	Nov. 07-21-48	07-16-48	07-15-48	07-14-48	07-13-48

Since Druid days run from sunset to sunset, the exact civil date on which to start some of these High Days will differ when the specific times occur near a sunset. But then, most Neopagans just seem to celebrate on whatever date is handiest anyway.

Mother Grove News

The Mother Grove NRDNA will celebrate Winter Solstice a bit early (see what we mean) on Sunday afternoon December 17th, at 1:30 pm in John Hinkle Park in northern Berkeley (out the Arlington). Asst. AD and Matriarch of Dian Cecht Joan Carruth would like to organize some regular "Teton Teas" at her home in El Cerrito this winter. These would be folk-singing, story-telling and poetry-reading affairs. Folks who are interested should contact her at services. Assuming a quorum is present, elections for new Grove officers may take place. Those eligible for Archdruid/ess this year include: Joan Carruth, David Geller, Charles Hixson, Shirine Morton and other Third Order members.

Hazel Nut Grove News

The Hazel Nut Grove NRDNA will no longer be doing outdoor biweekly services until Spring, but Co-Adr. Stephen McCauly hopes to get some biweekly "Celtic Nights" going as in previous years. The Grove's huge library of Celtic materials is open for use by local folks who are interested; just give Stephen a bit of warning before you drop by.

Evergreen Grove News

The Evergreen Grove NRDNA sends us this report: "On Samhain we had a house full of people to celebrate a three-part service. We had established an indoor altar containing photographs of our loved relatives who have moved to other planes. We meditated on them daily with our memories, then held a 'Dumb Feast' in total silence on Samhain to honor their presence.

Following this we went out-of-doors for a candle light service from the traditional liturgy. At its end, we came back inside the house and read or told Pagan stories connected with Samhain.

"Remember Gary & Ellen? We married them on October 26th in a simple service around the altar which included the jumping-of-the-broom."

NROOGD News

The New Reformed Orthodox Order of the Golden Dawn, a Neopagan Witchcraft tradition, will celebrate Yule with an open Sabat on the evening of Thursday, December 21st from 7:00-11:00 pm PST in the Stern Grove Park Clubhouse (corner of 19th Avenue and Sloat in San Francisco). A \$1.00 donation will be requested from each person attending, who should also bring a small present, non-ageist & non-sexist, to place in the cauldron. The bringing of food and drink is also encouraged. Parking will be available near the Clubhouse, which is at the end of the driveway leading from Sloat.

Credit & Correction

The credit line for the fine illustration on page 8 of our last issue was accidentally lost. Our apologies to Craig Miller, who does excellent Neopagan artwork.

The reference to "Aine" in the paragraph on Annis (in Stephen McCaully's article on Celtic Moon Goddesses) was a typo. It was indeed Annis who was believed to be able to transform Herself into a large and formidable black dog.

A Druid Calendar

An Feilire Dras'ochta ("The Druid Calendar") has been calculated out by Robert Larson (Archdruid of the Clanna Brochecta Grove ODN and author of the calendrical series we've been running,) copiously illustrated by members of the Clann and printed up for distribution. The months run from Samhain 1978 to past Beltane 1980 c.e., and the printing includes a variety of unusual notes on many extra holidays. Copies can be ordered at \$3.00 each from: "Pentalpha, Box 9398, Berkeley, CA 94709."

Women's Coven Newsletter

"This is the only Pagan publication of its kind: a magazine written entirely by and for women who work in all-female witchcraft groups. It is printed roughly every other month and is sold by mail only to women who are current or former members of all-female Craft circles. The main reason for this policy is the editors' determination not to see WCN go the way of many good Craft magazines that failed from overextending their resources. However, WCN prints announcements and information from other Pagan groups that are of interest to its readers.

"WCN exists because most books and magazines about witchcraft are entirely oriented to mixed-gender covens. Typically these rely heavily on gender polarity magic and a masculine solar deity, systems that are useless in women's circles. The shortage of usable printed information on witchcraft is a particular problem for women's covens because these groups are often geographically isolated and frequently self-taught. WCN provides a forum for experienced witches and covens to exchange successful rituals) chants, etc.; to discuss magical theory and group dynamics; to share news of coven projects; and to criticize developments in the field. We also print original poetry, art & humor.

"Two issues of 30+ pages each are now in print, with a third due in late December. For further information, write to WCN, c/o Deborah Bender, Box 6, Berkeley, CA 94704." Editor: Bender]

Other Publications of Interest

The Golden Section Order Society for the Preservation of Celtic Lore) Monuments 9 Antiquities (F2/329 Selhurst Road, London SE25 6XP, England) publishes an interesting newsletter of Panceltic facts and fancies which appear related to those of the Masonic/Rosicrucian Druids and they have a large number of booklets and study charts.

The Bear Tribe Medicine Society (Box 9167, Spokane, WA 99209) "is a group of people striving daily to relearn their proper relationship with the Earth Mother, the Great Spirit and all their relations in the mineral, plant, animal and human kingdoms. We are a tribe of teachers responsible for sharing with others those lessons of harmony that we have successfully learned." They publish Many Smokes, a Native and New Age quarterly, as well as books by the Tribe's founder Sun Bear and his latest creation--a Native American system of astrology called "The Medicine Wheel." Write to them (enclose a Self-Addressed-Stamped Envelope) for information.

The folks at Animal Town Game Co. (Box 2002, Santa Barbara, CA 93120) specialize in creating family board games that stress sound ecological principles and mutual support between players. They do one game per year. In 1976 it was "Nectar Collector, it a game about beekeeping; in 1977, "Back to the Farm," which involves running an organic family farm; and in 1978 their game is "Save the Whales," in which the players cooperate against "the system" to try and save eight species of whales from extinction. All of the games are such that any Neopagan or other Aquarian can feel good about having them in the house and letting their kids play them, with or without the grownups. Write and ask for their free catalog.

COMING UP!

In the next few issues Of Pentalpha Journal & Druid Chronieler we'll be having articles on "How to Actually Pronounce those Welsh Deity Names," "The Other Druids," "The Rituals of the Krishna Lodge, O.T.O.," "A Bibliography of Druidism," "The Smoky the Bear Sutra," "A Guide to Gaelic Deities," "The Place of Movement in Rituals," + reviews of books and records, Pentalpha news, and more. Subscribe!

Reflections on Celtic Time Reckoning

Continued:

By Robert Larson, 1978

This article, begun three issues ago, is by Robert Larson, Archdruid of the Clan na Brocheta Grove of the Orthodox Druids of North America.

III. The Dance of Time

While both of the solutions presented last issue are quite accurate, they both need a one-day interpolation, a task of no great difficulty. However, there seems to be no correlation with the 30-year "long count" mentioned by Pliny. Was he mistaken? I don't believe so. One day is not that great a discrepancy, given primitive observation facilities and Northern European weather conditions. What happens if we merely continue our addition formula without correcting for sun drift?

S	I	B	L	S	I	B	L	S	I	B	L	
2	4	7	10	13	15	18	21	24	26	29	32	=2

L	S	I	B	L	S	I	B	L	S	I	B	
2	5	7	10	13	16	18	21	24	27	29	32	=2

B	L	S	I	B	L	S	I	B	L	S
2	5	8	10	13	16	19	21	24	27	30

Which is where we started. Instead of 11 years, this cycle has eight, and the final intercalendary interval of 2 1/2 years = 31 months = 915 days, completing a total calendric period of 30 years.

Well, not really total. Actually this 30-year point is a convenient place for interpolation. The actual figures are: 30 years calendric = 10955 days; 371 lunar months = 10955.853 days; and 30 years solar = 10957.26 days. To keep time with the moon, one extra day must be interpolated. The most convenient way to do this is to add a day to the month preceding the month of Samhain, thus making it a 30 day month instead of its normal (for a Bealtaine leap cycle) 29 days.

This addition gives us a 30 year calendar of 10956 days, correct for the moon but one day off for the sun. So we add one day to the date of Samhain, starting off the next cycle with Samhain on the first of its month. This eliminates the High Days = 30th-of-month 11 year cycle from this new greater cycle, resulting in a metonic cycle (11 years + 8 years = 19 years). We now stand at the 49-year point of the calendar: 49 years calendric = 17895 days; 606 lunar months = 17895.544 days; and 49 years solar = 17896.858 days. The moon is about day off, an amount which I don't feel justifies the interpolation of a day, especially considering that the month of Samhain contains 30 days, gaining back .4694 days. Also, the observable phase of the moon would be almost identical to the exact phase.

The sun is thus left two days off from the calendar, requiring the addition of 2 days to the date of Samhain. Thus this, the last greater cycle, begins with Samhain falling on the second day of its month. This greater cycle is a short one, consisting of only 8 years, which gives us a total calendric period of 57 years= 705 months = 20818 days. The actual-figures for the sun and moon are: 57 years solar = 20818.794 days, and..705 lunar months = 20819.073 days. One day must be interpolated to justify the moon. This is added in the same way as the correction at the 30-year mark and

automatically justifies the calendar with the sun. The correlation we see here should come as no surprise, for 57 year equals three metonic cycles. But why not just *use* three metonic cycles??

The reason, I believe, was mainly mnemonic. Using a true metonic cycle requires the addition of a day to correct for moon drift about two out of three cycles. The one cycle not requiring addition could cause confusion--especially without written records. Using the method outlined above, however, results in three distinct greater cycles: a long count, a middle count and a short count. All that need be remember is that the long and short counts require moon correction and that all the counts require sun correction (though the sun correction of the short count happens automatically). In fact, as I shall demonstrate later, not even this really needs to be remembered!

First, however, I wish to point out some characteristics of this calendar which may not be immediately obvious [*especially to those of us who got lost in the math two issues ago! --Editor*]. One of these is that it is possible to predict the status of the moon on any Highday from its date (and vice versa). In fact, the moon's phase for *any* day during the year is equivalent to its date. The first day of the month is the 3/4 moon; the eighth is the new moon; the 15th the 1/4 moon; and the 22nd and/or 23rd the full moon. This last uncertainty occurs because it's difficult to tell with the naked eye when the full moon actually happens, since the full disk looks about the same for about two days. Extrapolation of the moon phase for any date is thus child's play. For instance, the solstices and equinoxes fall one month and 15 days after the preceding High Day, making calculation of the date and moon phase for these critical sun days merely a matter of adding 15 to the date of the preceding Highday.

A second subtlety lies in the numerological relationships between the greater cycles and the leap month cycles. The total calendric period of 57 years consists of cycles of 30, 19 and 8 years--each 11 years less than its predecessor, which is equivalent to the number of days difference between the solar and lunar years. The greater cycles contain respectively 11, 7 and 3 leap months--each four fewer than its predecessor, 'which is equivalent to the number of seasons (or rather, sub-seasons) in a year. This method of calculation thus not only keeps accurate track of both the lunar and solar years, but also binds them together numerologically and mnemonically.

The calendar described above is accurate and mathematically consistent, but is it Druidic? Yes, it is, and here we begin to see another subtlety of the system. First note the standard 2.75 intercalendary interval which consists of 11 seasons and which has 11 holy days. Previously I believed that the 9-month Druidic cycle of High Day celebration was connected to this interval (and the rest of the calendar) numerologically; since if the 9-month ritual cycle is restarted every leap month, it results in a 3-3-3-2 pattern of ritual interval, reflecting the addition pattern for the year. I now believe that the ritual cycle was not restarted every leap month, but rather that an extra ritual was inserted to mark the leap month, with the ritual cycle being continued without alteration. The ritual cycle thus adds a third strand to the interlacing of the sun and moon--a ritual strand. The results are interesting:

Year Number 1, 2, etc.
 Sun Cycle SIBL ect.
 Ritual Cycle S L I etc.
 Leap Month Cycle S L B etc.

1	2	3	4	5	6	7
SIBL	SIBL	SIBL	SIBL	SIBL	SIBL	SIBL
S**L	**B*	*I**	S**L	**B*	*I**	S**L
S***	****	**L	****	****	**B*	****

8	9	10	11	12	13	14
SIBL	SIBL	SIBL	SIBL	SIBL	SIBL	SIBL
B*	*I	S**L	**B*	*I**	S**L	**B*
****	*I**	****	****	S**L	****	**L

15	16	17	18	19	20	21
SIBL	SIBL	SIBL	SIBL	SIBL	SIBL	SIBL
*I**	S**L	**B*	*I**	S**L	**B*	*I**
****	****	**B*	****	****	*I**	****

22	23	24	25	26	27	28
SIBL	SIBL	SIBL	SIBL	SIBL	SIBL	SIBL
S**L	**B*	*I**	S**L	**B*	*I**	S**L
****	S***	****	**L	****	****	**B*

29	30	31	32	33	34	35
SIBL	SIBL	SIBL	SIBL	SIBL	SIBL	SIBL
B*	*I	S**L	**B*	*I**	S**L	**B*
****	****	S**L	****	**L	****	****

36	37	38	39	40	41	42
SIBL	SIBL	SIBL	SIBL	SIBL	SIBL	SIBL
*I**	S**L	**B*	*I**	S**L	**B*	*I**
B*	**	****	*I**	****	****	S**L

43	44	45	46	47	48	49
SIBL	SIBL	SIBL	SIBL	SIBL	SIBL	SIBL
S**L	**B*	*I**	S**L	**B*	*I**	S**L
****	**L	****	****	**B*	****	****

50	51	52	53	54	55	56
SIBL	SIBL	SIBL	SIBL	SIBL	SIBL	SIBL
B*	*I	S**L	**B*	*I**	S**L	**B*
S**L	****	**L	****	****	**B*	****

57	Start
SIBL	SIBL
*I**	S**L
****	S**L

This Begins a New Calendar!

Note that these cycles coincide only eight times during the calendar, twice for each High Day [typed in italics above]. Samhain on the three cycles only at the end of 30 and 57 years--the times when the moon correction is required. Correlating the ritual cycle to the calendar thus obviates the need for remembering which greater cycles receive moon correction. The coincidence of the cycles on Samhain dictates the timing of moon correction.

In fact, it might be better to divide the calendar into two greater cycles, a long count of thirty years and a short count of 27, rather than three cycles. The pattern of the coincidence of the cycles indicates that such a division exists, consisting as it does of

two year-patterns of SIBL. Looked at in this way, the lengths of the two cycles have a difference of three years, the interval between rituals on the same Highday, surely a Druidic interval.

The patterns resulting from the interlacing of cycles could easily be used to determine the character of a particular ritual. At the times of the leap months time was literally out of phase, a condition which would call for extra solemnity and larger sacrifices. Having a large rite on the holidays connected with the leap months while continuing the ritual cycle normally results in two (and twice three) rituals in a year--a holy year. It is worthwhile noting that the two times-three rituals would occur in the same year fall in the years containing the last leap months before the 30 and 57 year marks--the 28th and 55th years of the calendar, thus marking the coming end of the year count. The eight times when all the cycles coincide must have been times of great ceremonies and sacrifices, especially the Samhain coincidences; as these times were very special and rare (and thus Holy).

The calendric method outlined on the last couple of pages incorporates all the cycles and fulfills all necessary criteria. It is accurate, and though it may appear complex on the surface, it is really simple in its mechanics. In fact, its working is virtually automatic. Only the following rules need be remembered: SIBL

1. Months alternate between 30 and 29 days in length.
2. The addition pattern for the dates of the High Days is 2-3-3-3.
3. The month containing a Highday which is immediately either preceded or followed by a leap month ALWAYS has 30 days.
4. A leap month always has 30 days.
5. Sun correction is needed after any short leap period (212 years instead of 2.75).
6. Moon correction is needed when all cycles coincide at Samhain.

Using these rules, the calendar works itself. It is quintessentially Druidic, reflecting what we know of their beliefs and ritual patterns from myth, folklore, and Greek and Roman commentaries. Indeed, it confirms the reputation for astronomical knowledge that the Greeks gave the Druids. And it is practical.

A calendar of this great a correlation and accuracy would take literally centuries to achieve; pointing again to great antiquity and (inevitably) to Stonehenge and other megalithic alignments. It's unlikely that the Druidic cult had anything to do with the construction of Stonehenge (it's very hard to realistically believe that they were that ancient), and they may never have even used it. But they undoubtedly met the builders' peoples during the Celtic expansion and obtained much astronomical data from them, probably then shaping it to fit their own philosophical and religious systems (which were in turn probably altered by the new information). The symbolic wholeness of Celtic time reckoning would then imply that much of the symbolism came from the pre-Celtic subject peoples, helping to-explain some of the more "primitive" aspects of Celtic religious beliefs, such as Animism.

Of course, some fiddling is needed from month to month due to the eccentricity of the moon's orbit if total accuracy is desired in the calendar. The slight unevenness of the months is, accentuated by the inequality of day length caused by the choice of sunset rather than midnight or noon for the beginning of the day. This fiddling is very likely the cause of the permutations incorporated in the Coligny calendar. I believe that the Coligny calendar was not so much a "calendar" as we use it today (as a predictive device, however little its coordination with anything but the sun), as it was a record of its period.

Be that as it may, Celtic time reckoning was accurate and mathematically, numerologically, religiously and symbolically consistent. It was a true dance of time.

The End!

Final Word on the Tree Planting

This is Gwydion Pendderwen's follow-up to his article last issue on the great Tree Planting and Healing Circle planned for New Year's Weekend. We at Pentalpha urge all of our readers to participate in whatever way they can. -IB

As I mentioned in the last issue of PJ&DC, we're planting about 7000 trees (redwood, pine, cedar, fir and olive) on Greenfield Ranch. These trees are the beginning of a project spanning the next thirty years or more, in which whole forests will be planted by people like you and me, for the sole purpose of restoring permanent forests to our Mother.

We need you this year, on New Year's weekend (Saturday, Dec. 30, through Monday, Jan. 1) to replace some of the toilet paper we've all used. How many trees have you flushed down the toilet in your lifetime? I know I've done my part. The point is, we all share in the responsibility for the rape of our sacred groves.

Last year, we put in nearly 2000 redwood and cedar. "We" were mostly inexperienced city folk who'd never before planted trees. Yet the final count shows that we had 70% surviving, far better than the survival rate for professional tree-planters. Does that tell you something about real magic?

We'll provide the food, transportation, hot tub and the community house where we'll eat, sleep, sit around the fire and share some good energy. I need you to provide you for a couple of days.

New Year's is generally the time when we all go get drunk and try not to get caught in traffic. We go to parties and tell funny stories and catch cold (or give one away). How about a different party? One weekend, as all those good folk who planted trees last year will attest, can make a lot of difference, for us and for the land. I know that a lot of us can't possibly make it. I understand that. You can still help. This project will ultimately cost about \$1.00 per tree. Our success last year was so great that this year we will be partially funded by the U.S. Department of Agriculture, which will pay for a small part of our plantings. The rest has to come out of pocket. If you'll send a small donation, even a dollar, we'll plant a tree in your name. You will be part of our Healing Circle.

I'm really fired up about this. You can't appreciate the joy I feel until you've seen the little trees reaching out into eternity, as I have. Really this is too good to pass up.

Now that I have your attention here are the particulars. If you decide to join us, we'll have tools, trees, food and a place by the fire for you. This is a rather large project (at least, large enough to need a lot of planning and cooperation), so the instructions need to be followed closely.

Dates: We'll be planting 7,000 trees from Saturday, Dec. 30, through Monday, Jan. 1.

Place: Greenfield Ranch, Mendocino County, California. We have a five-acre site and a ten acre site all set for tree-planting.

Rendezvous: Please try to car pool. We have two rendezvous times in Ukiah, plus special arrangements can be made for people coming from out-of-town or out-of-state. Take U.S. 101 to Ukiah (approx. 110 miles north of San Francisco), go west on Perkins Street exit to the Denny's Restaurant (a traditional, if somewhat tacky meeting place for caravans).

Times: We will pick you up on either Friday, Dec. 29, at 9:00 P.M., or Saturday, Dec. 30, at 9:00 A.M. Cars may be safely left in Ukiah for the weekend. We'll be using ranch trucks so that minimum traffic will drive on our slimy roads. Please, no exceptions. This is important. Bring: Sleeping bag; towel (for the hot tub!); toiletries (Building) body oils, vitamins, etc#); change of clothes,

Wear: well-oiled boots (it's damp, y'know), jeans, warm shirt and sweater. You probably won't need a heavy coat or raingear. The latter will be provided if necessary.

Don't Bring: Children, pets, food or sickness. If you think you're coming down with something, we'd rather not share it with you. Intentions are good; disease is not so good.

Arrangements: I need to know before December 26 (sooner if possible if you plan to come up. Please provide the following information:

How you plan to arrive (car, bus, etc). If you can make arrangements to car pool, please do. Many folks from the S.F. Bay area are coming up, and there will be plenty of room.

Which day you plan to arrive (Friday, Dec. 29, at 9:00 P.M. or Saturday, Dec. 30, at 9:00 A.M.) We cannot arrange to pick people up at any other time or days, as we'd rather be planting trees than driving back and forth.

Please provide a telephone number where you may be reached in the evenings. If special arrangements or changes occur, you'll be notified by phone.

R.S.V.P.: Please make your plans now. If you decide at the last minute, we won't be able to juggle food, sleeping arrangements, etc., and you'll miss out, even if you show up. So please let me know.

Provisions: We'll provide food, firewood, a place to sleep and eat, tools and trees; transportation from and to Ukiah; lodging and transportation from and to the S.F. Bay Area for those flying in or arriving by bus.

Emergencies: Once you have definitely decided to come plant trees and have notified me, please keep this newsletter, as it may be the only communication you'll have with me until the tree-planting. In case something goes amiss and you are delayed, lost or stolen, call the Greenfield Ranch community house and leave a message for me. This is for emergencies only. I will be in constant communication with this number, 707-462-9957.

Exits: We can take people back to Ukiah, to their cars or to the bus station, Sunday, Dec. 31, at 4:00 P.M. and Monday, Jan. 1, at noon. (Depending on weather, additional schedules may be improvised.

If we all cooperate, it'll make this a fun weekend for everyone. In planting trees, everyone is equal. There are no absentee landlords or condescend to us, no bosses or journeymen to give us a hard time, no sidewalk superintendents. Once we show you the few steps involved in planting, you'll be on your own, working in teams.

Thanks for your patience and cooperation. I'm looking forward to meeting you and sharing some wonderful energy with you.

Celtic Goddesses of the Moon

From A to C, continued

Here is the continuation of Stephen McCaully's article, begun last issue, on the results of his research.

Arianrod: Among her many aspects, Arianrod was a Cymric lunar goddess, also known as the "All Goddess." Like many other moon deities, she was endowed with the gift of great beauty. Other spellings are Arianhod and Arianrhod. April 1 was her day of worship among the ancient Celts; this day became "All Fool's Day." According to T.W. Rolleston in *Myths and Legends of the Celtic Race* (1949), Arianrod was the sister-wife of Gwydion the mother of Dylan, "Son of the Wave," and Lleu, the Cymric equivalent of the Irish god Lug (Lugh) and the Gaulish god Lugos, whose name means "light." Arianrod was identified with the sea and its mysteries. Her main stronghold was Caer Arianrod, supposedly located on the Menai Straits, where she controlled the tides so that Ynys Mon (Anglesey) was accessible without a boat only during the lowest spring and autumn tides. Arianrod in Welsh means "Silver Circle," an apt name for a lunar goddess. According to Charles Squire in his "Celtic Myth and Legend, Poetry and Romance, she figures in Arthurian Romances as Morgawse and Morganna, and in the Welsh Arthurian myth as Gwyar. Her name appears in the stories of Taliesin, the druid-bard. In another tale, she is wedded to Nwyfre ("Space,") according to Squire.

Artio: Artio was not only a goddess of the moon, but also a goddess of fertility. She has been compared by classical writers to the Greek goddess, Artemis and to the Diana of the Romans. Artio was worshipped for the most part in Gaul and Switzerland (Cisalpine Gaul). In both areas she was a bear goddess, presiding over the bear clan. The city of Berne is associated with her rites and may have been in ancient times the site of her grove or temple.

Boudicca: This great warrior-queen of the ancient Britons, whose name means "Victory," was also a druid priestess of the moon goddess Andrastea, to whom she sacrificed many hundreds of Roman Soldiers captured in battle. Her sacrifices appear mostly to occurred in southern and eastern Britain.

Brigid: T.C. Lethbridge equates the British goddess Black Annis, the moon goddess discussed in that last installment (see PJ&DC, Vol 2, Iss 1). with the famous Celtic goddess of fire and light, Brigid, whom he claims was worshipped in Britain and Ireland as a moon goddess. In one book we are told that the number nine is very important to her worship. In the Hebrew Qaballah, nine represents, among other things, the moon. In Celtic tradition, it was said that nine times must you bow to the new moon, once for each of Brigid's Nine Maidens, or aspects. In both Britain and Gaul she was known as the Triple Goddess, which, usually relates to the three main phases of the moon (new, full and waning).

Cailleach: Worshipped by the Celts of Alba-Scotland, the "Cailleach," whose-name means "The Lady of the Forest," was another moon goddess according to T.C. Lethbridge. Like Arianrod, she was also a sea-goddess, frequently appearing as a sea horse, and often as a grey mare riding among the clouds. This ties her to the Gaulish goddess, Epona. As a lunar deity, the bull of the horned moon was also sacred to her.

Ceridwen: In Wales we find the principle moon goddess to have been Ceridwen, also known as Ked. She was a goddess of druidic mysticism and, of course, magic in all its forms. According to Bessie Redfield's *Gods: A Dictionary of the Deities of All Lands*, Ceridwen's most valued magical possession was a magic boat which -may be compared to Mannan's vessel with eyes; neither could be capsized or sunk, nor needed oarsmen. In the story of Taliesin, she is the keeper of the Cauldron of Inspiration,

which appears to be the same as Bran's Cauldron of Rebirth and Regeneration, and the Dagda's Cauldron of Plenty. One of the great treasures of both Ireland and Britain, it demonstrates Ceridwen's relationship with the moon, the cauldron being a symbol of the element water, relating it to the suit of Cups in the Tarot.

In many Celtic areas of the ancient world, the concept of a Great Mother, no matter by what name she was known, had three phases of her power, and this gave her the title of "Triple Goddess." Sir John Rhys felt that this meant that she was identified with the three phases of the lunar month: At the time of the new moon, her powers are just beginning to gain strength; at the full of the moon, her powers are at their height and beyond belief; and at the waning phase, her powers become weak and quite unpredictable.

The White Rabbit was also the symbol of the "White Moon" of the ancient Celts. The term "White Dog" refers to the "White Sun" which would chase the white moon-rabbit around the length and breadth of the sky.

Other goddesses identified with the worship and veneration of the moon were Epona, a horse-goddess seen by Anne Ross (*Pagan Celtic Britain*) as a lunar deity; Mab of Ireland (according to T.W. I. Rolleston); and Rhiannon, the Cymric goddess of birds, identified with the moon by Sir John Rhys (*Celtic Folklore, Welsh and Manx*). T.W. Rolleston and Charles Squire.

Editor's Note: Typing and guest editing on these last two articles was provided by Gwydion Pendderwen. many thanks!

Pagan Poetry Book

In 1968 Doubleday 9 Co. published *Technicians of the Sacred*, a thick anthology of ritual poetry from around the world. It's a fine book except for one thing--the works were collected by anthropologists and most are from cultures now vanished or in decline.

Looking to the present and the future, Artemisia Press (a Pagan oriented small press in Colorado) seeks poets, philosophers and ritualists of the modern Pagan religions to contribute poems and short essays dealing with Pagan philosophy and magical ritual for a 1979 anthology, *Nine Apples*. All copyright to work in the anthology will be retained by the individual contributors.

Submissions should be sent to Mary and Chas Clifton, editors, *Artemisia Press*, P. O. Box 6423, Colorado Springs, CO 80934 USA. Please enclose a self-addressed stamped envelope (International Reply Coupons if overseas). Deadline will be May 7, 1979.

Notes on A Norse

Neopagan Ceremony

This is a metaphysical follow-up to last issue's description by Harold Moe of a Norse Neopagan ceremony he created and led for the Hazel Nut Grave.

My Norse Neopaganism is built around metaphysical concepts related to the Hindu system. The Norse Ritual that I wrote about in the last issue of PJ & DC presents a nice structure by which to explain those metaphysical concepts. (Please note that the explanation that follows is probably not the ancient Pagan explanation.)

The primary symbol of Norse Paganism is the ring, which represents both the cycles that are all around us and infinity. The ring is manifested in the ritual as the ring of worshippers, the ring of string or stones and the ring (which is the formal manifestation of the symbol) that the Godi (presiding priest/ess) wears on his or

her arm. At the center of the circle is the altar which represents Asgard, the home of the Gods and Goddesses, center of the universe and the point from which all things flow.

The humans in the circle's boundary wish to communicate with the Deities and to gain knowledge in this way. The method by which this is accomplished consists of consecrating the Mead as the blood Of Kvasir the God of Inspiration and Enlightenment. Kvasir is a being made from all the Deities. (At one time in Norse Mythology the Aesir and Vanir--Sky and Earth--Deities were fighting. They made peace and pledged it by exchanging hostages and by all spitting into a cauldron and creating Kvasir from it.) Thus He can be represented as the union of Fire, Air, Water and Earth and therefore can be looked on as the element Spirit and/or as Man.

Once the mead has been consecrated as Kvasir, it becomes the gate through which people can communicate with the Deities. In the ritual the usual communication consists of toasts to express our admiration for the Deities and the powers they control."

The next event is the blessing. This process takes the holy mead from the altar to the people, from the center to the edge, thus giving the center's power to the edge. Here follow more toasts, but now the direction of the flow is reversed. We must maintain the balance of people and Deities, and we therefore offer up a part of ourselves to the perpetuation of the Gods' power by using the mead as our "blood" being given to the Deities and return to Midgard, having renewed ourselves at the center of the universe.

An Invocation Poem

Use praise of the Goddess for the God
Use praise of the God for the Goddess
Only the Goddess can invoke the God
Only the God can invoke the Goddess
If they both come at once the worshippers get drenched
There is only one God
and He is whoever the Goddess is in love with at the moment
There is only one Goddess
and She is whoever the God is in love with at the moment
Eternity has a lot of moments.
--- Julia Vinograd

The Epistle to the Myopians

000. To all of the orders of Druids, peace; from Joan, priestess and Druid of the Order of Dalon Ap Landu, and Preceptor of the Grove, which is in Berkeley.

00. May the Lord of the Groves guide my hand in this writing. Blessed be the Earth-Mother who bringest forth all life.

0. May the Earth-Mother keep David the Fisher in Her sight and bless him, for this is all his fault.

1. Priests and Patriarchs, hear me! Druids of much ilk, hear me! Worshippers in the Groves, hear me! Brothers and Sisters, Children of the Mother, followers of the way called Druid, attend unto my words and ponder them!

2. Much have I read the Chronicles, and wondered at the beauty of them, and at the signs the Earth Mother has shown, and still I am disquieted.

3. Much grief it is to me to see in the Chronicles words that do not indicate balance and harmony, nor true knowledge of the Ways of the Mother, and I wonder greatly that none have seen it.

4. Behold the Ways of the Mother, for all of them are good, and not just half of them.

5. If the Mother would bring forth life, first She must commit the seed to the grave, and bury it in darkness, and surround it with effluvia, and the bodies of Her children of past seasons. If the plant would survive, and bring forth new plants to the glory of the world, first must it put its life into its seeds and die unto the world.

6. In this the great Mystery of the Mother is seen, that what we are wont to call Defeat is turned to the sine qua non of Victory. Harken unto my words and consider them, for there is a sadness in the Reformed Druids that wisdom would see turned to joy!

7. Fear not the waning of the Moon, lest ye would never again see Her wax. It is not a time of Evil, but of simplification and consolidation unto the seed, and though, lo, we see around us only growth and youth and wealth praised, many of the troubles we Druids are trying to escape from arise from this fallacy--that half the work of the Mother is Evil. From it arise plagues upon the Earth. If Man is good, Woman is Evil. If Light is good, Darkness is evil. If Getting is good, Losing is evil. If Summer is good, Winter is evil. If the Spirit is good, the Body is evil. Long would my Epistle be if I listed them all.

8. Hence we praise the Summer and reject the Winter, all unknowing that by doing so we reject the seed the Mother would plant in the darkness of our hearts and compost with our "defeats" and our unfulfilled longings.

9. Fear not Geimredh nor Earrach therefore, nor disregard them, nor cease to worship them. Call upon Belenos to return with all your hearts, but with all your hearts accept the answer of the silence and the dark. Accept not in despair, nor in hope, but in peace and certitude: yea, even in joy. Though the Mother seem turned to Hag, it is not so: She's just a bitchy pregnant woman. Though the Lord seem merciless Hunter, it is not so: He slays the old that the new might find birth. Without Samhain, Beltane could not come. Therefore rejoice even in the gathering dark, for it is the Repository of Mysteries, and the Progenitor of Wisdom.

10. In our shortsighted desire for Life, we have disrupted the whole Biosphere, the living mantle of the Mother. In our attempt to defeat Death, we have created a true waste. Of all the Mother's creatures, we alone may be able to accomplish that defeat, and the world would not live but die. Then indeed would Arawn weep, for there would be no young children or tender blossoms to play about His knees.

11. I am a warrior. I am a gardener, and a medicine-person, and a student of Life. That I worship, as I know you do. We have reclaimed the right-brain wisdom of the past. Let us not out of hand reject the left-brain wisdom of the present. It is only without each other that either becomes evil, and they do not contradict each other. Though all around you desire Life without Death, fall not into that trap, though your body and your senses much desire it; or the ways of the Mother and the plans of the Lord of the Groves will be lost unto you and you shall be at odds with yourself until the end of your days. Blessed be the Lord who has given me to understand this. Blessed be the Lady who givest life.

Joan Carruth, D.A.L.

25 Mean Larraigh, 14 y.r.

Year of the Bison, c.e.

The Pentalfa Journal and Druid Chronicler

Volume 2, Issue 3
Whole Number 8
Oimelc, 17 y.r.
February 3/4, 1979 c.e.

Seasonal Notes

According to our calendar, Oimelc occurs at precisely 12:42 p.m. GMT on February 4th, 1979 c.e. This is, of course, at 7:42 a.m. EST, 8:42 a.m. CST, 9:42 a.m. MST and 10:42 a.m. PST. In most of the Reformed Druid movements, the High Day begins at sunset on February 3rd, and starts the spring season of *Earrach*.

Oimelc ("ee-melk") is known in Modern Irish as *La na Feile Bride* (Laa Nu fe-li bree-di), in Manx as *Lao'n Arrali* (Day of Spring), and as *Imbolc*, Candlemas and Lady Day in English. *La na Feile Bride* means the day of the festival of "Saint Bridget." Brighid, Bride or Bridget is yet another Pagan deity turned by the Christians into a "saint," in order to co-opt her worship. This goddess was a triple-aspected deity of Poetry, Divination (considered the same thing), Healing and Smithcraft, whose followers kept an eternal flame burning in her honor.

By analogy with the Gaelic names of the other High Days, we may assume that the holiday was originally called *La hOimelc* (Laa Hi-melc). It is the festival of the lactation of the ewes. In Paleopagan days (and, indeed, until the recent past) the sheep was a very important animal providing both food and clothing. The occasion of the birth of lambs (not to mention kids and calves) was a cause for rejoicing and a sign of life in the "dead" world of a Northern winter.

The name "Candlemas" is a Christian term for a holiday occurring February 1st or 2nd. This supposedly is in honor of a "Saint Blaise" and has no official connection with "Saint" Bridget and her cult of fire, nor with the fact that this day was one of the four major fire festivals of Paleopagan cultures throughout Western and Northern Europe. Of course, they don't mention a certain Slavic god named Vlais, who was the Patron of cattle, wealth and war, and who was worshipped with fire.

Pentalpha's First Open Ceremony

For Oimelc this year several Bay Area Pagans are creating a new ritual, a celebration of rebirth and nourishment for all of us. Doors will open at 7:30 p.m. on Saturday, Feb. 3 and CLOSE at 8:30. We want to know how many people will be joining us, so we are asking that you let us know by Thursday Feb. 1 if you would like to be there. There will be a feast, and all participants should bring a potluck dish that can be eaten with the fingers, as well as mind-altering substances (alcoholic or otherwise). You will also need a cup--the cup that is your personal cup--one that you won't have my difficulty recognizing amidst other cups.

For more information call Selene at 547-6697, or write to Pentalpha.

Pentalpha Classes

Here is our current class listing. For more information call Isaac or Selene at 415-547-6697.

Fundamentals of Dance

Friday 1:30-3:00 p.m. Selene Bonewits

Magical Theory & Practice

Wednesday 7:30-10:30 p.m. Isaac Bonewits

Beginning Psychic Development to be announced Alta Kelly (465-4085)

Bardic Workshop

Pentalpha is planning to sponsor a Saturday or Sunday workshop in pagan song and dance with Gwydion Pendderwen and Selene Bonewits. The event will happen sometime in March or April--date, time, place and price are all indefinite right now. Let us know if you're interested so that we can find a place the appropriate size.

Druid Grove News

Mother Grove News

Services for the Winter Solstice were held Sunday December 17th, in John Hinkle Park in northern Berkeley and included the singing of "solstice carols" and a sermon by the Archdruid on the topic of commitment.

Afterwards, Grove elections were held in which Isaac Bonewits and Joan Carruth were re-elected as Archdruid and Asst. AD respectively, David Geller as Preceptor and Bard, and Selene Bonewits as Server.

Services for Oimelc will be held on Sunday afternoon, February 4th, at 2:00 p.m. in the same location. These ceremonies, like all Druid High Day rites, are open to all corners.

Hazel Nut Grove News

Co-Archdruid Stephen McCaully joyfully announces that he has a telephone again! The number is: 415-428-2961. His private classes in Tarot and Ceremonial Magick are going well, and it looks like he'll be giving a lecture on Celtic Mythology at the "Dundracon" Fantasy gamers convention. This con will be held February 17-19th, at the Villa Hotel in San Mateo, CA. Tickets for the three days will be \$10.00 at the door, \$6.00 for one day only. For more information, write to: Dundracon 386 Alcatraz, Oakland, CA 94609 (or call 415-655-7168 evenings). Co-AD Harold Moe is continuing his experiments with Norse rituals and they have been well received by all parties involved.

Evergreen Grove News

The Evergreen Grove NRDNA sends us this report: Winter Solstice was observed twice by the Grove. Our first celebration was on Dec. 21st, at the moment of Solstice. The traditional service was held by a small group. The next night a larger gathering repeated the service and wassailled together. Those of us who can remember the wassailling will never forget it.

We divided our energies into several areas during the weekend of Dec. 29-31. Adr. Torn & Second Order Aspirant Denis participated in the planting of the Forever Forest with Gwydion and a dozen others. We express our special thanks to Denis who single-handedly planted over 800 trees. The Goddess will remember.

Adr. Cyndie contributed her energies to the beautiful wedding of Tom Williams and Linda Thatcher while Second Order Aspirant Jorge tended the Grove altar, plants, and animals during a solitary retreat.

On Jan. 6, the Grove gathered below the Olympia Brewery on the Turnwater River to bless it and be blessed by Sirona on her day. The river was a spectacle of ice and water that roared in our ears the life-giving song of the Earth Mother. In Olympia we can truly say, "It's the water... and a whole lot more!"

NROOGD Brigid Sabbat

The New Reformed Orthodox Order of the Golden Dawn a Neopagan Witchcraft tradition will celebrate Brigid with an open Sabbat on Friday, Feb. 2 at 8:00 p.m. at Jenny Lind Hall (2267 Telegraph Ave., Oakland). A \$2.00 donation will be requested from each person attending the Sabbat. Bring food to share (cookies, cakes, etc.), wine, beer and sacraments. Smoking is not allowed in the Auditorium. Sponsored by F.F.F.F. Productions.

Pagans Plant a Forest

Here is a report from Pendderwen on the tree-planting that Forever Forests organized over the New Year's weekend:

In what may be one of the best Pagan gatherings for the New Year, a dozen volunteers planted over 6,300 trees in two days in Mendocino County, California, on land that will always be protected from commercial logging.

The weather was chilly and clear, and although there had only been half-an-inch of rain this season, we went out and lugged in the cold, hard ground five hours a day for two days, planting and praying for rain. In the evenings, we soaked in a hot tub, sat around the toasty fire, sang songs, and gave each other massages, gossip and philosophy, chess and shiatsu.

Yet many of us had never met before, or perhaps only briefly had met in a friend's home. There was Dal, from Northumberland, who planted like a madman, putting in over 1300 trees by himself (he came up early); Chas and Marv from Colorado, who drove 32 hours straight to be here on time; Torn and Dennis, from Olympia, Washington; Anodea, a Berkeley Muralist who had lived here in Mendocino County before; and all the others who hailed from the Bay Area. It took no time at all for us to become a circle.

In many ways, the circle was as important as the planting of the trees. It demonstrated once again that people sharing a common ideal can and do work together well despite the ever present differences in their various personal lives.

500 coastal redwoods, 1,000 incense cedar, 1,000 ponderosa pine, 2,300 coulter pine and 500 Russian olive were planted in icy, hard soil in two locations. The first area was on Annwnfn, a parcel that received 1,000 redwood and 1,000 cedar last year. It was the success of that planting that sparked the founding of Forever Forests, the organization responsible for the on-going tree planting program. The second location, Coeden Brith, received 3,800 trees this year on a 10 acre site that had been logged 35 years ago and had not reseeded naturally.

Seventy-five percent of the costs of this year's planting are to be paid by the U.S. Dept. of Agriculture. The balance has to come from contributions by people who want to help see permanent forests restored to the Earth's body. To date, about \$100 has been received, \$200 less than the amount needed to break even and continue the project next year.

If you wish to participate in Forever Forests is ongoing reforestation program, please send a tax-deductible contribution to: Forever Forests, Box 212, Redwood Valley, CA 95470 Solar Eclipse '79.

Tim Zell sends this to explain the cryptic notes in past issues of PJ&DC.

On Feb. 11, 1979, Americans and Canadians will witness the last total solar eclipse visible in North America in this century. The path of totality begins in the northwest Pacific Ocean, west of the state of Washington, at sunrise. Moving east, and later northeast, the path will move across northern Idaho, most of Montana and northwestern North Dakota. The shadow will then move into Canada, in southeastern Saskatchewan, southern Manitoba and western Ontario. From Ontario the moon's shadow will cross Hudson Bay, northern Quebec, Baffin Island, Davis Strait, and end in central Greenland at sunset.

The maximum duration of the eclipse, 2m 52s, will occur immediately east of Lake Winnipeg in Manitoba. The maximum width of the path of totality will be 195 miles, and will be located just south of the U.S. Canadian border near Williston, N.D. The largest city in the path of totality is Winnipeg, with a population of more than 572,000. Additional information may be obtained by requesting circular no. 157 from the U.S. Naval Observatory, Washington, D.C. 20390 (it's free for the writing).

Astronomy will carry further coverage of the eclipse in an upcoming issue. Included will be maps of the most favorable locations to observe the total eclipse, climate information for locations within the path of totality, and astronomical organizations planning expeditions to the area of totality, along with more complete partial and total phase data.

American Stonehenge

Here is a bit of information from an article by Charles Hillinger in the S.F. Sunday Examiner & Chronicle last July 23 about a copy of Stonehenge in Maryhill, Washington.

A 1000-ton concrete copy of Stonehenge stands on a lonely bluff towering over the Columbia River in this Quaker ghost town--an antiwar monument erected by a wealthy Quaker 60 years ago.

When Samuel Hill built his Stonehenge in 1918, the mysterious pillars on Great Britain's Salisbury plain were thought to be the ruins of a sacrificial temple where the Druids had held bloodletting ceremonies in the appeals to the gods of war. Today, however, the 4,000-year-old Stonehenge is believed by some archeologists to have been an observatory.

Hill built an outer circle of 30 16-foot-high pillars, an inner circle of 40 nine-foot pillars, five pairs of 28-foot pillars topped with concrete beams and, in the center of it all, an 18-foot-long altar.

It is not a copy of the ruins in England, but of the original structure, as scholars believe it appeared.

The Wicker Man

A film review by Selene Bonewits

After the recent rash of films showing psychics, Pagans, witches, etc. in a negative light (Carrie, Harvest Home, Psychic Killer, The Omen I was hoping for something a bit more positive from The Wicker Man. An underground classic since 1974, it premiered in an uncut version in San Francisco this January to an enthusiastic audience, a number of whom were Pagan.

The basic plot involves a very rigid, puritanical high-Church Anglican policeman who receives an anonymous letter concerning the supposed disappearance of a young girl on an island off the

coast of Scotland. Investigating further, he finds a community of happy and well-adjusted Pagans who live their lives as a celebration of the Gods through song, dance and sex. Needless to say, he is horrified (though the audience was delighted).

Sumerisle is a beautiful example of Paganism as a lifestyle unobstructed by a larger disapproving society. We are offered a view of schooling on the island that includes not only religious information (what does the Beltane maypole symbolize) and practice (instruction in Pagan songs and dance), but early exposure to a relaxed but reverent attitude towards sex as well. Imagine what life could be like without the struggle against early repressive conditioning and current public condemnation for non-Christian beliefs; that is the utopia that Sumerisle was attempting to create.

I was particularly impressed by the rituals presented in the film. Everyone knew the songs to be sung and put all their heart and emotion into the singing of them. All the leaders had to do was nod their heads, and everyone knew the next step of the ritual. Dances using simple but effective movements were danced by everyone in the community, not just specialized performers. Perhaps the most important element was the true faith and love of the people of Sumerisle for their community, their Gods, their leaders, and their lifestyle. Dancing and singing their rituals together, each participant felt him/herself to be part of a whole and everyone added their entire energy, not merely relying on someone else to create the energy for them.

Unfortunately, this is a horror film, not a presentation of a utopian ideal. The horror comes in at the end after a build-up of joy and laughter. All has been a scheme to lure a virgin representative of the king to participate in the Beltane ritual--as a human sacrifice. To insure that the past harvest's low yield of produce will not occur again, the Lord of Sumerisle enticed this Anglican cop to come "of his own free will" to the appointed place. Of course, the fact that no one dragged him to spot doesn't ensure that he is a willing sacrifice, and he burns crying and screaming to his own God--Jesus Christ--while the community of Sumerisle joyously sings "*Summer is a comin' in.*"

I returned from *The Wicker Man* in a strange state of excitement and disappointment. Aside from my own negative feelings about sacrifices--human or otherwise--there is the issue of public relations for Pagans. This type of film is perhaps even more harmful to the image of Pagans than those that are so far off that we can denounce the whole thing. What will people say now when we talk of our joyous rites and peaceful worship of our Gods? It's harder to convince people that only part of the film is an inaccurate depiction of Pagan worship especially when people are so wary already due to past publicity. If we did practice human sacrifice, we would be likely to deny it, so how can anyone who has seen this film believe our claims that it is a half-truth?

What to do is another matter, and we'd be interested in hearing from folks about how to go about convincing the world that it's all true except the sacrifice without protesting so loudly that we're not believed.

OTHER NEWS

Pagan Handfasting

Tom Williams and Linda Thatcher were handfasted on Dec. 30, 1978 in Palo Alto with a truly joyous ceremony. Tim and Morning Glory were priest and priestess and Sheila na gig played Irish music. Everyone danced and ate and played and had a wonderful time. \$25 was collected to pay for a grove of trees at Coeden Brith in their name, and Morning Glory and Isaac planted the grove two days later, on the tail end of the tree-planting weekend at Greenfield Ranch. Brightest blessings to you, Linda and Tom!

Rainbow Full Moon

Anodea Judith finished her rainbow mural for the old Sunset Theatre building in Berkeley just in time to celebrate with a full moon ritual and celebration. There were many folks there who had never been to a pagan ritual before, but everyone seemed to be smiling as they left. Anodea wrote a beautiful ceremony for the occasion, and we'll be printing it in the next issue of PJ&DC.

A Fable

Found on a junior College bulletin board.

One time the animals had a school. The curriculum consisted of running, climbing, flying, and swimming, and all the animals took all the subjects.

The Duck was good in swimming, better in fact than his instructor, and he made passing grades in flying, but he was practically hopeless in running. Because he was low in this subject he was made to stay after school and drop his swimming class in order to practice running. He kept this up until he was only average in swimming. But average is acceptable, so nobody worried about that except the Duck.

The Eagle was considered a problem pupil and was disciplined severely. He beat all the others to the top of the tree in the climbing class, but he used his own way of getting there.

The Rabbit started out at the top of the class in running, but he had a nervous breakdown and had to drop out of school on account of so much make-up work in swimming.

The Squirrel led the climbing class, but took his flying lessons from the top of the tree down instead of from the ground up, and he developed charley horses from over-exertion at the take-off, and began getting C's in climbing and D's in running.

The practical Prairie Dogs apprenticed their offspring to a Badger when the school authorities refused to add digging to the Curriculum.

At the end of the year, an abnormal eel, who could swim well, run, climb, and fly a little, was made class valedictorian.

Pan Pagan Festival '79

Plans are already underway for the Third Annual Pan Pagan Festival, a National gathering of Witches, Wizards, Druids, Ceremonial Magickians, Neopagans, Shamans, and other Magickal peoples.

The Festival is sponsored each summer by the Midwest Pagan Council, a network of covens, temples, groves, and other magickal groups from Illinois, Wisconsin, Indiana, Ohio, Iowa, and elsewhere in the U.S. who have joined their forces to promote cooperation and sharing of knowledge, energy, and celebration among Pagans from many different positive magickal paths.

The 1979 Pan Pagan Festival is tentatively set for July 12-15 at a Midwest site soon to be selected.

As with the previous Pan Pagan Festivals, the '79 happening will be a camp-out gathering with feasting, bonfires, music and dancing, ceremonies of different traditions, and workshops on various aspects of magickal and psychic development.

The '79 Pan Pagan Festival will also include workshops for young Pagans, plus rap sessions conducted by members of a variety of Wicca and Pagan traditions such as Celtic, Hellenic, Egyptian, Gardnerian, Nordic, African, Native American, Pagan Way, Kabbalistic, Church of All Worlds, Eclectic Wicca, Hereditary Craft, and others.

Want to receive a free brochure with more details about the Third Annual Pan Pagan Festival, happening in Summer 1979?

Write CIRCLE, Box 9013, Madison, WI 53715, ATTN: Festival, and ask to be placed on the Circle Network mailing list. Brochures will be mailed in the Spring.

Interested in giving a workshop, presentation, and/or rap session at the Festival? Send your ideas to Selena Fox, CIRCLE, Box 9013, Madison, WI 53715, ATTN: Festival Program.

Welsh Pronunciation

After much nagging, Gwydion Pendderwen has revised a part of his Gramadeg Gwydion (Gwydion's Grammar) to provide the reader, of PJ & DC with a reasonably accurate guide to those strange Welsh-words that crop up in Graves, Squire, Rhys and many rituals.

Welsh is basically a phonetic language, unlike Irish and Scots Gaelic. With a few exceptions, all the phonemes of the language are uniform, the sounds pronounced as they are spelled.

Vowels

a as in palm or pat though not as broad as the American a.

e as in gate or get. A short sound as in most Romance languages.

i as in beet or bit. Most often the shorter sound. o as in dope.

o 1) in N. Wales, a French u without rounding the lips. 2) in S. Wales, pronounced as i above.

w 1) a glide, as e in wet. 2) a vowel, as in fool.

u 1) a long i as in treat, rarely as in trick. 2) a short obscure sound (schwa), as in dumb, sir, and the first sound in about.

Diphthongs fall into two main groups, rising and falling

Rising diphthongs include ia, ie, io, iw, iy, in which the first sound is a glide, and similarly, wa, we, wi, won wy and wy (these last two contain the different y sounds).

Falling diphthongs include oe, oi, ae, ai, ei, au, eu, aw, ew, iw, ow, uw, wy, yw. In S. Welsh, ae, ai, ei, au are all pronounced about the same.

Consonants

These are approximately as in English, with some exceptions:

ch as in Scottish loch, a slightly aspirate sound.

dd always a voiced th, as in them, breathe, loathe. C always a hard k sound.

f always a v sound, as in off.

g always as in go, never gestate.

ng as in sing, rarely as in single.

ll an unvoiced l, produced by placing the tip of the tongue on the ridge of the hard palate back of the teeth, with the sides of the tongue against the molars. Emit the air as if trying to say thin. The tip of the tongue will drop naturally, and the sound produced should be llin. The ll sound is very similar to a lateral lisp, and it is advisable not to practice the ll in anyone's face.

ph as in pheasant.

th as in thin.

rh an unvoiced, trilled, mostly easily approximated by pronouncing it

hr a strongly trilled r.

Invocation to the Elements

This is an invocation written by Arlynde D'Loughlan for the wedding of Isaac and Selene Bonewits last August. Symbols for the elements: Earth--a well-shaped stone with a pentacle chalked on it, Air--rose incense, Water--a chalice filled with Amaretto liqueur, Fire--a cauldron filled with alcohol and lighted.

The altar is the symbol of the spirit of life which lives in all of us, and we consecrate it and ourselves to the Force that sustains all life.

Spirit of Earth, from whom we are birthed and in whom we shall all sleep, cradle us in your love and strength that we may grow like your peaceful green children, nurtured by your breast and fed on your peace.

Spirit of Air, breath and breather, come and fill us with your wisdom, singing love to us as the oaks sing in your gentle caress 'til we soar like eagles in your summer morning.

Spirit of Water, flowing unity, come quench our thirst for joy and harmony, washing us clean of the strife that surrounds us that we may clearly see the divinity in everything, reflected in your living mirror.

Spirit of Fire, warmth and life, come fill us with the flame of love for the godhood in ourselves and in our kin, and light the beauty of creation that we may more clearly see the infinite gifts that we are given and which we give.

We consecrate this altar, symbol of the living altar of all creation, to the elements that give and sustain all life and joy, and we sing in harmony with the melody of unity that is creation, giving praise to the Love which is Life.

Nordic Ritual No. 2

Harold Moe has as been experimenting with various forms and poetry for Norse rituals. This is a current work- in -progress that he has been using for services.

Group forms a circle around altar within which is the Godi, who salutes the Altar.

Hear O High Ones Of Heaven and Hillock, Our Words of welcome.

We get together In Grove with gifts To the kin of Kvasir.

We drink and declare Your dauntless dignity In friendship and freedom.

Then all speak:

Hail to the Gods! Ye Goddesses hail! And all the generous Earth!
Hail to the Day! Hail to the sons of Day! Hail to the Night and her daughter now!

The Godi speaks:

Gaze on us gently, Granting us gathered here Your blessings on our battles.

All hold up their beakers and call on Kvasir.

Hail Kvasir, son of Aesir and Vanir! Inspiration bringer, All answerer!

Godi passes bowl over flame and all say:

Let Life enter you, Come join our rejoicing!

The Godi then lowers the bowl and looks into it. If Kvasir has joined us the Godi then says:

Rejoice! Kvasir has joined us!

The Godi then picks up and dips the nine Hlauteinarr into the bowl and sprinkles mead over the group saying:

O Gods and Goddesses
Givers of, Greatness
Nurture nobility

Learning and lore

Lease us lifelong
And healing hands

The Godi then replaces the Hlauteinarr and raises the bowl to the Sky saying:

Hail Odin!

and drinks

Hail Freyja!

and drinks

Hail Thor!

Now each person in the circle from right to left makes a toast to his or her favorite deity. All may join in. A bit of mead is left in the beakers for the sacrifice. The Godi now gives the bowl to the outer circle and each person pours a little into the bowl from his beaker. The Godi then takes the bowl and pours the contents on the altar saying:

As Kvasir gave his life and blood to bring us inspiration and the knowledge of the Gods and Goddesses, Let each of us give this portion of our lives and hearts.

Here follows an appropriate meditation.

The Godi concludes with:

Life has entered into the Mead, and we have partaken of it. The Aesir and Vanir have accepted our Sacrifice. Hail to them! Hail to the Gods and Goddesses! Hail to the Generous Earth!

Return to Midgard and know that they have smiled on us!

PEACE WISDOM HEALTH

An Feffire Draiochta

The Druid Calendar calculated by Robert Larson Archdruid of the Clanna Brocheta Grove. Copies can be ordered at \$3.00 each from: Pentalpha Box 9398 Berkeley, CA 94709

Reflections on a Ritual

Berkeley poet Julia Vinograd sent us this contribution.

A carelessly flung branch flaunts an armpit of moss, roots plunge the willing earth, blind, sucking, stabbing like the touch of a bride's first cry upon her wedding night, a finger flute that raises fertile corpses into heavy scented white improbable petals, a mockery of pink and sweaty flesh, a marriage of the living and the dead around the still troubled ancient pool of the heart full of smooth water-rounded stones remade like any memory with constant use...

and treacherous ripples of desire to break that mirror before a straying falcon shatters its impatience with his own.

Drink of thirst, that stains all mouths with silence. No god, no mortal or any other merchant comes here, where circling trees rear at the sky like stallions in a storm and leave perfume-laden wounds upon the sun.

At night eyes climb implicit tangled jungles of which the moon is the not yet planted seed. Beguiled by purity and sacrilege, lightly dancing, only fingers touching...

no one looks at a single leaf or asks what color sap pulses in private midnight veins.

Worship went mad here once, then fell asleep and vines embraced its dreams.

While delicate ferns sprout from its snoring nostrils, only wild things enter: small, bright-eyed skittering coins of fur rest, are gamboled, lost, replaced, forgotten.

Old ghosts and fledgling sparrows test each others' wings and a great stone breast waits to suckle whatever thrives on all the clean ruthlessness it aches with... who will relieve it after so long a time?

The call is of green thorns still more tender than tight buds. Come sharpen, come open, come storm silence with itself and grow at last till no reflection taints the pool impaled upon your eyes and well content.

Doing Things the Rite Way

Here with a moderately rude and impertinent article by Isaac Bonewits on a topic that should be of concern to all of us.

In recent years a number of people around the country have been complaining more and more about the quality of the rituals being performed by Druids, Witches and other Neopagans. If we're going to be brutally honest about the matter, we'll have to admit that on a scale of one-to-ten the average ceremony in our community rates between two and four as far as the actual amount of psychic energies raised are concerned. Even the best rites, the ones that people talk about in glowing terms for weeks later, still only rate between four and six. But this is a topic that, until recently, nobody wanted to talk about very much. Politeness, interpersonal and intergroup politics lack of fundamental psychic and magical training and simple ignorance of what really strong psychic energies feel like, all conspired to make people reluctant to voice their growing doubts about the ritual technology in common use in our community.

Perhaps it is about time to forget about politeness and try to analyze just what's wrong with our ceremonies. We can't settle all the questions in one article, but if we can get folks discussing the topic openly we can at least start to work on the difficulties. Readers of PJ&DC are invited to write articles commenting on this and other related matters.

I'll start my theorizing with the observation that most American Neopagans are Americans first and Neopagans second. Most of us are white, from middle class backgrounds and have high IQ's. These factors combine to steer us towards highly intellectualized, "all head no gut" rituals. It's no coincidence that most Druidic, Wiccan and other Neopagan ceremonies bear a strong resemblance to High Church Anglicanism. The Reformed Druids were founded by an Anglican, as was Gardnerian Witchcraft, the Hermetic Order of the Golden Dawn and most of our other sources.

Most white middle class people have a positive terror of strong emotions to begin with. We've had strong programming through parents, school, and peers that inhibits our outward expressions of emotion. As a result, most of us are stuck trying to do wordy, "head-tripping" rituals while trying to get excited enough to generate psychic energy. As a result, we find that our fanciest theatrical rituals often generate only a fraction of the sheer energy that many "low class" Pentecostal or Voodoo ceremonies get routinely.

Theatrical rites can be done effectively, if some basic factors are taken into consideration. Because they have so little emotional power to begin with, they must be handled very well indeed in order to beguile the participants into enough excitement to generate any useful amount of mana. This means that the theater aspects of the rite must be done properly: every important line must be memorized (or at least understood enough that the speakers can improvise effectively), all the cues for movement or

speech must be memorized, the participants must rehearse all the elements of the rite (though the design could be flexible enough to allow spontaneous additions without disruption), and people must learn how to effectively speak and move for maximum effect.

If dancing is going to be part of a ceremony, which I highly recommend, the participants should actually learn how to dance. Holding hands and skipping (or more usually, stumbling) around in a circle is not dancing--it is, in fact, an insult to the Gods, particularly when done without any true involvement in the movement. Every metropolitan area in the country has one or more folk dance centers where people can go for little or no expense and learn a few simple steps in only a few evenings or afternoons, and dancing with joy (or solemnity for that matter) would add a great deal to the energy raising.

If magic is going to be a part of the ceremony (which is usually the theory), it helps if the participants, and especially the leaders, know something about the generation and focusing of psychic energy fields. Every single element of the ritual must be in a dynamic state of balance with every other part, and all must contribute to the general dramatic and magical atmosphere while still being focused around the general flavor and specific goal of the rite. Every person participating in the ritual must be working (and playing) hard--our clergy are not good enough to do 100% of the work by themselves, which is what most Groves, Covens and Lodges seem to expect them to do.

Now all this sounds like it requires an incredible amount of time and effort. It does. The name of the game, as I stressed in an overly long and pompous sermon last Winter Solstice, is "commitment." Too many of us want the excitement and glamour of being able to call ourselves "Druids" or "Witches" or "Psychics" without actually wanting to do any of the work required to justify those titles. For people who did not grow up in a culture where effective magical and religious rituals are common, where everyone learns to dance as children and magical knowledge is commonplace, preparing to perform effective rituals is a time consuming and often expensive proposition. One has to be willing to give up quite a bit of time in order to study theater, dance, psychism and mythology. This is not easy, especially if we are also trying to practice what we preach by being involved in ecological or other social activities in keeping with our beliefs, not to mention the amount of time involved in basic survival. But if we aren't willing to invest the time and energy, and to make personal sacrifices for the deities and ideas we claim to love, then perhaps it's time we re-evaluated our motivations and personal priorities.

This kind of commitment is hard to achieve, especially for the sort of intelligent, creative anarchists who make up our community. Most of us are afraid, for very good historical reasons, to have a really deep commitment to any belief system. Many of us have been burned before by established belief systems that tried to coerce us into following them. Many of us, on a gut level, simply don't believe in magic no matter what our intellectual concepts on the topic may be. As Americans, and anarchists, most of us have a strong aversion to discipline of any sort, including self-discipline. We've been trained by television advertisers to expect "something for nothing" and "instant success," and this programming has been drummed into our heads from a very early age. And most of us work so hard just to earn a living that we have very little time or energy to spare. Now all of this means that we are unlikely to be a danger to anyone, but it also means that we are unlikely to be much of a help either. And that is a real tragedy, one that makes the topic far more important than our wounded egos.

As Archdruid of the Mother Grove, I am well aware that the Reformed Druids in general and I in particular suffer from these weaknesses as much as the rest of the community. But the time is long past to start doing something about the situation instead of just bemoaning it in private.

Pentalpha is making a start. We have one dance class going now and are planning others for this spring. We're organizing a song and dance workshop that we hope will be a learning experience as well as a good time. We have organized a group that is creating a new sort of ritual for Oimele with a nonverbal "gut" emphasis and some elements similar to those in Voodoo and Pentecostal ceremonies (see the front page for more details). After the ritual is done, we'll sit down and do a careful critique of it all, then start rewriting for the next one. We would love to hear from folks in other parts of the country who are experimenting with nonverbal or balanced verbal and nonverbal ceremonies.

With a little luck and help from the Gods, combined with a lot of hard work, emotional commitment and lost weekends, we can create satisfying and effective forms of worship, celebration and magic. And we can actually start practicing what we preach.

Smokey The Bear Sutra

This story appears to be anonymous, and "may be reproduced free forever."

Once in the Jurassic, about 150 million years ago, the Great Sun Buddha in this corner of the Infinite Void gave a great Discourse to all the assembled elements and energies: to the standing beings, the walking beings, the flying beings, and the sitting beings--even grasses, to the number of thirteen billion, each one born from a seed, were assembled there: a Discourse concerning Enlightenment on the planet Earth.

"In some future time, there will be a continent called America. It will have great centers of power called such as Pyramid Lake, Walden Pond, Mt. Rainier, Big Sur, Everglades, and so forth; and powerful nerves and channels such as Columbia River, Mississippi River, and Grand Canyon. The human race in that era will get into troubles all over its head, and practically wreck everything in spite of its own strong intelligent Buddhature."

"The twisting strata of the great mountains and the pulsings of great volcanoes are my love burning deep in the earth. My obstinate compassion is schist and basalt and granite, to be mountains, to bring down the rain. In that future American Era I shall enter a new form: to cure the world of loveless knowledge that seeks with blind hunger; and mindless rage eating food that will not fill it."

And he showed himself in his true form of

Smokey The Bear.

A handsome smokey-colored brown bear standing on his hind legs, showing that he is aroused and watchful.

Bearing in his right paw the Shovel that digs to the truth beneath appearances; cuts the roots of useless attachments, and flings damp sand on the fires of greed and war;

His left paw in the Mudra of Comradely Display--indicating that all creatures have the full right to live to their limits and that deer, rabbits, chipmunks, snakes, dandelions, and lizards all grow in the realm of the Dharma;

Wearing the blue work overalls symbolic of slaves and laborers, the countless men oppressed by a civilization that claims to save but only destroys;

Wearing the broad-brimmed hat of the West, symbolic of the forces that guard the Wilderness, which is the Natural State of the Dharma and the True Path of man on earth; all true paths lead through mountains;

With a halo of smoke and flame behind, the forest fires of the kali-yuga, fires caused by the stupidity of those who think

things can be gained and lost whereas in truth all is contained vast and free in the Blue Sky and Green Earth of One Mind;

Round-bellied to show his kind nature and that the great earth has food enough for everyone who loves her and trusts her;

Trampling underfoot wasteful freeways and needless suburbs; smashing the worms of capitalism and totalitarianism;

Indicating the Task: his followers, becoming free of cars, houses, canned food, universities, and shoes, master the Three Mysteries of their own Body, Speech, and Mind; and fearlessly chop down the rotten trees and prune out the sick limbs of this country America and then burn the leftover trash.

Wrathful but Calm, Austere but Con-tic, Smokey the Bear will illuminate those who would help him; but for those who would hinder or slander him,

He Will Put Them Out.

Thus his great Mantra:

Namah samanta vairananz chanda mahoroshana Sphataya hum traka ham main

I dedicate myself to the universal diamond Be this raging fury destroyed

And he will protect those who love woods and rivers, Gods and animals, hobos and madmen, prisoners and sick people, and musicians;

And if anyone is threatened by advertising, air pollution, or the police, they should chant SMOKEY THE BEAR'S WAR SPELL:

Drown Their Butts

Crush Their Butts

Drown Their Butts

Crush Their Butts

And Smokey The Bear will surely appear to put the enemy out with his vajra-shovel.

Now those who recite this Sutra and then try to put it in practice will accumulate merit as countless as the sands of Arizona and Nevada,

Will help save the planet Earth from total oil slick,

Will enter the age of harmony of man and nature,

Will win the tender love and caresses of men, women, and beasts,

Will always have ripe blackberries to eat and a sunny spot under a pine tree to sit at,

And in the end will win highest perfect enlightenment.

Thus we have heard.

Articles of Association and By-Laws of Pentalpha

By Isaac Bonewits

Editor's Note: *Pentalpha was something Isaac formed with Selene to experiment with a new umbrella organization, since he felt that the RDNA was not adaptable for that purpose. After a few productive years, Pentalpha folded as a legal organization, and then a few years later, ADF was begun in 1983. As a result, I prefer to see Pentalpha as a test-run for ironing out the organizational aspects of ADF. -Scharding*

As promised in the last issue here are the Articles of Association and By-Laws of Pentalpha, along with our statement of philosophy.

Philosophy

Pentalpha: The Association for the Advancement of Aquarian Age Awareness is a religious, educational and charitable association devoted to seeking and sharing the many paths by which the Aquarian Age may be entered. We are a religious group because we seek to be among those spiritual midwives who are helping with the painfully slow birth of a new consciousness that is gradually transforming. Humanity. We are an educational organization in that we seek to assist people in discovering and/or creating their own paths to physical, psychic, emotional, mental and spiritual growth. We are a charitable institution in that we seek to collect and disburse funds to those Aquarian age organizations and individuals most in need of support for their Aquarian research and activities.

Among the many organizations and systems of growth that are now beginning to blossom, there exist several Minority Belief Systems that are less "respectable" and that receive less support from the spiritual growth movement. Although we work with individual and groups from many mystical, magical, artistic and scientific backgrounds, we have chosen to place a special emphasis on the unfashionable spiritual movements of the Aquarian Age, such as Neopaganism, Witchcraft, Vodoun and Ceremonial Magic. We believe that the insights to be gained from these neglected faiths may inject fresh life and joy into the Aquarian movements in particular and human evolution in general.

ARTICLES OF ASSOCIATION of a Religious Group to be known as

PENTALPHA: The Association for the Advancement of Aquarian Age Awareness

The undersigned, a majority of whom are citizens of the United States, desiring to form a religious association in California, U.S.A., declare

FIRST. The name of the Association shall be **Pentalpha: The Association for the Advancement of Aquarian Age Awareness.**

SECOND: The place in this State where the principal office of the Association is to located is the City of Oakland, Alameda County

THIRD: Said Association is organized exclusively for charitable, religious and educational purposes, including, for such purposes, the making of distributions to organizations that qualify as exempt organizations under section 501(c)(3) of the Internal Revenue Code of 1954 (or the corresponding provision of any future United States Internal Revenue Law).

FOURTH: The names and addresses of the persons who are the Initial Trustees of the Association are as follows:

Deborah Selene Bonewits *and*
Philip Emmons Isaac Bonewits
5543 Claremont Avenue, no.2
Oakland, CA 94618

Deborah Lowe
475 Sanchez Street
San Francisco, CA 94114

FIFTH: No part of the net earnings of the Association shall inure to the benefit of, or be distributable to, its members, trustees, officers, or other private persons, except that the Association shall be authorized and empowered to pay reasonable compensation for services rendered and to make payments and distributions in furtherance of the purposes set forth in Article Third hereof. No substantial part of the activities of the Association shall be the carrying on of propaganda, or otherwise attempting, to influence legislation, and the Association shall not participate in, or intervene in (including the publishing or distribution of statements) any political campaign on behalf of any candidate for public office. Notwithstanding any other provision of the articles this Association shall not, except to an insubstantial degree, engage in any activities or exercise any powers that are not in furtherance of the purposes of this Association

SIXTH: Upon the dissolution of this Association, the Board of Trustees shall, after paying or making provision for the payment of all the liabilities of the Association, dispose of all the assets of the Association exclusively for the purposes of the Association in such manner, or to such organization or organizations organized and operated exclusively for charitable, educational or religious purposes as shall at that time qualify as an exempt *organization or organizations* under section 501(c)(3) of the Internal Revenue Code of 1954 (or the corresponding provision of any future United States Internal Revenue Law), as the Board of Trustees shall

determine. Any of such assets not so disposed of shall be disposed of by the Court of Common Pleas of the county in which the principal office of the Association is then located, exclusively for such purposes or to such organization or organizations, as said Court shall determine, which are organized and operated exclusively for such purposes.

The undersigned, being the Initial Trustees of the above Association, being duly sworn, upon their oaths did each say that the statements and matters set forth herein are true and in witness whereof, we have hereunto subscribed our names this 7th day of November, 1978.

signed,
Deborah Selene Bonewits
Philip Emmons Isaac Bonewits
Deborah Lowe

BY-LAWS

Article 1: Offices

The principal office of the Association in the State of California shall be located in the City of Oakland, County of Alameda. The Association may have other such offices, either within or without the State of California, as the Board of Trustees may designate or as the business of the Association may require from time to time.

Article 2: Meetings of the Members of Record.

The annual meeting of the members of record of this Association shall be held at its principal office, 5543 Claremont Avenue, no.2, in the City of Oakland, State of California, at 3:00 PM on the first Monday in August, at which time they shall transact such business as shall properly come before them. Members of record for voting purposes are those members who

- (a) have attended a minimum of twelve church services during the preceding year;
- (b) are up to date with church dues;
- (c) who have not voluntarily withdrawn from the church nor been excommunicated by the Board of Trustees;
- (d) are members of record on July 1st of tire year of the meeting in question;
- (e) have signed a statement indicating that they have read, understood, and accepted these by-laws.

Each member of record shall have one vote. There shall be no proxy votes. There shall be mailed to each member of record at his or her last known address, at least ten days prior to the annual meeting, a notice setting out the time and place of the annual meeting. In case a quorum be not present at the annual meeting, those present may adjourn to such day as they shall agree upon, and notice of such adjournment shall be mailed to each member at least ten days before such adjourned meeting; but if a quorum be present, they may adjourn from day to day and no notice need be given. A special meeting of members may be called at any time at the request of a trustee or of one-third of the members of the Association. Such meeting shall be called by the secretary, who shall mail a notice, stating the object of the meeting, to each member at least ten days before such meeting.

Article 3: Election of Trustees.

The Initial Trustees of this Association having been chosen by Divine Selection as such, shall serve in perpetuity. They may

elect to their ranks from time to time such other persons as they shall unanimously agree are also divinely called to serve as trustees. Such secondary elections shall be for periods of a year and a day each, and shall require unanimous agreement of the Initial Trustees upon each occasion of re-election. Such additional trustees shall exercise equal powers and responsibilities with the Initial Trustees, save where otherwise stated in these by-laws.

Article 4: Meetings of Trustees.

The trustees shall hold regular meetings on the first day of each month at 7:00 PM, at the office of the Association in California or at other such time as they shall appoint. Special meetings may be called by the president by giving one day's notice to each trustee. A majority of the trustees shall constitute a quorum. The trustees shall have the general management and control of the business and affairs of the Association and shall exercise all the powers that may be exercised or performed by the Association, under the statutes, the articles of association and the by-laws.

Article 5: Executive Committee.

The trustees are authorized in their discretion to appoint from their number an executive committee of three members, Who shall be vested with the powers of the Board when the same is not in session.

Article 6: Officers.

The officers of this Association shall consist of a president, secretary, treasurer, and other such officers and agents as may from time to time be chosen. The president shall preside at all meetings of the trustees and members, and shall have general control over the affairs of the Association, subject to the trustees. The secretary shall keep a record of all votes and minutes of the proceedings of all meetings, and shall give notice as required in these by-laws of all meetings. The treasurer shall sign all checks, drafts, contracts and other instruments for the Association, and shall have the custody of all moneys of the Association received or disbursed, and shall deposit all moneys and valuables in the name of and to the credit of the Association in such banks or depositories as the trustees shall designate. All these officers shall be selected by the Board of Trustees.

Article 7: Vacancies.

In the case of the death, disability, resignation or otherwise of one or more of the officers or trustees, the remaining trustees, although less than a quorum, shall fill the vacancies for the unexpired term.

Article 8: Amendments of By-Laws.

Suggestions for amendments of these by-laws may be made by majority vote of the members of record at any annual meeting, or at any special meeting called for the purpose, but shall not take effect without the unanimous consent of the Initial Trustees of this Association.

Article 9: Fiscal Year.

The fiscal year of the Association shall begin on the first day of January and end on the thirty-first day of December in each year.

The above by-laws were adopted by the unanimous consent of the Initial Board of Trustees of Pentalpha: The Association for the Advancement of Aquarian Age Awareness, on the 7th day of November, 1978, a quorum then being present.

The Mishmash of Hasidic Druidism

The *Mishmash* of Hasidic Druidism consists of a listing of the basic laws, customs, vocabulary and the ethical principles of the HDNA. As mentioned in Chapter 15, a major function of the *Mishmash* is to provoke regular and extensive debate about every aspect of the religion. Known as "Hairpull," this obligation of scholarly debate forces every generation of Hasidic Drues to reevaluate their benefits and to adjust them to their current environment. It is important to note that the verses of the *Mishmash* are not eternal laws carved in stone (see 1:4), but are designed to provoke debate and meditation. Nonetheless, they are a serious attempt to condense, into one concentrated source, the ethical principles believed in by, it would appear, a majority of living Neopagans (of all persuasions). While many verses of interest only to Hasidic Drues, the rest of the *Mishmash* will be found to ring quite a few bells in the minds and hearts of Neopagans of every cultural heritage.

The *Te-Mara* consists of commentaries on the verses of the *Mishmash*, by several generations of Druish scholars. These commentaries are of great help in the practice of Hairpull as they give Drues of all positions arguments with which to back themselves up. Attempting to discuss the *Mishmash* without reference to the appropriate verses of the *Te-Mara*, is foolish, for the Ancient Sages have often warned against discussing the *Mishmash*, "as if there were no *Te-Mara*."

For further information about the Hasidic Druids of North America, write to the Arch Grove (see the List of Active Groves).

The Mishmash

Chapter One: On Identity

1. Hasidic Druidism is a way of life.
2. All ordinances of the Hasidic Druids shall be based upon identity as Hasidic Druids and are binding on no others.
3. All ordinances and customs may be modified for reasons of health, livelihood, the avoidance of incarceration and survival.
4. The Mishmash is an oak tree, not a stone monument.

The Te-Mara

1:1 A WAY OF LIFE: Here in the opening line of the Mishmash we have the major characteristic that distinguishes Hasidic Druidism among most religions, including the most Neopagan religions, for Hasidic Druidism is not merely a play in which one acts once a week or once a month, but an integral part of everyday life (Dru Chwerthin).

The major emphasis in this opening line of the Mishmash is that actions are more important than one's claimed beliefs, as it is stated in 2:2, and from the very beginning of the Mishmash we are reminded to put our thought and beliefs, our hopes and our faith, into action in our daily lives (Dru Amherghin).

1:2 AND ARE BINDING ON NO OTHERS: No moral aspersions are to be cast upon those who are not Hasidic Druids for not following our ways (the Ancients).

And yet we know that many of those who are not Hasidic Druids do very evil things, how then can the Ancients of Blessed Memory declare that "no moral aspersions are to be cast" upon them? They can say this because they are talking about calling someone evil or inferior merely because they are not Hasidic Druids, not about calling someone evil for committing acts of an evil nature (Dru Iolo).

This Law does not allow a Hasidic Druid to hire, persuade or coerce an Outsider into violating the Laws for the Druid's own profit or convenience: use of such a surrogate is as uncouth as if the Druid himself violated the Law (Dru Earl).

1:3 MAY BE MODIFIED: Hasidic Druidism is not a dogmatic belief system, but a living being, and as a living being, it must be free to grow (Dru Chwerthin).

But we must beware of allowing modifications to be made too easily. Necessity is one thing, excuses for laziness are quite another (Dru Amherghin).

An old folk-saying states: "A stupid wolf is afraid to fight the trap for fear of maiming himself. A smart wolf wins his freedom at the price of his foot. A wise wolf avoids the trap." Likewise the truly wise Druid plans his or her lifestyle and understands his or her social environment well enough to avoid having to compromise the principles of Druidism for reasons of survival, except in cases of rare and unforeseeable emergency (Dru Earl).

1:3 AN OAK TREE, NOT A STONE MONUMENT: We must always remember that the purpose of the Mishmash is to grow and to help us with our own growth. Therefore did the ancients state that it is like an oak tree, which grows ever greater as the years go by; rather than a stone monument, which never grows but merely crumbles as time passes (Dru Iolo).

This phrase is used to point out that the beliefs of many other religions are merely stone monuments to dead ideas, and have no meaning for current generations; therefore should we rejoice in the shelter of our ever growing, many-branched Mishmash (Dru Isaac).

However, the imagery of this Law should not be taken literally. An oak tree is entirely the creation of the Gods: a person may hatch it from the acorn, plant it, water and fertilize it, but he or she did not design it and if one tries to prune and confine it to control the pattern of its growth, one only ends up stunting and distorting it. The Mishmash, while inspired by the Gods is also the work of human intellect, emotions and psychic faculties. To create an oak tree, the Gods work through the genetic programming inside the acorn-germ, the soil in which it grows, climactic factors, etc. To create the Mishmash, the Gods have chosen to work through the human mind, and every wise Druid should concentrate on this Gods-given responsibility whenever contemplating or commenting on the Mishmash (Dru Earl).

Readers of PJ&DC are encouraged to offer new commentaries for The Te-Mara, remembering some simple ground rules: Comments should be brief (one paragraph at most) and should refer specifically to a particular verse or verses in The Mishmash and/or to previous commentaries. Try to retain the general flavor and a gentle sense of humor. Avoid referring to individuals or institutions that would limit your commentary to a particular time or place (since the experiment is to try and create sortie "universal" Neopagan statements of principles). We will print relevant comments in future issues of PJ&DC, as well as future editions of The Druid Chronicles (Evolved). Once all 15 chapters of The Mishmash have been printed in PJ&DC, we'll be accepting nominations for new verses (and chapters?) to add, along with appropriate commentaries.

The Pentalpha Journal

and

Druid Chronicler

Volume 2, Issue 4
Whole Number 9
Spring Equinox
March 20/21, 1979 c.e.

Serving the Aquarian, Neopagan & Magical community

Spring Equinox

The Spring Equinox, although sometimes known as the Festival of the Trees, is better known as the feast of Eostara (the Fertility Goddess,) or "Easter." It is a celebration of the returning of life to the Earth. Rabbits, eggs and children are sacred at this feast and Pagans in need of fertility talismans now color hollow eggs and pass them through the ceremonial fires (quickly) to take home and hang over their barns. A fascinating source of almost forgotten Paleopagan symbols can be found by examining carefully the fantastically decorated eggs produced by folk artists from Europe (especially Eastern Europe and Russia,) Mexico and South America.

A Minor High Day, the Equinox takes place at 9:15 p.m. PST on March 20th, therefore the Druid celebration takes place starting at sunset March 20th and continues until sunset March 21st. On the eve of the holiday (3/20,) some Hasidic Druids stay up until dawn, reading meditations about trees, eating the fruits of various trees and singing hymns about trees. Among many Paleopagan cultures in Southern Europe, the Spring Equinox was the date of the New Year (instead of Samhain, as it is among Celts) and indeed, many Druids refer to this holiday as "the New Year for Trees." Adding a bit to the confusion is the fact that some Neopagan groups call this holiday "Lady Day" (which we consider to be Oimelc).

Lost & Found

Among those items left behind at the Pentalpha Oimelc ritual and the NROOGD Brighid ritual are a shell necklace, a broach clip, a pottery cup and a tin cup. The owners may reclaim them by contacting Isaac & Selene.

Mother Grove News

Druid Services for the Spring Equinox will be held in two locations the weekend before the equinox. ADR. Isaac Bonewits will lead services for those Druids present at the NROOGD outing (see next item) sometime during the weekend (probably Sunday afternoon). Asst. ADR. Joan Carruth will lead services for those still in the East Bay at 2:00 pm Sunday afternoon, March 18, in John Hinkle Park (north Berkeley, out the Arlington).

NROOGD Eostar Spring Ritual and Campout

The New Reformed Orthodox Order of the Golden Dawn, a Neopagan Witchcraft tradition, will hold its Spring Equinox celebrations at the Battery Alexander area of Golden Gate National Recreation Area in southern Marin. Time will be from noon on Saturday March 17th to noon on Monday March 19th. Those attending are requested to bring: \$2.00 donation, food (grills are provided,) firewood, sleeping bags (cots are provided,)

musical instruments, etc. Pets are not permitted by the Park. The combination for the gate is: 0300. See map for details.

Celestial Light Show at Stonehenge

By Otter G'Zell, Church of All World
When Prophecies will come
When Shadow mates with sun.
Be there. You know where... 2/26/79

I received this message in a vision last July at the Oregon Country Fair. Since then, it has been circulated widely throughout the Pagan community. On the morning of Feb. 26, 1979, over 3,000 people were gathered at a full-scale replica of Stonehenge restored to the grandeur of its original design of over 3,500 years ago. We knew where, and we were there to experience the last total eclipse of the sun to be visible in North America until the year 2017.

The Stonehenge replica was built near Maryhill, WA, on a bluff overlooking the gorge of the Columbia River, by the great road and railway baron, Sam Hill. A Quaker, Sam intended the monument as a "sermon in stone"--a forceful reminder that human sacrifice was still being offered to the gods of war. As such, it was the first WWI memorial in the U. S.

On June 8, 1918, the site was in the path of totality of a solar eclipse, and at that time the altar stone was laid and dedicated. An astronomer planned the layout so that the rising sun at summer and winter solstices would cast shadows on the altar as they do at the original Stonehenge in England. The natural stone of the area proved inadequate to the project, so it was built with 1,000 tons of concrete. What it took ancient engineers centuries to create, Sam Hill erected in a decade, and his new Stonehenge was rededicated upon completion in 1929.

In his 1965 book *Stonehenge Decoded*, astronomer Gerald Hawkins explained his theory of Stonehenge as a calendrical and astronomical computer whose functions included the prediction of eclipses. It seems we are often moved by visions larger than our own understanding: although Sam Hill's interpretation of Stonehenge as a sacrificial temple to the Druidic gods of war has proven erroneous in the light of recent archaeological investigation, the vision of Stonehenge as an observatory and calculator of eclipse cycles suddenly attained a new significance last month as Sam's restored replica found itself for the second time (actually, the first time since it was completed) to be directly in the path of totality of a solar eclipse.

I rode up with Isaac, and we met with Morning Glory, Selene, Judith and Anna in Portland. Arriving Saturday at the Maryhill Museum, which owns Stonehenge, we were scarcely prepared for the scale of the gathering that was assembling. Already the word had spread that Druids and Neopagans would be conducting eclipse ceremonies at Stonehenge, and as the advance contingent of same, we were besieged by reporters seeking interviews. Dorothy Brokaw, administrator of the museum, was an absolute gem of cooperation, and assured us that in the two years our People had been coming out to Stonehenge for esbats and sabbats there had been no trouble and we had always left the area cleaner than we found it. She told us that the museum directors felt that our coming to enact our rituals was the best thing that had happened for Stonehenge in sixty years.

By Sunday morning, the roads to Stonehenge were already lined with vans and campers planning to stay the weekend. Hundreds of people for whom Stonehenge had been but pictures in a book were wandering around somewhat overwhelmed by the restored reality. We spent most of the day talking to people, microphones and cameras, handing out literature, and filling our guest book with names and addresses. The atmosphere was

charged with an excited tension of joyous anticipation. Later in the afternoon representatives of the various groups who were to be involved in the ceremonies held a press conference at the museum. Included were people from the New Reformed Druids of North America, the Covenant of the Goddess, the Church of All Worlds, Madrakara, the New Reformed Orthodox Order of the Golden Dawn, Pentalpha and a number of Witchcraft covens. The questions and responses were articulate and intelligent, and a very positive feeling prevailed. Afterwards we toured the museum and its remarkable collection of art and artifacts of European aristocracy.

After dinner an ecumenical meeting was held at Alison's motel room in Biggs to work out the details of the morning ceremonies. After each group had made its own special contributions to the ritual, a number of us went back out to Stonehenge, where Stephen was conducting a Circle and all-night vigil. We spent the night in chanting, dancing by firelight, and weather-working to clear the skies for morning. It had been raining and cloudy for weeks, and the weather reports were very discouraging for the period of the eclipse. We were asked a number of times by the media and museum people if we had any magick to clear away the clouds, and we had replied with confidence. That night, as we sang to them, one by one the stars came out.

There is an incredibly mythic quality to the idea of hundreds of robed and costumed figures chanting, singing, dancing, playing flutes and drums, intoning invocations and prayers and enacting ancient rites and ceremonies within a vast Circle of giant standing stones and lintel-capped trilithons. When the occasion for such a gathering is a total eclipse of the sun, the myths and legends must materialize from the dreamworld into a living reality that simply defies description.

As we gathered in full robes and regalia in the pearly pre-dawn light, the sky was thinly overcast. From tents and campers, and from cars that had been rolling in all through the night, thousands of people were stirring, and gravitating from the surrounding hills and fields towards that great megalithic structure high on the bluff above Sam Hill's tomb. At the moment of dawn, with Priestess Morning Glory and Archdruid Isaac attending the altar, Selene and I led the procession from the heelstone into the center of Stonehenge: "We come, we come, with the rising of the Sun... O rise, my spirit, rise!"

The elements were invoked, the candles and incense lit, and an ancient Egyptian myth of the battle between Re, the Sun god, and Apep, the cosmic serpent, was recounted. Lila and Tom invoked the Moon Goddess and Sun God respectively, and Selene and Danaan took those roles in the performance of a dance of passion, embrace, and withdrawal. Morning Glory's "Prayer for the Healing of the Earth" was raised, and followed by specific prayers for endangered species, such as whales, condors and redwoods. A thousand voices joined in the responses: Wolf and Tiger proud; raise your voices loud!..." (Later, we heard on the news that the wolves in the Portland zoo had all turned towards the East, laid their ears back in a submissive gesture, and howled...) Other songs, chants and prayers were led by different priests and priestesses, including Morning Glory, who led her Eclipse Litany: "Magickal Mirror of Darkness./ Golden Creator of Light./ Your embrace for the moment surrounds us... / In shadow we search for insight..." Finally, through the light haze still covering the eastern sky, the sun appeared with a small bite out of its right side! A cheer went up, and Isaac called for everyone present to join in "the most ancient and effective magickal banishment known: Rain, Rain, Go Away! Come again some other day!" It was almost immediately changed to "Clouds, Clouds, Go Away " sure enough, as that powerful wave of psychic energy hurtled forth from a thousand minds and throats within that

awesome Circle, the clouds parted to reveal clear skies for the entire eclipse! "

(As it turned out, Stonehenge was the only site in the Pacific Northwest to have clear visibility for the entire period of totality. The astronomers at the Goldendale observatory counted themselves fortunate to have gotten a 15-second glimpse of the corona, while we, at the more "primitive" observatory ten miles away, were able to view the most magnificent cosmic spectacle that Earthbound humanity may be privileged to witness for the full two minutes and 15 seconds!)

After a final chant of "The prophecies will come/ When Shadow mates with Sun" the Circle was opened so that everyone could find good places for viewing the celestial light and shadow show. As the moonshadow crept across the solar disk, there seemed little change, in the light for a long time. Then finally, in the last moments before totality, the rippling shadow bands appeared across the faces of the concrete trilithons, and the dark shadow came racing towards us out of the Nest at 2,000 miles per hour. At 8:16, as if a cloak had been pulled over our heads, we were suddenly enveloped in unearthly darkness. A brass gong was sounded, lights came on in the little town of Biggs far below, a few skyrockets trailed red streamers across the heavens, and cows on nearby hillsides stampeded crazily. Strange golden clouds boiled beyond the southern horizon, but for us standing there in that ancient temple of the cosmos, the spectacle of the corona radiating in all directions from behind that dark circle in the clear stary heavens erased all other thoughts from our minds. Under the gaze of that eye in the sky, a few children cried in the eerie undark, but most of us just wept with rapture as we stood, awestruck and speechless, tears streaming down our uplifted faces, bathed in the aetheric aura of the Sun's outer atmosphere. 3,500 years dropped away from our souls, and we were all together once again on the ancient Plain of Salisbury. We had come Home, and we remembered...

All too soon it was over. The "diamond ring effect appeared with dazzling brightness and we once again had to look through filters. Someone shouted "Encore!"... but there was to be no repeat performance. To beat Stonehenge, as it was in the days of its greatest glory, for a total eclipse of days the sun, was an experience for which we had waited a hundred lifetimes. As the clouds returned to the skies, we turned to each other, and in the eyes of Lis each we saw the image of the Eclipse. We had stood together under the shadow of the Moon, and we emerged from that shadow blessed and baptized...

As the waxing Sun grew ever more full, people came to the altar to receive back the objects they had earlier placed there to be charged: jewelry, talismans, ritual tools, magic mushrooms, wine, bread, seeds, fruit. A couple who had placed a deer skin on the altar with two rings informed us that this had been their wedding rite. Ron presented some of LIS with ceramic medallions emblazoned with the image that had been a part of my original vision of this day. Morning Glory and I poured out into the river some water from Mt. Fuji in memory of the millions of dolphins and whales murdered by the Japanese and to the end of whaling, "however it must happen... !" Then with Isaac and Selene, we poured a libation of wine over Sam Hill's remains, with thanks.

And what of the prophecies that were to come? Oh, the came they came 3,000 people have gone forth from that Circle of stone under the shadow of the Moon, and we have all been changed. 3,000 pilgrims have gone forth as prophets, and new tales will be told, new songs sung, visions painted, danced, and played. Of such stuff are legends made. We are coming to a new beginning, and we have been sanctified together. Great beginnings require great endings of what has been before, and the Wheel is turning. This eclipse signaled to many of us the closing of the Age of Pisces (in which sign it occurred,) but there Must yet be an interval of Purification and Healing of the Earth before the book

opens again on the Age of Aquarius. Twenty years of heavy changes. And on August 11, 1999, the final solar eclipse of the millennium will reach totality in the skies over Salisbury Plain.

The Eclipse Ceremony

Unless less otherwise indicated, all poetry and songs are written by the people who do them in this ceremony.

Procession from the east, Otter carrying Stang with medicine skull (eclipse painted on in' black on red,) Selene carrying Venus of Willendorf replica, Cyndie carrying chalice, Danaan carrying broadsword, leading a line of Pagans into the henge. All sing:

We come, we come, with the rising of the sun, To the East of East where morning lies. And we bring the sun with us on the wings of the wind, Oh rise, my spirit, rise. (Adapted from Frodo Okulam's "Spring Equinox Song"--in this issue.)

The elements are invoked by those carrying their symbols. A reading from the Egyptian Book of Apepi is recited. Lila invokes the Moon Goddess:

Oh moon, Oh lovely one of a thousand names, As you approach the moment of meeting We watch, and wait, and honor you. As you approach your moment of fullness, May we realize, male and female, The power of you, and the power of the feminine within us. May your blessing by upon all of us.

Selene appears as Moon Goddess in long grey velvet cape, dances while all sing:

She is bountiful, She is beautiful,
She loves her children, Her daughters and sons.
She won't forget us, She speaks within us,
Open your heart, let her come.

(this is the chorus of a song by Susan Arrows)

Toni invokes the Sun Goddess:

We've come to the edge of morning, Cold and lonely, and we wait.
We call the Sun--Oh light of light! We call the Sun God,
bright. Your face is piercing brightness And your heart the
soul of flame. We call you Ra and Belenos, You go beyond
the name. Oh heark to your children calling! Rise up shining,
banish night! Now hear the solar lion's roar And see--now
comes his light.

Danaan appears as Sun God in black robe with embroidered sun oil back. Moon Goddess covers Sun God with robe. Sun God takes off black sun robe and emerges in shiny golden robe. All sing:

May the longtime sun shine upon you,
All love surround you,
And the pure light within you
Guide your way on.
(by Incredible String Band)

Morning Glory leads her Prayer for Healing of the Earth:

From the flesh of this planet we grew,
She is our Mother;
Let Her be Healed.
People and Trees
Dolphins and Bees
We are the children of Earth Let the Earth be Healed,
We are the cause and we are the effect for good or for ill
Our prayers create Reality... so: Let the soil be unpoisoned, Let the
winds blow fresh, Let the waters flow clear, Let the fires
burn clean, Let the Earth be Healed! However it must
happen... .. Let it Be.

Isaac sings David Geller's "Now Do We With Songs and Rejoicing." Morning Glory does Oothoon's 'Evocation of the

Goddess" (both to be printed in future issues). Other songs are sung Will Ye No Come Back Again?," and "Here Comes the Sun."

To focus this eclipse energy on endangered species, the following poems were chanted (written by Isaac, Anodea and Morning Glory changed theirs slightly).

Otter chants:

Children of the sea Whale and dolphin free Friendly manatee
White fur seal baby.
All repeat several times.

Morning Glory chants:

Children of the land Oak & redwood grand Wolf & tiger proud
Raise your voices loud.
All repeat several times.

Anodea chants:

Children of the sky May you forever fly Eagle, crane & condor
May your spirits always wander.
All repeat several time.,,.

Isaac chants:

Children of the sea May you live strong and free. Children of the
land We join you in your stand. Children of the sky Listen to
our cry:

All chant several time: Sea and Land and Sky We will not let you
die! Sky and Land and Sea You shall all be free!

All chant:

Rain, Rain, go away, Come again some other day! Clouds, Clouds,
go away, Come again some other day!

Morning Glory leads her Eclipse Litany:

Magickal Mirror of Darkness, etc. (see Eclipse Litany with notes
in this issue)

All chant Otter's words:

The Prophecies will come When Shadow mates with Sun.
Circle is dissolved and everyone goes off to find a place to watch
the spectacle.

The Mating

by She-Aum Ba

Were you there? You know where. The day they say was
Feb. 26th

The place, Stonehenge, Maryhill, Washington.

They say! But we know different--it was day of the vaginal
canal.

Did you feel that energy; the unity of spirit; the all
encompassing love?

Did you feel that tingling exuberance as the one mind fused
us all into one vibrant, pulsating embryonic cosmic spearhead?

It wasn't only felt at Stonehenge--it was an all prevailing
cosmic experience felt everywhere in the universe, transcending
time & space as the drama began anew right here on this tiny
terrestrial speck, for at that instant when our mother moon and
father sun began their dance--when they came together--when he
entered her and silently, gently--oh, so gently took our mother, the
entire universe shared in their orgasmic ecstasy. In that instant the
earth became a shadow, falling black as death reclaimed creation.
Consumed by their love, we the phoenix expired in flames sublime.
An instant later a glorious new age was thrust upon us--the egg
burst open--the slumbering bud blossomed. Full celestial elegance.

The pageant of renewal was complete--and so, transmuted into a pure energy vortex we skyrocketed through all chakras at the speed of light to become a living star; cosmic fruit of the goddess' womb.

We, the phoenix, rose from our ashes. As it has always been, so is it now. Oh! Blessed Be! That I should be permitted to partake of the cake--that I should be invited to the feast--that I should be part of this pageant of renewal. But I knew it would be so, that someday our mother would return to us that which was lost to us so very long ago; that she would, in full regalia, mount her throne once again. I knew this--with each glorious dawning, I knew when the celestial songs of renewal were sung by her children, the beasts of field & sky, each spring, I knew. In the spring thaw as the just born young sprouts poked their frail little heads above the rapidly dissolving ice and snow, I knew. Even in the city's gloom, when a determined little weed broke through the concrete, I knew. And oh! with the birth of each of my three glorious children... yes, I knew it must be so!

Thrice, I knew: thrice and one million times thrice! You knew this too... In a myriad of ways it has been promised. And now it is here. The shroud is pulled back--the barrier cast down. She that has never departed from us has now returned. Oh, Mother, I've missed you so! Stay now! Stay!

Ready or not, our time has come. This time may we do her justice. Now we must begin--the time is right. Now we must renew our commitment to her and our ways. Thus we cast our circle. Thus the dance begins. Thus we consecrate the new age.

Third Ecumenical Pagan Council

We've received this notice from Lady Szvtlana in Glendale, CA.

Rowan Month of Luis - Aquaria XVII

A Call to all California Pan-Pagans

Third Ecumenical Pagan Council

We wish that you join us in a Pagan Council for the Goddesses and Gods, to be held in Los Angeles on Kronos Aquaria XVII - April 7, 1979 c.e. at 5:00 in the afternoon. Your hosts will be Anna and Gregory Golubeff, parents of Lady Svetlana of Feraferia; Address - 13352 Oxnard St., Van Nuys. My phone: (213 242-7916).

We would like to discuss the following topics:

- 1) Pagan Theology.
- 2) Synchronization of Pan Pagan Rituals...
- 3) Ritual Etiquette and Magical Ethics...
- 4) Unity, Mutual Support, and Loving Respect amongst Pagans...
- 5) Incorporation of Earth Mysteries, Ley-lines, Magical Landscape Geometries, Nature Shrines, and Henges for Planetary Healing...
- 6) Pagan Commonalities...
- 7) Networks of Mutual Aid and Protection.

The meeting will then be open to other pertinent topics that those present may wish to discuss. We hope to see you there.

Hail the Goddess-Given Gods!!!

Lady Svetlana for Pan-Pagan of South California. Please bring tasty morsels and libations for the feast to follow...

We would like to know by April 1st how many will attend so we can prepare accordingly. Accommodations for out-of-towners are available. Please contact us as soon as possible. Write to: Lady Svetlana, 706 W. Doran No. 6, Glendale, California, 91203.

Correction

Chas Clifton from Colorado has written to tell us that the Smokey The Bear Sutra we printed in the last issue was not anonymous after all. Gary Snyder wrote it, and it may be "reproduced freely forever."

Bristlecone Pines

Article & photos by Shirine Morton

One day in May after purchasing a used Toyota and arranging time off work, I bounced home and said to my double Libran mate, "Guess what, pack your bags, we're going to the Bristlecone Pine Forest." Despite concern about finding camping spots on a holiday weekend, we loaded up the "Federation Shuttlecraft" to the air ducts and started off for a four-day Memorial Day weekend. From Berkeley we took 580 to Manteca where we turned up 120 towards Yosemite. That evening we camped at Tullock Reservoir for \$1.50 a night. The following morning we started off through Yosemite on Tioga Pass Road. (Tioga Pass is a toll road and is only open during good-weather months. Alternately, one can go south on 395 from Reno, Nevada, or north on 395 from Mojave, CA. But by any route, when traveling in mountainous areas during bad-weather months, always check road conditions with the Highway Patrol.)

Tioga Pass Road ended at Lee Vining, a sleepy mountain town on the edge of Mono Lake, a large alkaline (or salt) lake which was fascinating for its mineral deposits on the edges. We walked with care as one can sink in the muck which in many places appears to be solid.

From Lee Vining we went to Mammoth Lakes where we camped the next night. Mammoth Lakes, a bountiful recreational area, had snow still on the ground. Where we camped there was a spectacular waterfall. Outside of Mammoth lakes we stopped at the Inyo National Forest Ranger Headquarters for maps and information. (I suggest people visiting our National Parks and Forests make similar stops. Much information can be obtained at these headquarters from the friendly and cooperative Forest Smokeys.)

From the Inyo National Forest Headquarters, we continued down 395 to Big Pine. Here we stopped, filled the gas tanks and water bottles, and stocked up on extra food. We knew that after turning on to the road going to the Forest there would be no services. The turn to the Bristlecone Pine Forest was well-marked by a large sign proclaiming "The Oldest Living Things."

The Bristlecones live at an elevation of 10,000 ft. in the White Mountains. Temperatures drop 5 degrees for every thousand feet climbed, so carry appropriate clothing. If your car is not in shape for mountain driving, have it serviced before you leave. The road is hilly and becomes very rocky if you go deep into the pine forest, and sharp rocks ting things to bald tires.

The Bristlecone, *Pinus aristata*, is a small to medium sized tree living near tree line in the high Rocky Mountains and Great Basin areas. It has a smooth gray bark, irregularly fissured, scaly and reddish brown. The needles are numerous and densely crowded, with five 2 to 3 1/2" long dark green needles to a cluster. The cones are short stalked, 3 to 6" long, and are yellow-brown with thick rounded scales and large seeds 3/8-1/2" long. (This scientific description is from a U.S. Forestry pamphlet titled, "Important Forest Trees of the U.S.," Agriculture Handbook No. 519. It can be had for the asking from any local Forest Department Office.)

John Muir had this to say about the Bristlecones: "Some stand firmly erect, feathered with radiant tail tassels down to the

ground, forming slender, tapering towers of shining verdure; others with two or three specialized branches pushed out at right angles to the trunk and densely clad with the tasseled spray, take the form of beautiful ornamental crosses, while on the roughest ledges of crumbling limestone are lowly old giants five or six feet in diameter that have braved the storms of more than a thousand years. But whether young or old, sheltered or exposed to the wildest gales, this tree is ever found to be irrepressibly and extravagantly picturesque, offering a richer and more varied series of forms to the artist than any other species I have yet seen."

The Bristlecone grows only about 1" every hundred years. A very thin veil of living tissue is all that is required to keep the tree alive. Because the tree grows very slowly, part of it can be dead while another part is quite alive. Even the oldest trees produce fertile seeds. Often known as "Living Driftwood," Bristlecones cling tenaciously to life in one of the harshest climates of the North American mountain ranges, on rocky alkaline soil, with rainfall a very sparse 8-10 inches a year. Wind, ice, and snow all work together to sculpt these graceful ancient beauties into beautiful living abstract forms.

Tree coring (a process of drawing a core of wood out of a living tree by inserting a hollow metal tube so the rings can be counted) has proven that some of these trees are over 4,000 years old, which is older than the oldest known Sequoia. Some of these trees were growing when the Egyptian Pyramids were being built. Many were hundreds of years old during the Golden Age of Rome.

Their longevity under extreme survival conditions is what awes me most about these beauties. A whole meditation of life and survival is achieved by visiting these trees. In this high elevation, in thin crisp air, there is an impression of being in a strange world, almost reminiscent of a lunar landscape. The tree's extreme lifespan is linked to the extreme conditions it lives in poor soil with a minimum of moisture and short growing season. Not all Bristle cones attain great age. Those growing the slowest produce dense highly resinous wood which is resistant to rot and disease, and are more likely to join the Fraternity of the 4,000 year old Ancients. Trees anchored to more moist slopes grow fat and tall, produce less dense wood, and succumb at an earlier age. Longest life is granted to trees able to cling to life under situations of severe duress.

The Bristlecone Pine Forest is in two sections: Schulmann Grove and Patriarch Grove. Schulmann Grove is the first fully pure stand of trees you come to. At Schulman Grove there is a ranger station, picnic tables and marked nature walks. One of the nature walks, "the Methuselah Trail," takes you to the Methuselah Tree, 4,700 years old.

If your tires are good, nerves for bad driving conditions adequate and time sufficient, you can drive to the Patriarch Grove eleven miles up a very rocky mountain road. The effort is rewarding, for here are some of the most exquisite trees I've ever seen. Be prepared, the temperature may be quite cold. When we were there snow still covered some of the ground making walking without boots difficult. Patriarch Grove is a must for photographers as it is set within a large open bowl, well exposed to wind and weather, which have molded the trees into unusual abstract sculptures.

Back down the road from the ranger's station is a very nice undeveloped (no showers, no running water, no lights, no cabins and outhouses only) U.S. Forest Service Campground. Sometimes in the evening after dark the ranger shows movies and gives talks about the Bristlecones. This is a fitting climax to a marvelous journey.

If you decide to visit the Bristlecones, please remember that the Forest Department has rules for the protection of these trees. Find out what they are ahead of time.

Pentalpha Oimelc

By Bonewits & others?

We held the Pentalpha Oimelc ceremony at The Dance Works in Berkeley, a redwood dance studio with a hot tub in the backyard. We started a half hour after our door closing to give people time to socialize, dance (we had put together a tape of our favorite music to dance to) and hot tub. Everyone had put their personal cups on the altar and just before the ritual started, Selene poured a mixture of extra-rich milk, amaretto, and vodka into the large bowl and chalice that sat in the center of the cups. Next to the bowl & chalice was a small cauldron filled with rubbing alcohol ready to light (we discovered that this works better if the alcohol is poured in just before lighting). A full spectrum of large candles was set up around the room.

All begin to form serpent lines of varying lengths and snake around the room to the music ("Spring Manifestations, by SANTANA.) eventually joining together in a circle just as the music ends.

Anodea and Selene lead Robert Larsen's -Oimelc Hymn" (to band 1, side 1 of "Durch die WustelDesert," by HANS JOACHIM ROEDELIIUS.) Hymn is done in plainchant style (leaders chant each line, all repeat):

The days are short the heavens dark, the Mother sleeps.
The trees are bare the north wind stalks, the Mother sleeps.
The nights are long and full of fright, the Mother sleeps.
But the ewe gives birth the ewe gives milk, the Mother stirs.
The Mother smiles with dreams of life, She will return.
And on that day will we rejoice, when She returns.
Long the day bright the sky, when She returns.
Green the trees soft the breeze, when She returns.
Short the night our fires alight, when She returns!

Jinz lights alcohol in cauldron, all begin to dance, play drums & rattles, make noises, raise energy ("oya (Primitive Fire)" on "Drums of Passion," by OLATUNJI).

Dance gets wilder & wilder (to last band, side 2, "Durch die Wuste," by HANS JOACHIM ROEDELIIUS.) Selene begins to spin, gathering the energy in the room to a peak.

Selene lifts chalice and charges milk (to band 1, side 1 of "Renaissance of the Celtic Harp," by ALAN Stivell):

O Mother

Blend your milk with ours.

Give us nourishment
To strengthen our spirits
As well as our bones.
As we drink
From your breast
Pour your light in

Through our hearts,
To dance in our cells,
To glow with our eyes.
Through us
Your light spirals & spreads
Out our fingers
To all we touch
And on...
To heal the Earth

And to heal the people of the Earth
So that we may live & die

In harmony with your rhythm.

Charged milk is poured into the large bowl & mixed with the milk already in it. All are invited to drink of the Mother's milk. All come up and find their cups and the milk is ladled in to them one by one, with the harp music still in the background.

Isaac invites everyone to toast to the Gods & Goddesses, and "zany people toast to aspects of the deities, to the children, to the love in us all, etc." Isaac ends toasting with a final dedication:

Blessed be the most high one, who was and is and is to come, always, now, forever more, throughout all eternal space and time, we rise.

All chant:

Like a bee my mind is buzzing round the blue lotus feet of my divine mother, divine mother...

At this point we all brought the feast food into the backyard & feasting, hot tubbing & dancing continued on into the night...

Oimele Poem

By Ailean MacGregor, 1979

Music filling the magical air whirling motion of dancing spirals of energy flowing from within the centre point of flame

Bleary eyed children of Brighid inebriated on the fruits of Dionysus celebrate Her mysteries around the cauldron fire

The Mother's milk is raised in salute to Her myriad aspects as sister and brother revel in the warmth of Her smile

Five times the magick point did merge into the star which illuminated the night while mushroom eating lovers huddled together and dreamt of the coming of the Spring

Pentalpha Beltane

Those who want to help design and run the Pentalpha open rite for Beltane (probably to be held Friday night May 4th) should contact Selene & Isaac about the time and place for the planning party.

Druidism - Past, Present & Future

Part 1: The Paleopagans

This article by P.E.I. Bonewits in 1993 is based on his previous study, "The Other Druids," published in The Druid Chronicles (Evolved), now out of print.

Druidism is a topic that has been fascinating people for thousands of years, yet many folks (even within the Neopagan community) are confused about what is actually known and unknown, fact and fancy (whatever those words may really mean,) about the various phenomena that have all been labeled *Druidism*. The purpose of this article will be to briefly outline the current consensus among scholars about Paleopagan, Mesopagan and Neopagan Druidism. Comments by those having more accurate data will be welcomed by the author.

It should be pointed out, however, that the author is working strictly on the traditional, "earth-plane," historical level of reality. It is not unusual for religious and philosophical movements to have legends about their origins, in fact, all of the world's "great religions" have them. The existence of such mythic material says nothing about the validity of the spiritual, philosophical or magical concepts such groups may have to offer their members or observers; especially since many of the legends about the origins of groups were created for archetypal, mystical and otherwise symbolic purposes and are not necessarily meant to be taken literally.

Earth-plane reality is not the Dreamtime; many modern religious and magical orders are based on psychic rather than physical links to the past, and that past is often one that may never have existed physically on this planet. But profound metaphysical insights are still profound, regardless of whether or not those promulgating them are accidentally or deliberately passing on unprovable tales about their origins. Modern Druids are as likely as modern Witches to suddenly go mystical and romantic when hard historical questions are brought up. Some avoid the problem entirely by citing "reincarnation memories" or other divinatory techniques as the sources of their beliefs. Such sources deserve respectful analysis, but at parapsychology's current state of development, historians do not yet have the proper mental tools to adequately perform the necessary evaluations.

The term "Pagan" comes from the Latin *paganus*, which appears to have meant "country dweller, villager, or hick," and not necessarily in a polite way. The Roman army seems to have used the term to mean "a civilian," and the Roman Church later used it to refer to those who were not part of "the Armies of the Lord," i.e., those who were non-Christian. After 1500 years of propaganda, the term became synonymous in many people's minds with "atheist, devil worshipper, or heathen" (heathen, of course, means "people of the heath, where heather grows.") Today, most people who define themselves as Pagans use the word as a general term for "native and natural religions, usually polytheistic, and their members."

This is the sense in which this author uses it. The term "Paleopagan" refers to the original polytheistic tribal faiths of Europe, Africa, Asia, the Americas and Australia, when they were still practiced as intact belief systems. "Mesopagan" refers to those founders within the basically monotheistic/dualistic worldview of Judaism, Christianity and Islam. "Neopaganism" refers to the recent attempts to revive what the founders perceived as the best elements of Paleopaganism (of varying ethnic origins) within the context of modern humanistic ideas of psychological growth needs and mutual human interdependence. The first term was coined by this author, the second by Robin Goodfellow, and the third (as "Neo-Paganism") was rediscovered by Tim Zell.

Our discussion in this article will deal with Paleopagan, Mesopagan and Neopagan Druids and systems of Druidism, from before the Christian era to the present day. We'll include a history of the British Masonic/Rosicrucian Druids from the 1700's to date, and detail the origins of the New Reformed Druids of North American back in 1963. We'll end with some speculations about what Druidism may become in the near and far future, in the "British" Isles and the Americas.

But first, let us go over what we know of the original Paleopagan Druids. This can be accomplished swiftly, for we actually know very little of them. The ancient Greek writers who mentioned the Druids were, according to Stuart Piggott's *The Druids* (which is the best book in English available on the subject,) for the most part suffering from either the Savage Barbarian bias ("Hard Primitivism") or else the Noble Savage mystique ("Soft Primitivism.") The accounts of Julius Caesar are mostly war propaganda, heavily weighed down with atrocity tales designed to make the Celts look terrible and the Romans look wonderful. The same comment, of course, holds for the writings of the early Christian missionaries, some of whom encountered Druids in Ireland and Scotland, and found them to be far less gullible than the populace. Indeed, it seems that the overwhelming majority of books written about the Druids, until the 20th century, were far more fancy than fact.

The really hard facts and probabilities about Paleopagan Druidism can be summed up briefly: the Druids practiced a system of priestcraft that was perhaps similar in *some* ways to that of the Brahmins of India. They were active throughout Gaul and the "British" Isles, and perhaps in other Celtic territories as well. They were the victims of a series of successful genocide campaigns waged against them by the Roman Empire and the Church of Rome. First to taste defeat were the Druids of Gaul, around 54 c.e. and those of Britain around 61 c.e. (all by the Roman Legions). The Christians managed to obliterate Druidism (or at least drive it completely underground) in Ireland, Scotland and the outer Isles during the fifth and sixth centuries c.e. How long Druidism may have lasted (either aboveground or underground) in Wales and other outposts is unknown, but it was probably not for very much longer.

As a social class, the Druids seem to have been just below the warrior/nobility class in power and prestige, though they apparently had the political and religious power to be noncombatants and to start or stop wars. Their training could have lasted as long as twenty years and seems to have included poetical composition, memorization techniques, law, ritual practice, weather predicting and other specialties. There appear to have been several subcategories, all vaguely called "Druids." For example; the "Bards" were in charge of music, poetry, singing and dance; the "Vates" or "Ovates" were in charge of prophecy and divination; the "Brehons" (whom some say were not Druids at all) were judges and law-givers; etc. "Druids" per se were primarily teachers, magicians and priests. All of these categories seem to have overlapped, along with healing, animal husbandry, time keeping, astrology and the transmission of oral traditions.

They definitely were respected authority figures and this *may* relate to the fact that the word "Druid" is based on the root "dru-" meaning "oak tree, firm, strong." Therefore, it is possible that "druidecth" or Druidism may relate as much to the concepts of "firm knowledge givers," "dogma knowers" or "sources of orthodoxy" as it does to "the oak worshipping priests." This would make it an interesting contrast to "wiccarcraft" or "Witchcraft," which seems to mean "the craft of bending" or "the twisting skill" (standard terms used for magical workers, but seldom for religious authorities).

Druid places of worship *seem* to have been mainly oak groves. They practiced animal (and *perhaps* human) sacrifices and may have performed divination from the remains. They were

touchingly fond of mistletoe, especially if it grew on oak trees. They appear to have been polytheists rather than monotheists or duotheists. They believed in an afterlife very much like the fleshy one (not, it would appear, in reincarnation or transmigration, except for special persons) and made it a special point to bury tools, weapons, animals and food with dead warriors and kings for use in the Celtic equivalent of the "Happy Hunting Grounds" believed in by some Native Americans. A favorite day for rituals, which may have marked the beginning of their lunar months, seems to have been the sixth day after the night in which the new moon was first visible. They did not appreciate either the Roman Paleopagans nor the Roman PaleoChristians very much.

That just about sums up what we really know for sure about the Paleopagan Druids. There are no real indications that they used stone altars (at Stonehenge or anywhere else); that they were better philosophers than the Greeks or Egyptians; that they had anything to do at all with the mythical continents of Atlantis or Mu; that they wore gold Masonic regalia or used Rosicrucian passwords; that they were the architects of (a) Stonehenge, (b) the megalithic circles and lines of Northwestern Europe, (c) the Pyramids of Egypt, (d) the Pyramids of the Americas, (e) the statues of Easter Island, or (f) anything other than wooden barns and stone houses. Neither is there any proof that the Ancient Druids were "Pre-Christian Christians"; that they understood or invented either Pythagorean or Gnostic or Cabalistic mysticism; or that they all had long white beards and golden sickles. We don't even have any proof that they were the only magical workers among the Paleopagan Celts (or among the tribes conquered by the Celts). And although there are sporadic references to a "seminary" for the higher training of Druids in "Albion," (which could have meant either the physical country of Britain or Wales, or else the Gaelic "Otherworld," i.e., higher training between lives); there is no proof for this nor for any really developed intertribal communications between Druids.

With that background in mind, let us attempt to trace the revival/survival of Druidism in the Celtic and Gaulish territories. As near as we can tell, Druidism as such had vanished as a public activity by the end of the sixth century of the common era. Bards, however, seem to have survived fairly well, at least in Ireland, Scotland, Wales and the outer Isles. Whether they also managed to keep alive (as an underground cult) other aspects of Paleopagan Druidism, as has been claimed, remains to be proven. It is also possible, though unproven (and perhaps unknowable,) that some of the so-called Family Traditions of Witches in these territories kept alive some of the knowledge of the Ancient Druids.

We do know that, as far back as the 12th century c.e., Bards in Wales were holding large competitions, to which the generic name Eisteddfod has been attached. One of them was held in 1176 c.e. in Cardigan Castle, sponsored by a Lord Rhys, but it was almost three centuries before another competition of any significance was held, at Carmarthen in 1450. The next appears to have been in the north of Wales in 1523, at Caerwys, and another in 1568 where Queen Elizabeth (who was anxious to control the traveling minstrels she saw--probably correctly--as a threat to British rule) examined the Bards and granted licenses to some of them to travel and collect fees.

Throughout these centuries, the scholarship of learned men (women weren't allowed to write) concerning the Druids was abysmal. The same Greek and Roman commentaries were dug up and rehashed, over and over again, and fanciful theories were built upon them. Most of these "scholars" were not very romantic in their treatment of the Druids; on the contrary, writers seemed to vie with one another in "revealing" the foolishness, barbarity and vanity of Druid worship. This was of course the proper party-line to take for a scholar wishing to survive with either his reputation or his head in Christendom. It did not, however, improve the image of Pre-Christian religions in Europe.

The Mishmash of Hasidic Druidism

The *Mishmash* of Hasidic Druidism consists of a listing of the basic laws, customs, vocabulary and the ethical principles of the HDNA. As mentioned in Chapter 15, a major function of the *Mishmash* is to provoke regular and extensive debate about every aspect of the religion. Known as "Hairpull," this obligation of scholarly debate forces every generation of Hasidic Drues to reevaluate their benefits and to adjust them to their current environment. It is important to note that the verses of the *Mishmash* are not eternal laws carved in stone (see 1:4), but are designed to provoke debate and meditation. Nonetheless, they are a serious attempt to condense, into one concentrated source, the ethical principles believed in by, it would appear, a majority of living Neopagans (of all persuasions). While many verses of interest only to Hasidic Drues, the rest of the *Mishmash* will be found to ring quite a few bells in the minds and hearts of Neopagans of every cultural heritage.

The *Te-Mara* consists of commentaries on the verses of the *Mishmash*, by several generations of Druish scholars. These commentaries are of great help in the practice of Hairpull as they give Drues of all positions arguments with which to back themselves up. Attempting to discuss the *Mishmash* without reference to the appropriate verses of the *Te-Mara*, is foolish, for the Ancient Sages have often warned against discussing the *Mishmash*, "as if there were no *Te-Mara*."

For further information about the Hasidic Druids of North America, write to the Arch Grove (see the List of Active Groves).

The Mishmash

Chapter Two: On General Ethical Priorities

1. The Multi verse is very large!
2. Lifestyle is more important than credo.
3. Intent is more important than results.
4. People are more important than property
5. Discipline is more important than control.
6. Survival is more important than comfort.
7. Creation is better than criticism.
8. Destruction is better than complaint.
9. Unity is better than dissention.
10. Individuality is better than conformity.
- It. Responsibility is better than blame.
12. Remorse is better than guilt.
13. Sensuality is better than asceticism.
14. Love is better than hate.
15. Caution is better than fear.
16. Courage is better than foolhardiness
17. Knowledge is better than ignorance.
18. Self-knowledge is better than pride.
19. Wisdom is better than knowledge.
20. Honesty is better than deceit.
21. Honor is better than arrogance.
22. Peace is better than war.
23. Joy is better than sorrow.
24. Generosity is better than thrift.
25. Mercy is better than justice.
26. Loyalty is better than slavery.
27. Trust is better than cynicism.
28. Skepticism is better than gullibility.
29. Good works are better than good promises.

The Te-Mara

2:1 THE MULTIVERSE: Every possible combination of every possible universe with every other one, when conceived as a Whole, is the Multiverse (the Ancients).

Every alternate probability universe that can be constructed by every possible combination of every existing particle of energy, exists (Dru Hixson).

IS VERY LARGE: However this does not mean "infinite" in the sense of "nothing is true, all is permissible." Multiplicity does not mean chaos, nor free will anarchy. The vast number of choices open to the individual at every turning point of his or her life does not render choosing meaningless (Dru Earl).

Dru Earl is speaking through his acorn-cap, for Chaos, like Order, is an integral part of the Multiverse. Neither is meaningful without the other, nor very much fun (Dru Eris).

2:2 LIFESTYLE IS MORE IMPORTANT: The actual relationship between lifestyle and credo is that between the map and the territory, or between the recipe and the stew in the pot. Lifestyle is "more important" only in the sense that it has physical and operational reality, while credo has only theoretical reality. For this reason, the wise Druid contemplates and comments on the Mishmash in terms of its application to the lives of Hasidic Druids not merely in sterile words and ideas for their own sake (Dru Earl).

The emphasis in this Law is that we should always "practice what we preach," unlike those around us in other religions who are all too often hypocritical (Dru Iolo).

For hypocrisy is the sign of one who is a liar, or coward, or unimaginative (Dru Amherghin).

If one does not truly believe in the religion one professes, then the honorable person changes religion, so that he or she may follow the lifestyle deemed authentic rather than attempting to present the Image of what one really is not (Dru Chwerthin).

Yet sometimes one is prevented, by poverty or by other tyranny, from exercising one's faith in public. Surely the Ancients of Blessed Memory did not intend that we should make ourselves martyrs, for we have plenty of those in recent centuries (Dru Isaac).

But one should be very careful in how much one pleads poverty as an excuse. Many poor people of other religions manage to lead authentic lifestyles, though it is not always easy (Dru Iolo).

2:3 INTENT IS MORE IMPORTANT: The purpose of this Law is to remind us that winning is not of as great a moral value (although it may be higher on other value scales, such as survival) as a sincere effort (Dru Isaac).

This Law is to indicate that a person who accomplishes a worthy goal through unworthy means, or an unworthy goal through means that are normally worthy ones has acted in an uncouth manner (Dru Iolo).

It is easier to forgive a dufus who means well than one who is truly evil, even if their actions create identical results (Dru Amherghin).

The purpose of this Law is to discourage Druids from compromising or discarding a worthy goal merely because it is difficult or impossible for imperfect humans to achieve. It is *not* intended to excuse uncouth conduct by saying "the ends justify the means." Anytime the results of one's conduct do not turn out as intended, one should carefully examine both the goal itself and the methods on employed trying to achieve it. In many cases, one will find ways to improve either or both. If not, then this Law applies, and one should persevere. However, if Druids whose wisdom one respects disagree with one, this is a case where one should listen to

them even more carefully than usual, because this Law deals with one of the most important aspects of practical morality (Dru Earl).

This means, as well, that we should try not to be harsh in our judgments of the conduct of others, until we know both their goals and their methods (Dru Isaac).

2:4 PEOPLE ARE MORE IMPORTANT: This Law goes against the entire history of Western Civilization and marks a basic difference between Pagans and nonpagans (the Ancients).

What the Ancients of Blessed Memory are obliquely referring to is Capitalism? (Dru Karl).

What the Ancients of Blessed Memory are really referring to is Christianity? (Dru Iolo).

What's the difference? (Dru Chwerthin).

THAN PROPERTY: In the context of this verse, what is meant is personal property, the material things used and directly controlled by one individual or group. It does *not* mean that the whole material world is less important than a single human life. Therefore, it is couth to treat people who advocate or practice wholesale destruction of material property, especially the destruction of non-sentient living beings and disruption of the ecology, the same as one treats those who advocate or practice the destruction of human beings (Dru Earl).

2:5 DISCIPLINE: What is meant here is the control one exercises over oneself, not that imposed by another. Therefore, discipline can never be an excuse for uncouth activity (Dru Amherghin).

IS MORE IMPORTANT THAN CONTROL: A better translation of this verse reads "Self-Discipline is more important than obedience." A wise Druid is one who knows the proper rules for living and obeys them as they apply to his or her life, without having to be compelled to do so by either written laws or the words of others. The Mishmash is intended to guide, not to serve as an excuse for coercion. Conversely, a Druid who finds oneself in frequent and serious disagreement with other members of the one's Druid community over the rules governing the Druidish way of life should consider leaving one's present community and joining or founding another which interprets the Mishmash in such a way that one can obey it without coercion (Dru Earl).

2:6 SURVIVAL: In a world of hate and mistrust, Druids, like all other minority religions, must consider the real possibility that, persecution and genocide never being far from the minds of the monotheists, we may one day once again have to go underground in order to preserve our lives and our faiths (the Ancients).

Even without religious persecution, Western Civilization is currently in such a political and economic mess that we may all, Druid, and non-Druid alike, find ourselves without the facilities with which to live in the manner to which we, like most soft Westerners, have become accustomed. Therefore, it is wise for Druids to know how to farm, and how to live off the land, and how to defend themselves from both human and nonhuman predators (Dru Isaac).

IS MORE IMPORTANT THAN COMFORT: This law is intended to discourage laziness and timidity in planning for and overcoming adversities. It does not advocate the Spartan ideals of austerity. The best medicine is not always the one that tastes the worst, but the one that cures the disease best, regardless of what it tastes like. The wise Druid put survival first, but he or she always considers comfort as well, and above all, tries to develop "common sense" (Dru Earl).

Common sense is "neither very common, nor usually very sensible (Dru Chwerthin).

2:7 CREATION IS BETTER: The wise Druid always proposes a solution to a problem at the same time he or she calls attention to the problem itself. However, it is not uncouth to merely identify the problem if one genuinely does not have a solution oneself. But in such a circumstance the praise goes mostly to those wiser ones who eventually solve the problem (Dru Earl).

2:8 DESTRUCTION IS BETTER: It should never be forgotten that the forces of breakdown are as important as those of building, in producing the balance of the Multiverse. Without the bodies of dead plants and animals to feed the soil, the biosphere would soon be impoverished. Therefore, did the Ancients of Blessed Memory remind us that it is better to destroy that which is in need of destruction, rather than merely complaining about it (Dru Iolo).

The Law is interpreted by many as meaning "Never call attention to a problem unless you genuinely want action taken to solve it" (Dru Earl).

2:9 UNITY IS BETTER: As Dru Earl once said, "free will does not mean anarchy." Therefore, one should realize that Druids are a community and that open and free discussion is to be aimed at attaining a consensus, not at merely giving everyone a chance to declare their independence. The differences between argument and discussion should always be remembered (Dru Amherghin).

This verse should never be cited to discourage dissent. It is only intended to point out Unity as a worthwhile goal. In practice, unity is normally reached only after hearing dissent and making changes to bring the dissenters into agreement. The Law also *encourages* each individual to make compromises in order to achieve unity, but it does not compel. Above all, the wise Druid realizes that a rule that causes a significant amount of dissent among members of the community is probably an oversimplification and probably should be made more complex to fit reality (Dru Earl).

The purpose of this Law is to point out that spiritual growth is hard to achieve while arguing at the top of one's lungs about the rules for achieving spiritual growth (Dru Iolo).

2:10 INDIVIDUALITY IS BETTER: Among every Branch of the Reform, individuality has always been sacred. Therefore, let every Druid in your community be free to express herself or himself as a unique person (the Ancients)

The wise Druid never does anything simply because others do it--she or he merely does what she or he thinks and feels is right. If others think and feel likewise, this is couth. If they don't this is every bit as couth. Though Hasidic Druids are expected to live in close association with one another, this association is expected to be entirely voluntary and not on coercion of any kind. Druidism is basically a religion of the individual, not of the group (Dru Earl).

Just as in group singing, a certain amount of counterpoint can add to the beauty of the final result, but too much or too little can ruin everything (Dru Chwerthin).

2:11 RESPONSIBILITY: The wise Druid takes responsibility for his or her own actions; he or she does not wait for others to point it out. However, it is not uncouth for any Druid to tell another that his or her actions displease or harm one (Dru Earl).

Druids are responsible for taking action when needed., whether requested or not, for they are guided by their sense of honor and their sense of that which is couth (Dru Iolo).

IS BETTER THAN BLAME: Blame is only rarely of any lasting value. When an error has been made, the person or persons, if any, responsible for the failure should be discovered, and the problem carefully examined with a view to preventing future

mistakes, not to punishing anyone or to making them feel bad (Dru Isaac).

It is the function of the elders of the Grove to assign responsibilities for the achieving of various projects, and they have the right and duty to point out malfeasance or nonfeasance. They do not have the right or duty to browbeat people who fail to keep their commitments, especially if through no fault of their own (Dru Amherghin).

Once again, there is a narrow bridge to cross, with the problems of discipline often on one side and the problems of freedom on the other (Dru Iolo).

To be continued

Readers of PJ&DC are encouraged to offer new commentaries for The Te-mara, remembering some simple ground rules: Comments should be brief (one paragraph at most) and should refer specifically to a particular verse or verses in The Mishmash and/or to previous commentaries. Try to retain the general flavor and a gentle sense of humor. Avoid referring to individuals or institutions that would limit your commentary to a particular time or place (since the experiment is to try and create some "universal" Neopagan statements of principles). We will print relevant comments in future issues of PJ&DC, as well as future editions of The Druid Chronicles (Evolved). Once all 15 chapters of The Mishmash have been printed in PJ&DC, we'll be accepting nominations for new verses (and chapters?) to add, along with appropriate commentaries.

Contacts

This section is a listing of groups that have open services, study groups that have openings and people to contact if you would like to get involved. If you would like your group to be listed, send us your name, address and/or phone number, and a brief description of your group. Listings are free for subscribers, \$2 for non-subscribers.

California

Clanna Brocheta Grove, ODNA, Adr. Robert Larson, c/o Grundy, 820 Circle Court, South San Francisco, CA 94080. Meets biweekly & Highdays. Membership restricted to Clann. Irish Library with 100 plus books & photos. Services in Irish Gaelic. Orthodox Druidism.

Compost Coven, NROOGD, invites people in the San Francisco Bay Area to participate in a series of monthly workshops on "Kitchen Magick & Spellmaking" - mojo sewing-bees, candlemaking & anointing, herbal magick, hexes (talismans,) edible spells, images, etc. Call Valerie (415) 752-9394 for details,

The Coven of the Crossroads, an eclectic Neoclassic/Neopagan Witchcraft coven, will be opening a study group in San Francisco this April. Meetings will be on alternate Thursday nights, beginning April 12th. For further data, call: Margaret Korwen, 415-5552-3487, evenings & weekends.

Hazel Nut Grove, NRDNA, Co-Adrs. Stephen McCauly & Harold Moe, 6220 Telegraph, Oakland, CA 94609. Meets biweekly on Saturday afternoons, with Mother Grove for Highdays. Celtic Library with 500 plus books & microfilms. Irish & Norse Druidism.

L.A. Grove, NRDNA, Adr. Chris Sherbak, 588 North Lucerne Blvd, Los Angeles, Ca 90004. Phone: 213-467-5759. Meets for Highdays only. Panceltic Druidism.

Mother Grove, NRDNA, Adr. Isaac Bonewits, Box 9398, Berkeley, CA 94709. Phone: 415-547-6697. Meets for Highdays. Eclectic Druidism.

Tuatha Grove, NRDNA, Adr. Pat O'Neil, 1808 Third Avenue, No 12, San Diego, CA 92101. Meets biweekly on Sundays & Highdays. Norse Druidism & ocean rites.

Minnesota

Carleton Grove, RDNA, c/o Heidi Shultz, Carleton College, Northfield, MN 55057. Meets weekly & Highdays during school year. Original grove, non-pagan.

Missouri

Arch Grove, NRDNA, Adr. Carolyn Clark, 10611 Jesskamp Drive, St. Louis, MO 63136. Meets for full moons & Highdays, Friday night Weekend Services. Hasidic & Wiccan Druidism.

Ohio

The Order of Middle Earth, an affiliate group of Circle, has begun a Magickal Pagan study group in the Cleveland area. Instruction in Wicca, Ceremonial Magick, and Meditation will be given by Oberon, an ordained Priest of Circle Wicca. For more info, contact: The Order of Middle Earth, Box 33367, North Royalton, OH 44133.

Washington

Evergreen Grove, NRDNA, Co-Adr. Tom & Cyndie Schuler, Box 1272, Olympia, WA 98501. Meets for Highdays and new & full moons. Zen/Hilaric Druidism.

Massachusetts Pagan Gathering

The Massachusetts Pagan Federation is planning a gathering for Pagans and Wiccans to be held in Massachusetts May 11-13. For further details contact: Andras Corban, P.O. Box 464, Allstar, Massachusetts 02134.

PJ&DC Subscriptions

The amount of positive feedback that we have received from you has been tremendous. Everyone seems to appreciate the crisp appearance of each issue, the announcements of upcoming events, the music and poetry, the scholarly articles, the ritual scripts, the regularity of publication, etc. We're happy that our readers are happy.

Unfortunately, your appreciation is not manifesting on the Earth plane in the one form most vital: subscriptions. We seem to have one sub for every four or five readers. At \$5 per year per sub, we are simply not covering our expenses each issue. And paper and postage costs continue to skyrocket.

This leaves us with a minimum number of options. We can raise the subscription rate to \$7.50 or higher (which we are very reluctant to do). We can cut down the number of pages in each issue to six or eight instead of twelve or more. We can forget about making dated announcements of events and mail each issue bulk rate.

Or you folks can help! If every subscriber to PJ&DC were to convince just two of their friends to subscribe, our financial problems would be over for the rest of the year. If every 11th person who regularly reads PJ&DC were to actually purchase their own sub, we would be able to operate securely for a very long time indeed.

And so, Dear Readers, we put the fate of PJ&DC into your hands. If you like what we have been doing and want to see more of it, you are going to have to help out on the Earth plane. The typesetters, photographers, printers and especially the Post Office are simply not impressed by our metaphysical wonderfulness--

they want cash. And we have to have that cash to give them, or we simply can't continue to put out PJ&DC as we have been. And that's the sober and unromantic truth.

We have a lot of fine material planned for future issues: scholarly articles on megalithic monuments, ley-lines, the social functions of the Ancient Irish Druids, the history of the Masonic Druids, brand new research on the Indo-European roots of magical terminology, the botany and folklore of trees and herbs, a comparison of modern Neopagan and Native American mysticism; descriptive articles by little known occult/Pagan/Aquarian groups about their history and practices; how-to articles on ritual construction and execution, safe methods of using mind altering chemicals for magical and religious purposes, problems and pleasures of sex magic, and integrating music, song and dance into our ceremonies excerpts from forthcoming Pagan songbooks; announcements of Pagan conventions; regular listings of study group openings; and more. Much of this material is already in our files, waiting to be typeset and printed. But we need support to keep us going--and we're asking you, Dear Readers, to give us that support.

The Pentalfa Journal

& Druid Chronicler

Volume 2, Issue 5
Whole Number 10
Beltane May 4/5/6, 1979 c.e.
Serving the Aquarian/Neopagan/Magical
Community

Beltane

Beltane (Baul-Ti-Ni, or Baul-Hi-Ni), known in Modern Irish as *La Beaultaine* (Laa Baul-Hi-ni, or Laa baul-Ti-ni), in Welsh as Galan-Mai (Calends of May) in Scottish Gaelic as *Bealtunn*, and in Manx as *Shenn da Boaddyn*, *Laa Boaldyn*, or Laa'n Tourey (Day of Summer); is, of course, the day we know in English as May Day. It is also called by a variety of other names, such as Roodmas, Summer Day, Walpurgistag, St. Pierre's Day, Red Square Day, etc. It is the beginning of the Summer Half of the Year the seasons of *Samradh & Foghamhar*) and is a festival of unalloyed joy.

Just as Oimeic celebrates birth, and Eostara (Spring Equinox) glorifies children, so Beltane is the teenagers' Highday. We celebrate the rising sap and flowing juices of the plants, animals and people around us. It is a time for "spring cleaning" of all our internal and external chaos, (hopefully while leaving lots of useful and enjoyable chaos intact). The Maypoles our people will be dancing around all over Europe and America represent not only the obvious phallic symbolism, but the more esoteric shamanistic symbolism of the re-linking of the Earth and the Sky which have seemed so far apart during the Season of Sleep. The adolescent within each of us runs crazy wild, cavorting in the woods and fields, sowing the wild oats of pleasure which will later be harvested as fond memories to warm us through the winter.

A very large number of important mythological events are connected with this day. It was on a *Beltane* that Partholan and his followers, the first inhabitants and partial creators of Ireland, landed on that isle. Three hundred years later, on the same day, they returned to the Other World. It was on a *Beltane* that the Tuatha De Danann and their people invaded Ireland. It was on a May Eve that Pryderi, the missing son of Rhiannon and Pwyll (Rulers of the Welsh Otherworld), was lost by them and later (on another May Eve) found by Teirnyon Twryf Vliant (and eventually restored to them). On every first day of May "till the day of doom," Gwyn-son-of-Nudd fights with Gwyrthur-son-of-Greidawl, for the hand of Lludd's (Lugh's) fair daughter, Creudylad. Most of these events have to do with stories of the forces of light defeating the forces of darkness. Why did you think the Marxists chose May Day as their international Holy Day? And can you guess why Adam Wishaupt chose Walpurgistag as the day to announce the founding of the Bavarian Illuminati, and why that was the date at which the forces of evil later tried to Immanetize the Eschaton? (see R.A. Wilson & R. Shea's *Illuminatus Trilogy*).

In any event, according to our calendar, Beltane occurs precisely at 12:00 AM gmt May 5th this year. This is at 8:00 pm EDT May 5th, and 7:00 pm CDT, 6:00 pm MDT and 5:00 pm PDT. This is shortly before sunset in the Eastern and Central Time Zones of the U.S., so although technically Beltane Day should begin at sunset on the 4th, some Eastern Druids may wish to start on the 5th instead.

Pentalpha Beltane

We are holding our Beltane celebration at the Old Church Fire Circle in Redwood Park (see map) on Friday night, May 4th, arrival time: 6:30 – 7:30. Bring your favorite mind altering substances, light edibles, and wear clothing you don't mind lying on the ground in. This is the time of the year to get rid of all the psychic junk hanging around, so bring it in burnable form. Donation will be \$1.50.



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Mother Grove News

The Mother Grove of the New Reformed Druids of North America will hold its Third Annual Beltane in the Rose Garden celebration Sunday May 6th, at 3:00 pm, in the Berkeley Rose Garden. People are requested to bring songs, poems and flowers (*not* roses) as sacrifices for the ceremonies. The Rose Garden is in northern Berkeley, out Euclid Avenue and across the street from Cordonices Park.

Biweekly meetings will be held at 1:00 pm on the Sunday afternoons nearest the new and full moons. This summer and fall the dates will be: May 13 & 27, June 10, July 8 & 22, August 26, and September 9. June 24th, August 5th and September 23 will *probably* be the dates for the Midsummers, Lughnasadh and Fall Equinox rites. The location for the biweekly meetings will start out as Live Oak Park (between Shattuck and Walnut, just north of Rose, in northern Berkeley). If you have any questions, call ADR. Bonewits or 415-547-6697.

Hazel Nut Grove News

The Hazel Nut Grove, NRDNA, will be reactivating itself with the coming of summer at Beltane. After joining the Mother Grove in the Rose Garden, ADR. Stephen McCauly will be leading biweekly services on the Saturday afternoons closest to the new and full moons, at a new location in Strawberry Canyon in Berkeley. To get there, go out North Canyon Road ("Centennial Drive") behind the Stadium to the swimming pool area. There will be a red ribbon tied to the fencing *above* the swimming pools, indicating the proper path to walk into the woods. If you think you might get lost, call ADR. McCauly for more precise directions: 415-428-2961.

Former Co-Adr. Harald Moe has resigned in order to start up his own Neopagan Norse religion.

Discordian News

The Council of Maladaptives hereby announces its intentions to throw the First Annual Ante Diem Nonum Kalendas Junius celebration on Monday May 28th (Memorial Day), from 2:00 to 5:00 pm. The location will be Glenna Turner's backyard/jungle, 1212 Bonita, in North Berkeley. Call 527-2855 if you get lost.

Those who would like to participate are invited to show up with as many empty beer and soda cans as possible, plus at least one new six-pack to be emptied during the course of the ceremonies. The cans will be donated to a group that is recycling them in order to raise money for a wheelchair backpacking trail in the Sierras. For details on the ritual, see elsewhere in this issue.

Sheila na Gig

Concert With U.S. Champion Irish Dancer
Larry Lynch
May 21, 7:30 pm
Fort Mason Center, SF \$3.00

This concert will culminate a series of beginning Irish dance classes taught by Larry Lynch. For more information, call the Fort Mason Center, (415) 824-1768.

NROOGD Beltane Rites

The *New Reformed Orthodox Order of the Gold Dawn*, a Neopagan Witchcraft tradition, will hold its Beltane rites on Sunday April 29th, from noon till after dark, in the Blue Rock Springs Park in Vallejo. Kids are welcome; there will be a \$1.00 donation requested, a potluck picnic will be held and BYOE. TO get there: go north on Interstate 80 through Vallejo, get off on the Columbus Parkway exit and keep going till you reach the park.

Clanna Brocheta Grove News

The Clanna Brocheta Grove of the Orthodox Druids of North America will be celebrating Beltane in the Sierras on May 5th. Services will, as usual, be held in Irish Gaelic, led by ADR. Robert Larson. They will have (park rules permitting) two huge Beltane bonfires, small straw dolls to burn away symbolically whatever dreck people may feel the winter has left them with, and plenty of music and dancing.

The Clann itself is headed by *An Ri* Cody Grundy and is a cultural society dedicated to reviving the best aspects of Celtic (especially Irish) arts and crafts. They publish a yearly magazine, *An Poc Uaine* (which is looking for technical articles on Celtic topics), an irregular newsletter and the Druid Calendar calculated by ADR. Larson. All this is available by joining their mailing list for \$4.00 per year (sent to: Cody Grundy, 820 Circle Court, South San Francisco, CA 94080). For information on joining the Clann, write to the same address.

Those of us who live in San Francisco Bay Area are familiar with their superb performances of Irish music, song and dance at the Renaissance and Dickens Faires. However, according to Grundy, the Clann may no longer be participating in any of the Faire activities dues to bookkeeping irregularities by the sponsors of the Faires.

The Grove is open only to members of the Clann, but if you show up with a pint of Bushmills or Paddy's under your arm (or better yet a loaner typewriter) you'll certainly get a friendly enough greeting!

Arch Grove News

The Arch Grove of the NRDNA is alive and well! Adr. Carolyn Clark tells us that her Grove is now practicing a combination of Wiccan and Hasidic Druidism: "The Wiccan is for the mumbo-jumbo and the Hasidic for everyday life." The Grove now has five members and they are meeting for full moons and Highdays. They'll be celebrating Beltane down in Memphis, Tennessee with several other Neopagan groups. "We're going to have bonfires, maypoles, and the whole works!" For details on the Arch Grove's activities in the St. Louis, Missouri area, call Adr. Clark at: 314-867-8392.

Evergreen Grove News

News from Olympia, Washington by Tom & Cyndie Schuler.

Mom demonstrated that the first spring day isn't necessarily the first day of Spring by giving us warm, sunny days all week preceding the Equinox. Northwestern Pagans thanked her in record numbers at our Spring Equinox celebration. Fully 27 people from as far away as Seattle and Bremerton attended the services and shared a lavish pot-luck supper. Our plans to hold monthly services in Seattle are coming along well. We expect to be starting these by this summer.

Kvasir Lunde News

Here is a note from Harald Moe, the Godi of Kvasir Lunde.

Kvasir Lunde is a group led by me, Harald Moe (a half Norwegian), dedicated to the proper worship of all the Norse deities without militaristic or violent overtones. I try to recreate the original Norse rituals based on fifteen years study. I believe the ritual I'm using now is one of the best to date (it appeared in PJ&DC Number 8 as Nordic Ritual No. 2). We are a very informal group and rituals can and have been performed whenever the mood strikes. I do try to hold the rituals on the three High Days, Midwinter, Spring Equinox and Summer Solstice. Please contact me (letter is best) if you are interested (see Contacts listing for address).

Beltane Lecture Series

The Living Past 5000 Years Young is a series of six lectures to be presented on Wednesday evenings, 8:00 PM to 9:30 PM, May 2- June 6, at the For Mason Center in San Francisco. Lectures will include *The Harp in Celtic Society*, *Celtic Mythology*, *The Speaking Stones of Celtic Lands*, *An Introduction to Celtic Art*, *The Language of the Gael*, and *Celtic Country Dancing*, and a \$2.50 donation is requested (\$1.50 students/seniors). For more information call 893-2972 in the East Bay, 626-1295 in SF.

Were You There?

You Know Where...

By Otter (Tim Zell), P.O. Box 982, Ukiah, CA 95482.

Blessings Be to all Pilgrims of the Eclipse:

When Morning Glory and I returned from Stonehenge, we realized that we had not taken a single photo the entire time we were there! We would be greatly appreciative if any of you who *did* have the presence of mind to record the occasion on film would please send us some copies of your slides or prints... we'll be happy to reimburse you for the cost! In addition, I'm writing articles on the Eclipse for various publications, and would like to be able to include photos, for credits and pay...

I've assembled a collection of news clippings on the Eclipse, and will send a set to anyone who's interested (13 pages 8 1/2 x 14, for \$1.50 or trade for photos). I'd also appreciate any other clippings you may have come across which aren't in the set...

In the Light of the Shadow,

Gathering of the Tribes

The Second Annual *Gathering of the Tribes*, an International Pagan Leadership Conference, Seasonal Midsummer Festival and Workshop Retreat, will be happening June 17-21, 1979 in Helen, Georgia. Price for 4 days of workshops, conferences and Festival - \$45 before May 15, \$55 after. The *Gathering of Tribes* is sponsored by: The Association of Cymmyr Wicca, The Church of Y Tylwyth Teg, The People of Holy Earth, Pagan Grove Press, and The Association of Psychic Phenomena. For more information and an application, write to: Gathering of the Tribes, P.O. Box 4152 Campus Station, Athens, Georgia 30602.

Wedding

Linda Lassiman, known to us here in the Bay Area as Yseulte, sends us this note about her upcoming wedding at her home in Kansas. Those of us who have known and cared for Yseulte ask the rest of the Pagan community to join us in sending love, strength, blessings, and very best wishes to her on the occasion of her marriage. Her address is: Linda Lassman-Peterson, No. 2, 1777 Pembina Highway, Winnipeg, Canada R3T 2G6.

The wedding is taking place on 5 May – as close to May Day as I could get. It will be a Christian ceremony in the family church, so that the family will be happy. I wish I could have a Pagan ceremony, because that would really mean so much more, but here in Kansas, given my set of relatives, that would never work. They would have me committed so fast it wouldn't be funny... SO I trust the lady understands I'm in my own Burning Time and will watch over me. Knowing that people out there will be sending me their love and strength means a great deal to me. Knowing the love of the Lady and the strength I've drawn from her, as well as the security of knowing the support of all of you in California, are the mainstays that have seen me through the past few months.

Correction

The Spring Equinox Song last issue had a few mistakes. "Rainbox" should read "rainbow," and a sharp sign was missing from the signature. It should be like this:





An Feilire Draiochta

The Druid Calendar

Calculated by Robert Larson
Archdruid of the Clanna Brocheta Grove

Copies can be ordered at \$3.00 each from:

Pentalpha
Box 9398
Berkeley, CA 94709



Old George Pickingale

By Ailean MacGregor

The Pickingale clan was derived from the mists of Romany (Gypsy) antiquity, known and feared in the Canewdon County, Essex area of England for as long as anyone remembers. No one knows just how old "Old George" was when he died in 1909, as there seems to be no record of his birth. The oldest villager at the time of Pickingale's death said he could not remember a young George and said he always had looked the same. George ruled the district around Canewdon like a feudal lord, intimidating everyone with a carved walking stick he always carried (he was believed to be able to curse whomsoever he wished with merely one touch of this stick). The residents of County Essex have always known

witches and sorcerers, and are a "superstitious" lot. They gave George whatever he asked for; clothes, food, and drink at the local pub. There he spent much of his time spinning tales to the tourists and whomever else would listen. Students of the occult came from England, Europe, and America to hear George expound on magic and witchcraft.

One of these magicians was Allan Bennett, who imparted his occult learnings in the 1900s to A.E. Crowley. There is some obscure evidence that Bennett may have introduced Crowley to Pickingale (who was allegedly "the head of Canewdon's coven of seven witches") back in the 1890's. At this time Crowley was barely out of adolescence, and was just beginning to emerge in his career as a magician. O. Hargrave Jennings, the author of *The Rosicrucians, their Rites and Mysteries*, also befriended the Old Wizard. Jennings' book was instrumental in the formation of the Rosicrucian Society of England in the 1870's.

Six years after returning from Malaya and the Far East (in the early 1940's), G.B. Gardner came in contact with the Society through the Rosicrucian theatre, which was centered in Christchurch, Hampshire, where Gardner lived in the New Forest. Gardner claims that this group, headed by the daughter of Annie Besant, was actually a front for "the New Forest Coven," and that members of the group were screened and recruited through the society. Gardner supposedly joined this coven and was initiated by the mysterious "Old Dorothy" Clutterbuck. But Gardner's links, if any, to Old George are indirect; since it is doubtful that Gardner ever met Pickingale. Gerald left for the Far East with his nanny Josphine McCombie when he was sixteen in 1900, and did not return to England until 1936, thirty years after Old George had died.

Citizens of Canewdon claimed that on nights of the full moon, flames could be seen in the church graveyard where George held his rituals. Shouts and screams were heard, but when the vicar investigated all he saw were white rabbits, hopping about the tombstones. According to local tradition, these white rabbits were George's familiars, and haven't been seen in Canewdon since he died.

The events surrounding the Wizard's death form one of the most bizarre legends ever heard in County Essex. Allegedly, on the evening before his death, a great electrical storm all but destroyed the Pickingale cottage when it was struck by lightning. The next day, after the storm cleared, Old George was seen walking down the street when a gust of wind picked his hat from his head and blew it onto the steps of the Canewdon Church. Although he supposedly held his rituals in the graveyard, Pickingale was believed to have never set foot in the churchyard during his life. Rather upset, the wizard looked around for someone to retrieve his hat, but no one ventured out to assist him this day, as they watched from curtained windows. Finally, he ventured into the churchyard and up to the steps and retrieved his hat. The shadow of the cross from the church "fell on him," and he "dropped to the ground and died soon after." But that was not the end of Old George and his uncanny magick.

Although rumor said that he held his rituals in the cemetery, George apparently reached out from death to attempt to keep his body from being buried in Christian ground. As the hearse, which carried his coffin, ascended the hill and reached the gates of the burial ground the harness was unbuckled from the horses and the hearse rolled down the hill and stopped in a gully. Undaunted, the driver and the undertaker hooked up the hearse and replaced the coffin and again headed up the hill. At the top, just at the gate to the cemetery, the hearse unhooked from the horses and rolled back down the hill a second time. At this the undertaker refused to have anything more to do with the burial, and he and the driver left. Finally six men carried the remains of George Pickingale to his final resting place in the Church cemetery.

George Pickingle does not enjoy much notoriety in the history of the Neopagan Craft, probably because he was an embarrassment. Long before A.E. Crowley became infamous as "the wickedest man in the world," Old George was known as a "Satanist," and a practitioner of some most unsavoury forms of "Witchcraft." Gerald Gardner, the man responsible for what some have called "white-washing the Craft," deliberately omitted any reference to him; as did all that followed him in the "Gardnerian" Craft tradition. Because of his reputation, he was not what the Neopagan Witches of the 50's and 60's considered beneficial to their cause. The "Wizard of Essex" was a proponent of the Horned God, and sought with a vengeance to destroy all that was Christian, and re-establish the "Olde Religion." Such fervor was considered a "stickey wicket" by followers of Gardner, who wished to portray the Craft as benign in order to gain public support.

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The Story of the Rainbow

Here is the rainbow ritual that Anodea Judith wrote to celebrate the opening of her rainbow mural in Berkeley. The colors symbolize the seven basic charkas, which are explained in this issue in the article Sushumna.

Scene opens in front of seven-paneled mural in which each panel is dominated by a certain color of the rainbow in the order of the natural spectrum.

MALE: (Enters from violet end of room, dancing with purple cloth)

Violet, Violet, my color is violet
 I see the whole world from the top of my crown
 And though, for my life, it is quite hard to style it,
 I know that there's no higher plane to be found.

My God dwells around me, that's how I can give
 And there's no higher goal to be seeking.
 But alas! How I wonder what life can I live
 In a world that seems to be sleeping?

So I wander in conflict, O what should I do
 When I'm torn between matter and spirit?
 I know that my color is only one hue:
 There's music from elsewhere, I hear it.

Music and chanting start from far away, soft and beautiful, but as it gets louder, it separates into severe intense chanting and loud rock and roll. MALE dances in conflict.

FEMALE: (At opposite end of the room, sitting on the floor in front of red section, with red scarf.)

Red, red, my color is red
 And the earth is my center, beginning and end.
 I'm the mother creation or so it's been said
 But few are the humans who to me will bend.

My sons and my daughters float up and away;
 Away from the truth that they're seeking.
 I know that all children return home someday,
 So meanwhile this Goddess is sleeping.

But I wander in sorrow, through moonlit nights walking,
 Feeling pain in my streams and my land.
 I search for the rainbow as I go out stalking
 For I know that I'm only one band.

To the sound of a drum, FEMALE dances with her arms but can't seem to get up off the ground. Finally, she gives one last try, falls back down and a drumming stops.

MALE: (In indigo area of the room, indigo scarf)

Indigo, indigo, that is my hue.
 I'm the third eye that's glowing with knowledge galore;
 To see past and future is easy to do
 When you look at what's growing and what was before.

I sit in my chamber and think all the time,
 Without making or speaking or doing.
 But now when thoughts come in verses of rhyme,
 I feel other forces are brewing.

So I look for the spectrum, of which I'm a part,
 To find where I need to be going;
 I hope that the path will unfold to my heart
 And the answer will come to my knowing.

Sound of wind, ticking of a clock and humming.

FEMALE: (In orange area of room, orange scarf)

Orange, orange, my color shines bright
 As the waters reflect it at you.
 I flow like the rivers which shine in the night,
 As they flow from within out to you.

My spirit is joining the forces between
 Our bodies which keep us apart.
 It's through this bright union our spirits come clean
 And we follow the path to our heart.

Alas, it is painful to flow all around,
 Hitting dams and pollution and drought.
 I'm trapped by this culture that's holding me down;
 It won't let my spirit come out!

But flow still I must in both ocean and storm,

For I'm what allows you to live.
And maybe someday, I'll not be so forlorn,
When these humans have learned how to give.

Music: Let the waterfall, etc. (see words and music). While this is being sung, lovers come dancing across the floor, frolic with the woman, give her a passionate kiss, and run off, leaving here alone.

MALE: (in front of blue section, blue scarf)
Blue, blue, I come from the blue
And in wavelengths of sound do I travel.
My job is to listen and speak unto you
And to express how our mysteries unravel.

But alone when I speak I have little to say
That hasn't been said once before;
My voice alone echoes across the far way,
Lacking harmony, wisdom and lore.

Music: a lone horn (saxophone) playing mournful blues.

FEMALE: (goes to yellow section, see the picture of fire, and lights a candle of her own.)

Oh Goddess, my Goddess, I need your strength now;
Your fire and your power and your light
This candle I'm burning brings to you my vow,
To set all disharmony right.

The earth it is dying, the waters run dry,
And darkness is creeping around us.
With strength we can change it, if only we try,
With this light may your power surround us!

Bring to me the answer, the path which is right
And open my soul to your song.
With the strength of the moon flying high in the night
May your daughter now also be strong.

Music: Goddesses, Goddesses, etc. (see words and music). On the opposite wall is a very green, very natural forest scene with a rainbow over a lake. MALE sees it and begins to approach the area.

*MALE: Why the forest, it beckons to me from afar
With such wisdom and truth and pure light
That perhaps I will here find my answers at last
Put an end to my long, lonely plight.*

*FEMALE: I see yonder rainbow way up in the air
Shining through forest and trees.
The Goddess must surely be presiding there;
Will she tell me what wisdom she sees?*

*MALE: Together we've come to this place of the green,
From opposite ends we've coming seeking.
perhaps we could share what wisdom we've seen,
And between us we'll find what we're seeking.*

*FEMALE: Together we carry the rainbow's full span.
Between us we come from Heaven to Land.*

FEMALE: pours sand on incense burner in the middle of the floor, and Goddess emerges from behind plants in front of rainbow. She wears a wreath of flowers, a long, white dress, carries a staff of some natural branch, and has wings.

*GODDESS: Now that you've come to the path with hearth
I know you are ready to see
The poem, the song, the dance and the art,
That expresses the life of the tree.*

Though you search for a center from which to begin,
It has been there all along
Just bring for the love you feel within
And your heart will flower with song.

All people are rainbows as seen by the sun,
Making bridges from darkness to light.
Remember that female are but one
And color a function of sight.

The colors you see are not reality
But light which reflects back at you.
The light from within, is where you begin,
TO find the path that is true.

All the lights go out, and Goddess disappears.

*FEMALE: Now I'm in darkness, what shall I do? (pause)
I have this candle, I'll give one to you.*

*MALE: With the light of our candles, we will be the sun,
And finally God and Goddess are one!*

Male and Female embrace, with drums and music and bright spotlight if possible, and then they light the candles of each one in the circle singing. Let the spirit come to you, etc. (see music and notes) When all the candles are lighted, Male, Female, and Goddess walk and dance around the circle chanting:

I circle around, I circle around, the boundaries of the earth.
Wearing my long white (red, orange, yellow, etc.) feathers
as I fly.
Wearing my long white feathers as I fly.

People's Folk Dance Directory

\$2.00 from:
Box 8575
Austin, TX 78712

The Let It All Happen Song

Words and music by Anodea Judith

Let the wa - a - ter fall, let the wa - ter fall let the wa - ter fall on the
earth. Let the trees grow tall Let the wa - ter fall Let the
green - e - ry grow on the earth.

Goddesses, Goddesses

Words and music by Anodea Judith

G Am G Am G Am D
Goddesses, Goddesses, got to have Goddesses, Got to have Goddesses Roaming above.
G Am G Am G D G
Goddesses, Goddesses, got to have Goddesses Got to have Goddesses ruling with love.
Am G Am G Am
In the ancient days of old Goddesses ruled the heavens I'm told That was known as the
Bm C D
time of mirth When there were many who worshipped the earth.

Let The Spirit Come To You

Words and music by Anodea Judith

Am
Let the spirit come to you run through you re - new you Let the love shine on
to you pur - sue you un - do you Let the light shine a - bove you be of you that
loves you Let the peace settle in you with - in you be - gin you.

The Let It All Happen Song

Let the water fall, let the water fall
Let the water fall on the earth.
Let the trees grow tall, let the water fall
Let the greenery grow on the earth.

Let the greenery grow, let the greenery grow
Let the greenery grow on the Earth
Let the trees grow tall, the water fall
Let the greenery grow on the Earth.

Let the air blow clean, let the air blow clean
Let the air blow clean o'er the Earth
Let the trees grow tall, let the water fall
Let the greenery grow on the Earth.

Goddesses, Goddesses

Chorus:
Goddesses, Goddesses, got to have Goddesses,
Got to have Goddesses roaming above
Goddesses, Goddesses, got to have Goddesses
Got to have Goddesses ruling with love.

In the ancient days of old
Goddesses ruled the heavens I'm told
That was known as the time of mirth
When Pagans were many and worshipped the Earth.

Chorus

When you're in need and you call on the Goddess
Her strength will illumine your wisdom within
The Goddess, she answers with laughter and dances
As we on the Earth become Pagan again.

Chorus

When you're in crisis, then just call on Isis
Her silvery horns will take troubles away.
We dance in the moonlight, the sunlight and starlight
And know that the world will be better someday.

Chorus

All of the Earth is just one big home
Where all the Gods and the Goddesses roam.
Look to the forest you'll see what I mean
Love of the Goddess will keep the Earth clean.

Chorus

Let the Spirit Come to You

Let the spirit come to you, run through you
Let the love shine onto you, pursue you, undo you
Let the light shine above you, before you, that loves you
Let the peace settle in you within you, begin you.

SPRING FORTH II!

Our magic and our healing cannot surpass our own personal evolution, nor can it be separated from the culture in which we live. As we take more power into our hands, it becomes increasingly important to examine the level of own consciousness – politically, emotionally, spiritually, and collectively.

The aim of this weekend will be the exchange and circulation of skills among all of us dedicated to furthering ourselves and the culture of which we are a part.

Topics covered include: issues in sexism, communication skills, sexuality, planetary consciousness & ecology, movement exploration, psychic healing & communication, and aspects of group consciousness.

May 25, 26 and 27 (Memorial Day Weekend)

Greenfield Ranch. Redwood Valley, CA

Cost: \$30 (on a sliding scale)

Register by writing to:

Anodea Judith c/o Pentalpha

P.O. Box 9398 Berkeley, CA 94709

415-949-2277

If possible a \$10 reservation fee would be appreciated.

This weekend is open to both genders



Ante Diem Nonum Kalendas Junius

By Rita Alcorn, C.O.M., S.P.F., B.A. One of the editors has been wanting to publish this for five years. At last it hits the light of day (and some may soon regret it!).

Modern city bound Pagans may find it difficult to relate to the agricultural festivals of an earlier age. To fill a much felt need, an secret inner circle of the Discordians, known to the illuminated as the Maladaptives, (1) have set to work to create a new cycle of celebrations to mark the passing seasons. The first such celebration will commemorate the cycle of the throw-away container.

Good Pagans, being ecology minded, do not discard their throwaway containers but rather recycle them. On this day they will aid the transformation of the elements and receive the gift of liquid refreshment for the coming summer. This is accomplished

by selling their crushed aluminum cans to the local recycling center and promptly blowing the proceeds on fresh beer, thus recycling the scarce commodities of both aluminum and money. Since this is a celebration and not a ritual, one need not be an initiate of any order, esoteric or exotic, to attend. However, since all great events require great leaders, a Maladaptive, known for duration of the festival as Divine Royal Ultimate Nascent Khedive, shall handle details of time and place. The following is a suggested plan for the celebration, which, you may notice, coincides with the American holy day of highway immolation, Memorial Day.

The D.R.U.N.K. shall designate the time (2) and place (3) of meeting and notify the Pagan community by any appropriate means. It is suggested that local festivities start on Saturday, provided a recycling center is open to buy back the cans on that day. All celebrants shall bring their horde of aluminum beverage containers to the appointed place where, under the direction of the D.R.U.N.K., a committee of small children with hammers and big children with heavy boots shall crush the cans while their elders look on and empty more. When the D.R.U.N.K. has determined that sufficient quantity of cans has been collected, he or she (4) will appoint a committee of Driver, Treasurer, (5) and Guard (6) to transport the hoard, collect the money, and return with the new crop of beer. The gathered celebrants will load the crush cans into a previously selected vehicle and the Committee of Three will be sent on their way with a solemn Invocation by the D.R.U.N.K.

Might Hephaestus, smith to the gods, accept these our offerings of cast-away metal, that they may enter your forge and re-emerge in new forms to serve again. Intercede with thy uncle, Pluto, lord of the underworld, that having thus spared his precious ores by this act of renewal he may grant us some of the wealth, which is in his charge. Speed our messengers on their way to the thronging market place to exchange Pluto's bounty for full containers of the fresh foaming bounty of Persephone, mistress of the barley. Grant them a prompt return to these thy thirsting servants.

As the committee speeds away amid cheers and raucous cries of encouragement, the D.R.U.N.K. and his assistants will begin lighting the ritual fires and preparing the celebration feast. While awaiting the return of the committee and the cooking of the feast the celebrants may spend their time drinking, singing, drinking, conversing, and of course, drinking. This ensures a good start on next year's beer can crop.

When the Committee of Three returns, the D.R.U.N.K. will pronounce a blessing on the new "crop" of beer and on the feast and the eating and drinking will resume:

We thank thee, Persephone, for this thy gift. Taken from the sun ripened barley which grows besides the sky blue waters of your land, seasoned with the choicest hops, blended with the waters of Olympia brought to us from thy temples beside Rocky Mountain streams and thy holy city of Milwaukee. If you've got the time... so also have, we, to pour libations to thee and sing thy praises, remembering always that when I say beer I mean the gift of Persephone.

The feat will end, as all feasts must, when the food and drink is gone and tired, impatient spouses collect exhausted, cranky children and inebriated mates and shepherd them home.

Footnotes

1. The circle is so secret that not only may the members not know each others' true identity, many do not know their own.

2. Pagan Standard Time being in effect, arrival within two hours of the appointed hour shall be considered unexcelled promptness.

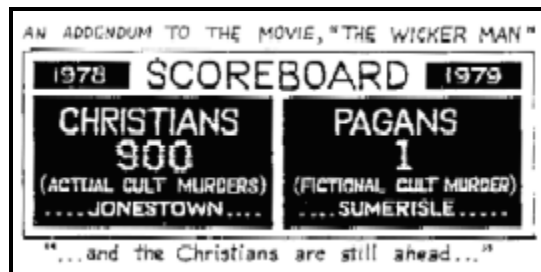
3. It is suggested that some participants come early or at least on time in order to ascertain that the appointed place does in fact exist.

4. The Discordians and especially the Maladaptives being a non-sexist and non-elitist organization, the D.R.U.N.K. may be of any sex or rank. Since voluntary sacrifices are most acceptable to the Gods the position is self-appointive.

5. Greater entertainment for the gathering may be assured if two of the scandal or controversy-laden members are sent on this mission so the rest of the group may talk about them in their absence.

6. A small unrelated child of tattletale disposition and unbribeable good character often makes the best guard for such expeditions.

NOTE: this aw-inspiring ritual will actually be performed for the first time this year. See the Discordian News elsewhere in this issue for details.



When THE WICKER MAN comes to your local theater, take along a bunch of these colorful 5 ½ " x 2 ½ " stickers and plaster them around the restrooms, on the movie ads, in front of the ticket office, and wherever else you think they'll do the most good! 6 stickers for \$1.00 from the CHURCH OF ALL WORLDS, POB 982, Ukiah, CA 95482.



Druidism – Past, Present & Future

Part 2: The Meso-Pagans

This is a continuation of an article by P.E.I. Bonewits, based on his previous study, "The Other Druids," published in "The Druid Chronicles (Evolved), now out of print.

Last issue we discussed the confusion and controversy surrounding the topic of Druidism during the first ten centuries of the Common Era. I pointed out that I am working primarily on the

"Earth Plane" level of materialistic reality in writing this series, and that legends about the founding of esoteric movements are not unusual. This will become especially important as we discuss the Masonic/Rosicrucian Druids in the "British" Isles, many of whom sincerely believe even today that their orders go back in an unbroken line to the original Paleopagan Druids.

Because of a typographical error, my definition of "Mesopagan" was somewhat garbled last issue. I'll repeat my listing of the three sorts of Pagans here, reminding the reader that these are not airtight pigeonholes, but rather broad categories:

The term "Paleopagan" refers to the original polytheistic tribal faiths of Europe, Africa, Asia, the Americas and Australia, when they were still practiced as intact belief systems. "Mesopagan" refers to those movements founded as attempts to recreate or revive what they founders thought of as the (usually European) Paleopagan faiths of their ancestors; but which were developed by those founders within the basically monotheistic/dualistic worldview of Judaism, Christianity and Islam. "Neopaganism" refers to the recent attempts to revive what the founders perceived as the best elements of Paleopaganism (of varying ethnic origins) within the context of modern humanistic ideas of psychological growth needs and mutual human interdependence. The first term was coined by this author, the second by Robin Goodfellow, and the third (as "Neo-Paganism") was discovered by Tim Zell.

It is said by some that in 1245 c.e. a gathering was held of underground Druids and Bards from several of the British Isles, and that a theological unity was agreed upon and a special group or Grove founded, called the *Mount Haemus Grove*, which is said to still be in existence, with an "unbroken line" leading back. Such claims need to be treated most carefully. There does seem to be a group by that name, recognized by some of the modern Druids in England, but this hardly constitutes proof of such an extraordinary claim. It may indeed go back a few centuries (probably to the id 1700) but that does not make it an unbroken heritage from 1245.

In 1659 c.e., the scholar John Aubrey, having done some archeological fieldwork at Stonehenge, made the suggestion that Stonehenge *might* have been a temple of the Druids. He developed this suggestion cautiously over the next few decades in his correspondence with his fellow scholars and in the notes for his never fully-published work, *Templa Druidum*. In 1694, a fiery young Deist named John Toland discussed the theory with him and became very enthusiastic over it. In 1659, excerpts from Aubrey's book were published, including his theory about Druids at Stonehenge, which then saw light for the first time.

In 1717, a young antiquary named William Stuckeley obtained a transcript of Aubrey's complete manuscript of *Templa Druidum*, including the portions never published. Stuckeley thought the theory about Stonehenge being a Druid Temple was a terrific idea and began to develop it far beyond Aubrey's original concepts.

Also in that year, it is claimed, John Toland held a meeting at which Druidic and Bardic representatives from Wales, Cornwall, Brittany, Ireland, Scotland, Anglesey, Manx, York, Oxford and London appeared and formed *The Universal Druid Bond* (U.D.B.) The UDB has supposedly continued to this very day (or rather, at least one current grove is claiming to be part of a Universal Druid BOND says that it goes back this far) and the present name of the head group of the UDB seems to be *The Mother Grove An Tich Geata Gairdeachas*.

In 1723 c.e., the Druid Stone Altar was invented by Rev. Henry Rowlands in his monumental work, *Mona Antiqua Restaurata*. His Druids are Patriarchs right out of the Christian Bible, and the altars they use are cairns and the capstones of cromlechs (though he does at least allow the Druids to remain in their groves, rather than forcing them to build huge stone temples.)

These Druid Stone Altars quickly became part of the rapidly growing folklore of Druidism. Prior to 1723, Druids were required to use altars made of sod or tree stumps, adequate, perhaps, but hardly as glamorous.

In 1726, John Toland published his *History of the Druids*, in which he pictured the Druids as unscrupulous mountebanks and theocratic tyrants. This was rather surprising act for the man who had supposedly had, nine years earlier, helped to found a Universal Druid Bond and been its first "Chosen Chief." He did, however, put further forward the Stonehenge theory of Druid worship.

Scholarship of equal value was, of course, being produced in France as well. In 1727, Jean Martin presented Patriarchal Druid (Christian style) in his *Religion des Gaulois*. Throughout this century, on both sides of the Channel, Druids were being invented east and west, though in France these "Pre-Christian Christians" tended to be patriotic heroes resisting foreign invasion, while their English counterparts were the greatest mystics in history.

In London, throughout the century, "Druid" groups appeared along with Rosicrucian and Freemasonic organizations. In 1781 c.e., Henry Hurle set up *The Ancient Order of Druids* (AOD,) a secret society based on Masonic patterns (not surprising, since Hurle was a carpenter and house builder.) This group, like most of the similar mystic societies form at the time, was heavily influenced by Jacob Boehme. Jacob Boehme, 1675-1724 c.e., was a Protestant mystic, greatly involved with alchemy, hermeticism and Christian Cabala, as well as being a student of the famous Meister Eckhart. His mystical writings attempted to reconcile all these influences and had a tremendous impact upon later generations of mystical Christians, Rosicrucians, Freemasons, and Theosophists.

Overseas, the link between Deism, Masonry and Druidism was once again established, in the small town of Newburgh, New York. G. Adolf Koch has an entire chapter on "The Society of Druids" in his book *Religion of the American Enlightenment*. Deism and downright atheism were popular during the 1780's and 90's among the American intelligentsia, especially those who had supported the American and French revolutions. In fact, a rather large number of the key political figures involved in both revolutions were Deistic Masons and Rosicrucians (see Neal Wilgus, *The Illuminoids*.) Koch tells the story of the Newburgh Druids thusly.

Some Influential citizens of Newburgh had organized themselves into an interesting radical religious body called "The Druid Society." Like its sister organization, the Deistic Society in New York, it was a radical offshoot of an earlier and more conservative society. A Masonic lodge had been established in Newburgh in 1788, and it seems, as one attempts to piece together the fragmentary facts, that as the brothers, or at least a number of them, became more and more radical in the feverish days of the French Revolution, the metamorphosis from Mason to Druid resulted. The Druids held their meetings in the room formerly occupied by the Masons and continued to use a ceremony similar to the Masonic. It is interesting to note, too, that as the Druid Society dies out contemporaneously with the end of Palmers' activities in New York City (he was a famous Deist of the time-PEIB,) a new Masonic lodge was instituted in Newburgh in 1806.

Koch continues, "The question naturally arises as to why those apostate Masons chose the name of Druids. It seems that when they abandoned Christianity, with which Masonry in America had not been incompatible, they went back to the religion (as they conceived of it -PEIB) of the ancient Druids who were sun worshippers. It was commonly believed at that time, by the radicals of course, that both Christianity and Masonry were derived from the worship of the sun.. The Druids thus went back

to the pure worship of the great luminary, the visible agent of a great invisible first cause, and regarded Christianity as a later accretion and subversion of the true faith, a superstition, in short, developed by a designing and unscrupulous priesthood, to put it mildly in the language of the day."

It appears that Thomas Paine, among other radicals of the time, was convinced that Masonry was descended from Druidism. Koch refers us to an essay by Paine, *The Origin of Freemasonry*, written in New York City in 1805. In this essay he mentions a society of Masons in Dublin who called themselves Druids. The spectacular fantasies and conjectures that have been offered over the centuries to explain the origins of Masonry and Rosicrucianism will have to await another article to be properly discussed. Suffice it to say for now that the sorts of Druidism with which the noble Paine and his friends might have been familiar were far more likely to have been offshoots of Masonry than vice versa.

As for the group of Druid Masons in Dublin, this author knows nothing else about them. Perhaps they were a branch of the UDB or AOD. I will speculate that they may very well have been intimately linked with the Irish Revolutionary politics, which might or might not have strained their relations with Druid Masons in England. There doesn't seem to be much data about Irish Masonic Druidism available in this county, but we do know a bit about developments in Wales.



Following the tremendously successful Eisteddfod organized by Thomas Jones in Corwen in 1789, a huge variety of Welsh cultural and literary societies mushroomed and flourished. In 1792, a member of several of these groups in London named Edward Williams, using the pen name of *Iolo Morganwg* (Iolo of Glamorgan,) held an Autumnal Equinox ceremony on top of Primrose Hill (in London.) Along with some other Welsh Bards, he set up a small circle of pebbles and an altar, called the *Mean Gorsedd*. There was a naked sword on this altar and a part of the ritual involved the sheathing of this sword. At the time, no one paid very much attention to the ceremony or its obvious sexual symbolism (which if noticed, might legitimately have been called "Pagan,") at least not outside of the London Bardic community.

Iolo, however, was not daunted. He declared that the Glamorganshire Bards had an unbroken line of Bardic-Druidic tradition going back to the Ancient Druids, and that his little ceremony was part of it. He then proceeds (almost all scholars agree) to *forge* various documents and to mistranslate a number of manuscripts, in order to "prove" this and his subsequent claims. Many people feel that he muddled genuine Welsh scholarship for over a hundred years.

In 1819, Iolo managed to get his stone circle and its ceremony (now called, as a whole, the Gorsedd inserted into the genuine Eisteddfod in Carmarthen, Wales. It was a tremendous success with the Bards and the tourists, and has been a part of the Eisteddfod tradition ever since, with greater and greater elaborations.

Iolo's effects did not stop there however, for later writers such as Lewis Spence (who produced more fantasy about Celtic Paleopaganism than any writer of the last century,) Robert Graves and Gerald Gardner apparently took Iolo's "Scholarship" at face value and proceeded to put forward theories that have launched dozens of occult and mystical organizations (most of them having little if anything to do with Paleopagan Druidism.)

By 1796 c.e., all megalithic monuments in Northwestern Europe were firmly defined as "Druidic," especially if they were in the form of circles or lines of standing stones. In that year, yet another element was added, in La Tour D'Auvergne's book, *Origines Gauloises*. He thought he had discovered a word in the Breton language for megalithic tombs, "*dolmin*," and by both this spelling and that of "*dolmen*" this term became part of the archeological jargon and of the growing Druid folklore.

At this point the folklore, also called "Celtomania," went roughly like this: "the Celts are the oldest people in the world; their language is preserved practically intact in Bas-Breton; they were profound philosophers whose inspired doctrines have been handed down by the Welsh Bardic Schools; dolmens are their altars where their priests the Druids offered human sacrifice; stone alignments were their astronomical observatories..." (Salomon Reinach, quoted by Piggot)

Art, music, drama, and poetry were using these fanciful Druids as characters and sources of inspiration. Various eccentrics, many of them devout (if unorthodox) Christians, claimed to be Druids and made colorful headlines. Wealthy people built miniature Stonehenges in their gardens and hired fake Druids to scare their guests. Mystically oriented individuals drifted from Masonic groups to Rosicrucian lodges to Druid groves, and hardly anyone, then or now, could tell the difference. Ecumenicalism was the order of the day and in 1878, at the Pontypridd Eisteddfod, the Archdruid presiding over the Gorsedd ceremony inserted a prayer to Mother Kali of India! This might have been magically quite sensible, and was certainly in keeping with traditional Pagan attitudes of religious eclecticism, except for the fact that the British attitude towards Indian culture and religion was not exactly the most cordial at the time (of course, if there were no British people leading the rite, it might have been a deliberate bit of Welsh nationalistic magic against England!.)

But before this, in 1833, the Ancient Order of Druids (the secret society founded by Hurler) split up over the question of whether it should be mainly a benefit (charitable) society or a mystical one. The majority voted for being a charitable society and changed its name to *The United Ancient Order of Druids* (UAOD.) This group, with branches all over the world, still exists as a charitable and fraternal organization rather like the Elks or Shriners. An example of their philosophy may be found in a collection of their sayings entitled *The Seven Precepts of the Prophet Merlin*:

"First: Labor diligently to acquire knowledge, for it is power.

"Second: When in authority, decide reasonably, for thine authority may cease.

"Third: Bear with fortitude the ills of life, remembering that no mortal sorrow is perpetual.

"Fourth: Love virtue, for it bringeth peace.

"Fifth: Abhor vice, for it bringeth evil upon all.

"Sixth: Obey those in authority in all just things, that virtue may be exalted.

"Seventh: Cultivate the social virtues, so shalt thou be beloved by all men."

Meanwhile, the minority group, still calling itself by the old name (AOD,) also continued to exist, as a mystical Masonic sort of organization. The AOD may have been among the groups known to have held ceremonies (Summer Solstice rites were the only ones held by anyone it seems) at Stonehenge prior to 1900 c.e. (it was a popular pastime) and in any event, there were several such groups using the site. In 1900, one of the standing stones fell over and the angry owner of the land (Sir Edward Antrobus) decided to fence the monument and charge admission, the better to (a) keep a closer watch on it and (b) to earn enough money to repair the damage being committed by tourists. This caused a problem almost immediately, when a Druidic group was holding the very next Summer Solstice ceremonies and the Chief Druid was kicked out by the police (he laid a curse on Sir Edward, the effects of which are unrecorded.)

Although the AOD, in the form of one of its subgroups (the Albion Lodge at Oxford) gained a certain amount of notice when they initiated Winston Churchill in August of 1908, the rite was performed at Blenheim Park, not Stonehenge. The only Druidic group known for sure to have used the monument during the years between 1901 and 1914 was called *The Druid Hermeticists*. In 1915, Stonehenge was sold by the weary owner to someone else who immediately gave it to the British Government, at a ceremony in which Druids of some sort assisted. Since 1919 c.e., when Stonehenge became a national monument, at least five different Druid groups have asked government permission to use it, although other groups have celebrated at various nearby spots (because of political and metaphysical squabbles) and some group, of course, may have used Stonehenge without government permission or knowledge.

By 1949, only two groups seem to have been left using Stonehenge for the Summer Solstice rites; the AOD and the British Circle of the Universal Bond (BCUB.) In 1955 the AOD seems to have disappeared, leaving the plain to the BCUB. But the latter also had a problem, when a group succeeded in 1963-4, calling itself The Order of Bards, Ovates and Druids (OBOD,) and decided to celebrate elsewhere (usually Primrose Hill.) Things of a Druidic nature were occurring outside of Stonehenge, of course. In Wales, the National Eisteddfod Court runs an Eisteddfod every year (alternating between northern and southern Wales) and has the "Gorsedd of Bards" arrange the rituals for each occasion. Bardic and Druidic groups have also arisen in France, Brittany, Cornwall, the Isle of Man, Scotland, Ireland and in various parts of England. While the Welsh groups (Bardic, Druidic and Bardic-Druidic) spend most of their time and energy looking down their noses at all the non-Welsh groups (and even being so rude as to kick non-Welsh Druids out of their ceremonies); the others in turn spent tremendous amounts of time and energy on internal warfare.

Ecumenical movements, of course, have appeared and disappeared. The UDB, supposedly founded in 1717 by John Toland, claims to have survived since then under a succession of Chosen Chiefs, including such names as Toland, Stuckeley, Lord Winchilsea, Blake and Spence, among others. It appears to have been their English group (the BCUB referred to above) that suffered the split in 1963-4. Both groups, naturally, claim to be the only legitimate representatives in the UDB. There do appear to be a couple of dozen public Druid groups in France and the "British" Isles, many of them using the "Bards, Ovates and Druids" phraseology. One leader states that there may be as many 400 independent Druids not affiliated with groups. Such estimates, like

those of underground Witches, Occultists and Pagans, must remain speculation since (thanks to religious bigotry) the estimates cannot be tested without risking the lives of those so exposed.

The author has recently been in contact with yet another Druidic group in England, called the Golden Section Order Society, which may or may not be connected to any of the other Mesopagan Druids over there. We hope to learn more about them, and the other groups, in future correspondence. For now, let me emphasize that this series of articles is being based on the best research of which the author is aware. Readers having further data or corrections are sincerely requested to share their evidence so that future writings on these topics can be appropriately rewritten.

I will make one further comment before leaving the Mesopagan Druids of the "British" Isles (I put "British" in quotes, by the way, so my Irish, Scots and Welsh friends won't lynch me.) Masonic Druidism as a religious and philosophical system that has lasted for at least two centuries, helping hundreds of people to gain a better understanding of themselves and their times. Its attitude of reverent skepticism is fully in keeping with the ideals of the founders of the Reformed Druid movements in North America. These Mesopagans have a great deal of wisdom and experience that modern Neopagans would do well to avail themselves of, and many of the current Masonic Druids are right on the borderline between Meso- and Neo-. It is to be hoped that more lines of communication will be opened between us in the years to come.

To be continued!



Book Reviews

By Selene Bonewits

Mind Magic, Bill Harvey, Sundown Press/Ouroborous Institute 1978, sc, \$7.95.

Mind Experiments, Bill Harvey, Ouroborous Institute, sc. \$4.00

"Eventually you will find that it is essential to have at least one hour everyday during which *no distraction can get to you*. With experience you will know that the *clarity* with which you can perceive the world from this vantage point is not possible under any other conditions."

I come home from work, exhausted, drained, unable to accept any more input from anywhere. I enter my room, close the drapes behind me, let go of the tension, and open my copy of *Mind Magic*, to whatever page it opens to.

"Avoid describing *yourself* in unqualified terms. Telling yourself or someone else that you are a particular way tends to make you more that way, thus limiting your freedom to create who you are at any given moment. If you believe that you are a certain way as a result of your past experiences, you are giving your past experiences power to dictate who you are. When you hear yourself describing

yourself, say: "That's how I was. How do I wish to be from now on?"

I discovered *Mind Magic*, read it through, re-read it, and plan to continue re-reading it indefinitely. Written in a clear, no-extra-verbiage manner, it is the best tool I've come across for discovering one's *true will*. "Do what thou wilt shall be the whole of the law," "An it harm none, do what ye will," these involve a basic assumption - that we know what our will is. Unfortunately, directions for tuning in on the will are rare, and we fall back on doing what we want instead. Our will gets buried under layers of conditioning, difficult to dig out and respond to.

"You have been programmed. Every experience you have ever had, every communication you have ever received has implanted in you the predisposition to act in certain ways and to think in certain ways. It is, however, possible to gradually become aware of all your programming; to select which programming to keep, which to modify, and which to remove; and to act with conscious awareness of one's relevant programming so as to be able to either ratify or override it in any given set of circumstances."

Mind Experiments is a companion volume to *Mind Magic*, containing exercising useful for incorporating the information in MM.

Acting in Accord with Goals

When you set to sleep for the night, cast one final glance back over the day, asking your Self if everything you did all day was optimum from the standpoint of bringing you what you want out of Life. Play the role of a management consultant your Self has employed to see to it that the staff stays focused on the real management priorities. Whenever the robot has veered into irrelevancies, do not chide it, but give it goof-proof instructions, which if followed, *would have prevented* the veering, which did occur. Then go to sleep.

These two books are essential to those who are truly committed to integrating magical thinking into their lifestyle. They form a basic program for remaining sane in this crazy, hectic, speedy culture we live in. Here you will find keys to unlock your feelings, intuitions, imagination and creativity and open you up to your full potential. If you can't find them in your local bookstore, send \$8.95 for *Mind Magic*, \$4.50 for *Mind Experiments*, to: OUROBOURIS INSTITUTE, 325 East 35th Street, New York, New York 10016.

The Great American Belly Dance, Daniella Gioseffi, *Del 1979, \$1.95, sc.*

A few hours after her divorce, Dorissa finds herself waiting in Times Square for a Mack truck to end her misery. She glances up and sees a sign - "Beginning Belly Dance Classes." She moves quickly out of the way of her intended vehicle of suicide and embarks on a journey, led by the dance and chance meetings and risk-takings. She finds herself ultimately as a priestess of the earth mother, dancing the dance of birth to raise the consciousness of the world. This is an absolutely delightful book - an exciting romp through the raising of a consciousness, and a wonderful turn-on to Paganism for those not already so inclined.

The Witches' Almanac, Ed. Elizabeth Pepper, Grosset & Dunlap 1979, \$1.95, sc.

The Almanac is out, with articles about mythology and folklore of ravens, riddles and vestal virgins, biographies of Paracelus and Joan of Arc, informative articles on Roman astrology, incense, an excellent article about ritual, and much more. There are book reviews, Pagan newsletter reviews - all in addition to the calendar of moon phases and astrological advice for the year. The folks who put together this almanac need our support - the publisher wants proof in *sales* that there's a readership for such esoterica. If it's not in your bookstore, *ask for it*.

Andrius' Book, Paul Beyerl, *The Unicorn 1979, \$2.00, 9 page booklet.*

Hand-calligraphed by the same person who publishes "The Unicorn" newsletter (sent out *free*), this is a list of herbs with astrological correspondences, healing uses, and some magical uses. Hopefully, *Andrius' Book* will bring in enough funds for the newsletter to remain free of cost. To order a copy of *Andrius' Book* and/or "The Unicorn," write to: Box 8814, Mpls, MN 55408.



The Mishmash of Hasidic Druidism

The Mishmash of Hasidic Druidism consists of a listing of the basic laws, customs, vocabulary and the ethical principles of the HDNA. As mentioned in Chapter 15, a major function of the Mishmash is to provoke regular and extensive debate about every aspect of the religion. Known as "Hairpull," this obligation of scholarly debate forces every generation of Hasidic Drues to reevaluate their benefits and to adjust them to their current environment. It is important to note that the verses of the Mishmash are not eternal laws carved in stone (see 1:4), but are designed to provoke debate and meditation. Nonetheless, they are a serious attempt to condense, into one concentrated source, the ethical principles believed in by, it would appear, a majority of living Neopagans (of all persuasions). While many verses of interest only to Hasidic Drues, the rest of the Mishmash will be found to ring quite a few bells in the minds and hearts of Neopagans of every cultural heritage.

The Te-Mara consists of commentaries on the verses of the Mishmash, by several generations of Druish scholars. These commentaries are of great help in the practice of Hairpull as they give Drues of all positions arguments with which to back themselves up. Attempting to discuss the Mishmash without reference to the appropriate verses of the Te-Mara, is foolish, for the Ancient Sages have often warned against discussing the Mishmash, "as if there were no Te-Mara."

For further information about the Hasidic Druids of North America, write to the Arch Grove (see the Contacts List).

The Mishmash

Chapter Two:

On General Ethical Priorities

1. The Multiverse is very large!
2. Lifestyle is more important than credo.
3. Intent is more important than results.
4. People are more important than property.
5. Discipline is more important than control.
6. Survival is more important than comfort.
7. Creation is better than criticism.
8. Destruction is better than complaint.
9. Unity is better than dissension.
10. Individuality is better than conformity.
11. Responsibility is better than blame.
12. Remorse is better than guilt.
13. Sensuality is better than asceticism.
14. Love is better than hate.
15. Caution is better than fear.
16. Courage is better than foolhardiness.
17. Knowledge is better than ignorance.
18. Self-knowledge is better than pride.
19. Wisdom is better than knowledge.
20. Honesty is better than deceit.
21. Honor is better than arrogance.
22. Peace is better than war.
23. Joy is better than sorrow.
24. Generosity is better than thrift.
25. Mercy is better than justice.
26. Loyalty is better than slavery.
27. Trust is better than cynicism.
28. Skepticism is better than gullibility.
29. Good works are better than good promises.

The Te-Mara

(Chap. 2 continued from PJ&DC No.9)

2:11 RESPONSIBILITY: The wise Druid takes responsibility for his or her own actions; he or she does not wait for others to point it out. However, it is not uncouth for any Druid to tell another that his or her actions displease or harm one (Dru Earl).

Druids are responsible for taking action when needed, whether requested or not, for they are guided by their sense of honor and their sense of that which is couth (Dru Iolo).

IS BETTER THAN BLAME: Blame is only rarely of any lasting value. When an error has been made, the person or persons, if any, responsible for the failure should be discovered, and the problem carefully examined with a view to preventing future mistakes, not to punishing anyone or to making them feel bad (Dru Isaac).

It is the function of the elders of the Grove to assign responsibilities for the achieving of various projects, and they have the right and duty to point out malfeasance or nonfeasance. They do not have the right or duty to browbeat people who fail to keep their commitments, especially if through no fault of their own (Dru Amherghin).

Once again, there is a narrow bridge to cross, with the problems of discipline often on one side and the problems of freedom on the other (Dru Iolo).

2:12 REMORSE IS BETTER: A more literal translation of this phrase would be: "intellectual recognition of one's wrongdoing is better than an emotional reaction to it" (Dru Earl).

Yet the emotional element is very important in making sure that the wrongdoer remembers her or his wrongdoings (Dru Iolo).

THAN GUILT: Guilt is the major emotion behind monotheistic religions. Therefore do Druids refrain from laying "guilt-trips": on either themselves or others. If they make a mistake, they admit it, make amends, and resolve not to do it again. They do not whine and moan and grovel before vengeful deities, either external or internalized (Dru Amherghin).

Once as a general rule, the Gods are not vengeful (unless on deliberately insults Them). They usually prefer to let one reap the results of one's actions. This can be more than sufficient (Dru Chwerthin).

This Law that guilt is a lesser emotion than remorse is designed to make an emphasis on the repairing of damage caused. If one breaks a vase at a friend's house, one feels remorse for one's clumsiness and attempt to repair or replace the vase. One does not run to a member of the Druid clergy or to the Gods and beg forgiveness for having been evil (Dru Isaac).

As a general rule, Druids tend to make dumb mistakes rather than an emotional or spiritual reaction is usually more appropriate (Dru Iolo).

2:13 SENSUALITY IS BETTER: This is one of the most basic principles of Hasidic Druidism, and one that serves to separate it from other non-pagan religions. At the heart of this Law is the realization that gratification of our Gods-given senses is natural and pleasing to the Gods, and that denial of such gratification is, as a general rule, sterile and anti-life. This Law reduces asceticism to a mere survival aid (when sensual gratification would harm the individual or others) and as an aid in training the will (Dru Earl).

From Dru Earl's comment, it follows that "ascetic pleasures" (enjoyment of denying sensual gratification) is masochistic, displeasing to the Gods and, hence, uncouth. One obvious exception to this rule, however, is the deliberate delaying of sensual pleasure to achieve the equally pleasurable sensation of anticipation: this is no more masochistic than the memory of past sensual pleasure (Dru Iolo).

It should also be remembered that if sensual pleasures are interfering with the performance of honorable duties, it is uncouth to continue with them until after one's duties are properly discharged (Dru Iolo).

The delay of gratification is also sometimes needed in order to accomplish said gratification fully. For example it is often wise to remain celibate for several days before an orgy is to take place. Such celibacy is not ascetic nor is it masochistic (Dru Chwerthin).

However, there are a number of deities around Who serve to remind us that asceticism, in proper proportion, may be genuine value in achieving spiritual awareness. It is certainly often useful in psychic training (Dru Isaac).

2:14 LOVE IS BETTER: Many religions preach love, yet few seem to practice it. Because Druids believe in expressing love freely and in a variety of manners, they tend to accomplish a loving lifestyle more easily than those who are restricted to "spiritual vs. fleshly" love (the Ancients).

As it is written "the act and emotion of love is an act and emotion of praise." Therefore, to a Druid, every opportunity to exercise Pagan Charity is a new chance to praise the Gods and to expand one's awareness of the complexity of one's fellow humans (Dru Amherghin).

Pagan Charity is a sense of compassion exercised by Pagans towards others, based upon the Pagan realization that, although everyone is God/dess, no one is perfect, and therefore, inhuman virtues are not expected of them (Dru Isaac).

THAN HATE: Druids are capable of realizing that others mean them harm, but they do not need to be hostile in return. They make the necessary preparations to defend themselves (if any are really needed) and attempt to avoid those who are or would do evil to them. But they do not become vindictive (Dru Amherghin).

This Law should not, however, be interpreted as "love your enemies." The wise Druid manages his or her life so as to love many and hate few, but he or she does it by controlling who he or she associates with as much as possible. One does not force oneself to try to love those who deserve one's hate: one tries to change their conduct so that one no longer has to hate them, one avoids them, or one destroys them. But one never changes oneself so that one loves those one should hate: such is uncouth (Dru Earl).

It is an important question, whether or not one "should" ever hate another. Better it is to concentrate on understanding others, for this often removes any perceived need for hate (Dru Amherghin).

Yet many people there are who do hateful things: mass-murderers, kidnappers, polluters, brainwashers, etc. it can be difficult to retain a nonhateful attitude towards such, especially if one is committed (as all Druids should be) to the stopping of such people. One does not hate a rabid dog, one cures it or kills it (Dru Iolo).

Hate is usually based on fear. To one who is without fear, hate is an unnecessary emotion that can be profitably done without (Dru Chwerthin).

2:15 CAUTION IS BETTER: A more literal translation of this Law reads: "Intellectual recognition of danger is superior to emotional reaction to it" (Dru Earl).

Caution is rational, fear is non-rational. And because fear so often leads to evil actions, it is best that it be avoided whenever possible (Dru Isaac).

THAN FEAR: Fear is an unruly animal, though sometimes a useful one. Ride this mount carefully, with tight reins (Dru Amherghin).

Nothing can endanger the one who knows the Flow, for death has no place to enter that person (Dru Lao).

2:16 COURAGE IS BETTER: Druids are expected to be brave in the defense of their lives and ideals, and in defense of the innocent and helpless (Dru Iolo).

They are not expected to be stupid, however. Rather, they are expected to be wise in the ways in which they face danger, and to know when to be sneaky instead of obvious. Thus Druids never seek out danger, but are fully able to deal with it when it arrives (Dru Amherghin).

2:17 KNOWLEDGE IS BETTER: Druids place great emphasis upon the attainment of knowledge, both rational and nonrational and are flexible in their methods of learning (Dru Amherghin).

They are not, however, gullible (Dru Iolo).

2:18 SELF-KNOWLEDGE: From the earliest days, our ancestors have stressed the importance of self-knowledge. For how can one hope to help oneself or others if one does not first know and understand oneself? An accurate idea of one's strengths and weaknesses is of far more value than mere vanity, for it allows one to live with one's faults while cherishing one's virtues (Dru Amherghin).

IS BETTER THAN PRIDE: More Pagans (and other people) have met their downfall through pride than through any other emotion. Yet the Mishmash does not say that pride is evil, merely that it is inferior to self-knowledge. Therefore, we can assume that they meant that pride is not a danger when held by one who has true self-knowledge. However, this is an extremely rare combination, occurring in less than one in a hundred of those who think they have achieved it (Dru Chwerthin).

2:19 WISDOM IS BETTER: How many times have the Ancients of Blessed Memory, as well as the many distinguished commentators on the Mishmash, reminded us of the value of wisdom? How many times does a commentary begin "the wise Druid will...?" Therefore, let us seek always after wisdom, for with it come all the elements of the happy and noble life (Dru Amherghin).

THAN KNOWLEDGE: Druids and others are well aware of the horrors capable of being committed by those who accumulate knowledge is isolation, without wisdom. Therefore, do we look with distrust upon those who claim to be seeking knowledge for its own sake (Dru Iolo).

2:20 HONESTY IS BETTER: This is obvious to all Druids for, being polytheists, we have no need to twist the truth in order to match an irrational and insane worldview. Because we are gentle with one another, we are free to tell the truth, and we know that our fellow Druids will take our words into consideration together with our intentions (Dru Chwerthin).

Why does Dru Chwerthin refer to Druids as "gentle with one another" in a discussion on honesty? He does so to say that, because Druids have an accurate idea of human nature, rather than that which he calls "irrational and insane," we are able to communicate with a maximum amount of trust and a minimal need for deception (Dru Isaac).

THAN DECEIT: The superiority of honesty should not be taken as a forbidding of deceit. There are times in one's life when less damage will be done in the long run by a carefully constructed tale of less than total accuracy than a bald statement of fact (Dru Amherghin).

It is important to note that Dru Amherghin refers to "in the long run." Druids always attempt to have a long-range view of matters, for such is a cardinal sign of wisdom (Dru Iolo).

One must be very careful in choosing the situations when one will allow oneself to lie, such should not normally be done for one's own benefit (it is better usually to face the consequences of one's own actions) but rather for the benefit of others. Only if one's life is in danger, or a similar emergency situation exists, should one feel free to lie (Dru Isaac).

If one is besieged by the Antidruid, however, one may perform any deceptions necessary to throw them off the track, as long as they do not harm innocent people. Any other position would be anti-survival (Dru Chwerthin).

2:21 HONOR IS BETTER: There is nothing wrong with a sense of honor. Arrogance, however, is a plague upon the earth and will be punished by the Gods (the Ancients).

Honor should be flexible and sensible, however it should not interfere with your spiritual growth, but rather assist it (Dru Amherghin).

2:22 PEACE IS BETTER: All Druids are lovers of peace, although they can fight (and quite well) when absolutely necessary. It is very difficult to attain enlightenment while ducking spears and bullets (Dru Chwerthin).

THAN WAR: We are , however, perfectly capable of fighting for our survival. As mentioned in 7:3, though, Druids are extremely selective in which wars they choose to fight (Dru Isaac).

2:23 JOY IS BETTER: Our is a religion of joy, of love and of sensuality. The Earth-Mother is good and the natural world is to be enjoyed. Any Gods who would prefer us to be morose are not worth worshipping (Dru Iolo).

THAN SORROW: Once in a while, sorrow is an appropriate emotion, as at the death of a loved one (Dru Amherghin).

But sorrow should be limited in duration, for although millions of living beings, from insects to humans, die every day, Life goes on (Dru Isaac).

2:27 TRUST IS BETTER: Trust is not always rational, but in the long run, the trusting person has a more enjoyable life than the cynical one (the Ancients).

As is implied in 14:4, cynics destroy everything they touch. Therefore, we should avoid cynicism and take the risk of trusting one another (Dru Amherghin).

2:29 GOOD WORKS ARE BETTER: As is written in the commentary to 2:2, Druids believe in practicing what they preach. It is better to actually perform a small task, if promised, than to promise a large task and not follow through (Dru Isaac).

Often it is added, that "evil promises are better than evil works." This phrase, strange as it sounds, was actually intended to invoke charity towards those who promise all sorts of dire vengeance upon persons and objects annoying them, but who never actually do anything about them. Such is a moderately harmless habit, though not a praiseworthy one (Dru Iolo)

To be continued

Readers of PJ&DC are encouraged to offer new commentaries for the Te-mara, remembering some simple ground rules: Comments should be brief (one paragraph at most) and should refer specifically to a particular verse or verses in The Mishmash or to previous commentaries. Try to retain the general flavor and a gentle sense of humor. Avoid referring to individuals or institutions that would limit your commentary to a particular time or place (since the experiment is to try and create some "universal" Neopagan statements of principles). We will print relevant comments in future issues of PJ&DC, as well as future editions of The Druid Chronicles (Evolved). Once all 15 chapters of The Mishmash have been printed in PJ&DC, we'll be accepting nominations for new verses (and chapters?) to add, along with appropriate commentaries.



Sushumna: The Chakra Column

By Anodea Judith

This article marks the beginning of a series of articles on a system of magic and/or psychotherapy using seven basic energy centers, called charkas. The system is called, logically enough, the chakra systems. It is not *THE* chakra system, by any means, and perhaps should be more aptly called "My Chakra System," but it is based on a great deal of research on everyone else's ideas of charkas, coupled with experiences of my own and others whom I have taught and worked with in the realm of charkas.

In this particular article I will attempt to describe just what this system is and what the charkas are, specifically and generally. Following issues of Pentalpha will bring an in-depth study of each chakra, one at a time, complete with meditational and physical exercises for each one.

My personal credentials for such words of wisdom are five years as a practitioner and teacher of hatha yoga, and a year and a half meditational retreat in the country, ten years of experience doing psychotherapy, body therapy, environmental art, music, psychedelics, and total fascination/obsession with charkas from the time I first heard the word. Please feel free to help me with my research by letting me know your own personal experiences, how they correlate, and how they don't. These writings are summarized excerpts from what will hopefully become a book, and I would love to have you part of it.

Enough preliminaries. Let's talk about charkas.

The word chakra (sometimes spelled cakra) is a Sanskrit term meaning wheel or disk (which is how they often appear) and it refers basically to psychic energy centers within the body, located mainly along the spinal column. They were first associated with the Goddess Kundalini, who takes the form of a serpent, coiled up at the base of the spine. The sleeping Goddess, when awakened, climbs upward, chakra by chakra, until she reaches the top, or crown chakra, thereby bringing "enlightenment" to the being within that body. The path through the charkas forms a vertical column, called sushumna (hence the name of this column) and the awakening of each chakra brings about a different state of consciousness. The Hindus believe that this awakening needs to come from an "illuminated guru," and that

it starts at the bottom, and rises in linear fashion to the top, which is the highest and best state of consciousness to achieve.

I don't happen to agree with this. In my experience energy can come down from the top as easily as up from the bottom and "enlightenment" as I understand it is not to be found in any one chakra, but in the clear path of the Sushumna itself. To say nothing about my personal bias against gurus who lead you along their path rather than your own, making the whole process take much longer than necessary. My aim is to describe the nature of each chakra, and some things that work to put you in touch with them. The path you choose is up to you.

What is a chakra? Chakras can be thought of as cosmic intersections of particular types of energy. Our very life and consciousness is an intersection of many kinds of energy on many different planes, being an intersection of intersections, as it were, enabling us to live and be conscious on many different levels simultaneously.

We can be more conscious on one level than on another, as well as change levels completely from time to time, according to the situation. In human interaction, confusion can be caused by people coming from different chakras. Understanding the chakra system can help sort out that confusion.

The chakra *system* is a model for diagramming, discussing, and working with our chakras, and their physical and psychic correlates in the outer world. It is a multi-dimensional system involving areas of the body, psychic planes, energy processes, physical elements, color, sound, ages in history, and more. The system itself can be used for doing magic, therapy (physical and mental), self-observation, psychic healings, aura readings, analysis of situations (it was a second chakra party!), communication, art, dance, music, ritual, and love-making. At least. With imagination, one can use it for anything. There was a time when I used it to buy clothing, having a certain style and color of garment for whatever chakra I felt like concentrating on for that particular day.

If one accepts that there is any rhyme or reason to the universe then the chakra system is something that happens to rhyme. And it is within the rhyme that we find a great deal of reason.

The chakras have been described for thousands of years by Yogis, Psychics, Scholars, Artists, Bullshitters, and anyone else who happens to experience them acutely. They can be described through any of the dimensions mentioned above, by Sanskrit name, or simply by their numbers, 1, 2, 3, 4, 5, 6, 7, which is the most common. Even here, the numbers are not always agreed upon, ranging from those who postulate a thousand or more to those who don't believe they exist at all. The system I will be using is the most common and consists of seven major chakras, with minor chakras in the hands and feet.

Chakra Number One

In this chakra we have energy in a solid state. It does nothing. It just is. This is the densest "energy intersection." In fact it is so dense that you cannot get through it. The energy becomes solid. In the body, this chakra is located at the very base of the spine, a place called the perineum in men. I find it here for women as well, although many women experience the first chakra between their ovaries. The Sanskrit for this chakra is Muladhara and it is associated with the earth, both as an element and a planet. It is representative of all our responses dealing with survival.

This includes eating, diet and health, fleeing, fear, money-making (the quickest way to light up this chakra!) and centering or grounding, perhaps its most important aspect. This chakra represents beginnings, the simplest form of consciousness, and relates to the earliest ages of homo-sapiens where survival was the gist of what consciousness there was. The beginning of the

evolution of consciousness. Existence, stillness, solidity and unity. Since it is the number one, it also represents singleness and solitude and things that come in ones. Birth. Its color is usually red.

Chakra Number Two

After the stillness and solidity of earth, we come to the second chakra, whose element is water, with the attributes of movement and flexibility. Our unity has become a duality and polarities are formed giving rise to attractions and repulsions, which in turn give rise to movement. That which merely exists in chakra number one is moved by the forces of polarities in number two. It is called Swadhisthana, and is associated with sexuality and emotion. It is located in the lower abdomen. It is here the desire for union is born (almost immediately after birth, the first chakra). This desire for union is an underlying force for passion, pleasure, nurturance, warmth, touching, movement and growth. Color this chakra orange.

Historically, the age of the second chakra would start when organized social civilization began; when survival was no longer the main focus of consciousness; when family structure emerged. The early beginning of the next chakra (power) coincides with the closing down of the second chakra when sexuality became repressed. However, we cannot really progress beyond even the third chakra until the old sexual mores have been discarded - as is happening now. The second chakra must be opened for energy to pass through.

Chakra Number Three

The duality becomes a trinity. The point becomes a line and the line becomes a plane. We are approaching something tangible, as we approach the function of the third chakra, which is power. Called Manipura, its element is fire, its color yellow, and it deals with the processes and states of energy known as combustion, nuclear fusion or metabolism. The particles that merely exist (1st chakra) are moved around by polaric forces (2nd chakra) and bump into each other, forming liaisons, trading energies, splitting apart, reforming, etc. In this process, energy is given off or created. This energy can be used to move things too, but unlike the second chakra where movement arises from the need for union, third chakra energy can be used to move things on a physical plane.

In the body, it is located at the solar plexus, and deals with the process of our own energy metabolism. Desire alone is not enough to move the organism; a metabolism of energy is necessary to move the muscles, which move the body. The outer manifestations of the chakra can deal with physical power, as in machinery, cars, energy fuels, etc. as well as political power, or systems of energy that have, produce, or control power in any form. In any era, part of the group consciousness races ahead while other parts lag behind, but the bulk of consciousness in our culture now is in the second half of the third chakra. We have found many ways to create, use, and depend on power. As a culture, we are stuck there, and must find a way to resolve our dependence. I believe the real beginning of the age of fourth chakra will have finally arrived when this dilemma is resolved.

Chakra Number Four

This chakra, Anahata, is located between the breasts, over the heart, and is associated with the respiratory system. Its element is air, and it is the love chakra, involving not a sexual love but a more general feeling of union with all things, a dissolution of boundaries. This also includes affinity and love for oneself, especially the body. The first three chakras are the basic trinity, and they all work together to sustain the organism, in a circular kind of system. They even describe the organism. (What is it, what does it want, and what does it do?) These units of energy

form patterns and relationships by the very nature of their functions, and these patterns are held together by the force of love. The reverse of this is also true, as love tends to evolve from the relationships formed by these units, which then tends to keep them together. For example, if I am connected to you in the first, second and third chakra, and those connections are strong, it is natural that we should become connected on a fourth chakra level as well, if only to continue the relationships of the first three! The love which connects us makes a stronger bond, so that the "lower" three can continue with less effort, and we can go on to "higher" planes still. It is also this force which makes the energy of the lower charkas so infinitely more worthwhile. It is a middle ground, feeding both the lower and upper charkas. Likewise, the heart chakra coincides with the middle of the spectrum, which is green.

You can see now, how the energy has become less and less dense. We have gone from the earth (solid state), to the water which flows upon the earth (liquid state), to fire or fusion ((plasma state), to the element air (gaseous state).

Chakra Number Five

All these intersections of energy (charkas) are heavily interrelated and interdependent. They can be likened to the many intersections of a city. One may be a shopping area, one a waterfront dock, another could be a freeway intersection, one a park – and together they form elements of the whole city, which is constantly vibrating in this rhythm *formed* by the energy going through the various intersections.

These overall emanating vibrations are the essence of the fifth chakra. The Vishuddha, or Throat chakra, is the chakra of communications. This deals with vibration, whether in the form of sound, telepathic brain waves, or electric impulses, (as in telephones or radio). The associated element with the fifth chakra is ether. Vishuddha is the gateway between the mind and the body, clearly involving both – speaking with the body and forming thoughts to be spoken with the mind. The fifth chakra also deals with listening as an essential component of communication. Tight neck and throats can often mean you are withholding some communication you would like to make, while a sore or exhausted throat could mean you have been communicating too much, and perhaps need to rest or stop forcing your communication. Healing of this chakra is done with its color, blue.

Chakra Number Six

The sixth chakra is concerned with the concept of "consciousness" in its abstract sense, a form of energy in itself. The Ajna, or third eye is thought to be located at the pineal gland, but you are likely to experience it right between your eyes. This chakra deals with purely mental functions – clairvoyance, cognition, intuition, problem-solving, thought forming, understanding, and generalized knowing. The element dealt with here is time, which is transcended (as in cases of knowing the future and the past when no information has been supplied). Just because I like paradoxes, I always add that you can understand and figure out anything if you have enough time. And having enough time is most easily accomplished when you aren't concerned with it at all.

This chakra is aptly called the third eye because it involves *seeing*. The information is received by the mind visually, and though this can be conceptual rather than mental, it is usually experienced and described as seeing. To say "I understand" and "I see" has often come to mean the same thing in our language. This is not surprising considering the fact that humans are said to take in more information through their eyes than any other organ.

The most common method for approaching this chakra is meditation. The third eye continues its function whether or not one consciously meditates, but conscious meditation can bring a

deeper opening of this chakra enabling it to receive and process more information. The third eye is represented by indigo – often interlaced with shades of gold and/or white light.

Chakra Number Seven

Each chakra contains the essence of all the others. This is especially true of the seventh or crown chakra. It is called the Sahasrara, or thousand petaled lotus, the intersection of all the intersections. In the previous analogy of the city, it includes all of the processes of the entire city. It is not just the city, but the earth underneath it, the water that runs through it, the power that governs and moves it, the love generated within it, the vibrations and communications flowing through it that keep it all together, the essence of all its mentality, consciousness etc. and all the other forces above and below that feed it and make it unique. Even this analogy just scratches the surface of the scope of the seventh chakra.

Consciousness of something implies a certain awareness that is separate from the thing it is conscious of, but in the seventh chakra consciousness merges with all the other functions and the whole system becomes an entity of its own. The whole system is a set of inter-relationships which is both a function of, and responsible for the continuation of the whole cosmic structure.

In our bodies, this crown chakra is located around the crown of the head. It is the connection and transmitter of all the cosmic energies of which we are a part. It transmutes the energies to a form we can assimilate and then send back up again.

Hands and Feet Chakras

The feet are generally part of the first chakra and are transmitters and connections to the earth plane. It is here that earth energy comes in. The hand charkas are a place where energy goes out, basically in the form of healing.

A word about levels. The classic thinking about charkas is that the first chakra is the lowest, basest level, and that all higher consciousness is in the upper charkas. From some angles or views, this appears to be true, as each chakra contains within it the essences of all the charkas below it. You can't have energy combustion without something to combust, and some form of movement to bring it together. You can't have vibration without something to vibrate and that something has to be moving. And you can't have consciousness without having something to be conscious of – and if you do, how do you know that you are conscious, or who is it that knows? In a sense, the charkas can be thought of as more than a vertical column – they are a set of concentric circles with the first in the center. This is why the "higher" centers are thought to be more worthwhile.

But one can consider this in the opposite direction as well – our existence is the manifestation of all the energies above it, and is perhaps the highest and most evolved manifestation. After all, the first chakra is where the intersection are the most dense, where there is the most energy.

The general idea in dealing with charkas, is that they represent levels of consciousness. Consciousness on a survival level, consciousness on a sexual level, consciousness on a power level, etc. Therefore, as the consciousness rises higher through the charkas, it gets lighter, less dense, and perhaps clearer. However, once it gets up there, and you have thoroughly grokked everything, what do you do with it? It eventually comes back down – is communicated, turned into love (it is hard not to love something when you understand it), energy, motion, and eventually manifests in a physical form again, even if it has to be an ashram and a guru.

Each chakra is of fundamental importance to the health and balance of an individual. There are many people (mental institutions are full of them) who are very awake in their upper charkas, but lack the grounding necessary to energize, connect, or

even express intelligibly this energy. Our culture being centered mostly around the earth plane, being at the stage I call the second side of power, makes it seem important to get on the "higher" levels. But already our desire to get away from the supposed "drudgery" of the earth plane, and support all the people we have created has led us to such misuse of power that we are actually destroying our first chakra from which we began, and will continue to begin. We are never going to get on to other levels if we destroy the planes they are built on.

Charkas, like parachutes, function best when open. How open they are means how much of that kind of energy they can handle. (E.g. how open your sexual chakra is, is how much sexual energy you can handle or need). There are times when total openness of all chakras is not desirable. When one gives a speech, for example, one would want to have the fifth chakra wide open but the second somewhat closed down.

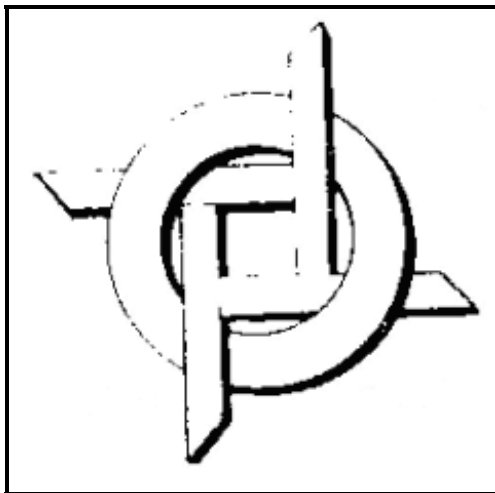
Energy travels through you, as a being, from everything that you are in touch with. This can be roughly described as that which comes from the earth, the cosmos and other people. The best way for this energy to have a complete flow is to have all the charkas open so that the energy flowing through can have access to the level of response most appropriate to it. A closed chakra can block off the energy to other charkas, or a chakra too open can channel all the energy through it that could go somewhere else. This is what it means to be "hung up" on a chakra.

Therefore, the idea is to be in touch with all your charkas, to be able to open and close them as the situations requires, and have an unobstructed path between them.

This will all be brought down to earth by concrete examples in the next issue, when we deal with the first chakra and the concepts of grounding, centering, and surviving.

FOREVER FORESTS

PO Box 212
Redwood Valley, CA 95470



Contacts

This section is a listing of groups that have open services, study groups that have openings, and people to contact if you would like to get involved. If you would like your group to be listed, send us your name, address and/or phone number, and a brief description of your group. Listings are free for subscribers, \$2 for non-subscribers.

California

Clanna Brocheta Grove, ODNA, Adr. Robert Larson, c/o Grundy, 820 Circle Court, South San Francisco, CA 94080. Meets biweekly & Highdays. Membership restricted to clan. Irish Library with 100 plus books & photos. Services in Irish Gaelic. Orthodox Druidism.

Compost Coven, invites people in the san Francisco Bay Area to participate in a series of monthly workshops on "Kitchen-Magick & Spellmaking" – mojo sewing-bees, candle-making & anointing, herbal magick, hexes (talismans), edible spells, images, etc. Call Valerie (415) 752-9394 for details.

The Coven of the Crossroads, an eclectic Neoclassic Neopagan Witchcraft coven, will be opening a study group in San Francisco this April. Meetings will be on alternate Thursday nights, beginning April 12th. For further data, call: Margaret Korwen, 415-552-3487, evenings & weekends.

Hazel Nut Grove, NRDNA, Adr. Stephen McCaully, 6220 Telegraph, Oakland, CA 94609. Meets biweekly on Saturday afternoons, with Mother Grove for Highdays. Celtic Library with 500 plus books & microfilms. Irish Druidism.

Her-Ra-Ha Lodge, O.T.O., Box 3111, Newport Beach, CA 92663. American branch (see Thelema Grand Lodge for description of O.T.O.)

Kvasir Lundr, Pentalpha, *Godi* Harald Moe, 5543 ½ Claremont Ave., Oakland, CA 94618, 415-654-4521. Meets occasionally on weekend nearest full and new moon. Norse Paganism with accent on Mead (Kvasir) in ritual.

L.A. Grove, NRDNA, Adr. Chris Sherbak, 588 North Lucerne Blvd, Los Angeles, CA 90004. Phone: 213-467-5759. Meets for Highdays only. Panceltic Druidism.

Madrakara, a community seeking attunement with one another and the nature forces. P.O. Box 82, Occidental, CA 95465, (707) 865-1498. Open Sundays to visitors for meditation, work, and hot tub. Celebrations of the eight Pagan holidays.

Mother Grove, NRDNA, Adr. Isaac Bonewits, Box 9398, Berkeley, CA 94709. Phone: 415-547-6607. Meets bi-weekly on Sunday afternoons and Highdays. Eclectic Druidism.

Southern Shores Grove, RDNA, Adr. Steve Savitzky, 343 Leigh Avenue, San Jose, CA 95128. Phone: 408-294-6492, 6-10 pm only. Meets for Highdays only, semi-pagan.

Thelema Grand Lodge, O.T.O., Box 2303, Berkeley, CA 94702. The American branch of Aleister Crowley's Ordo Templi Orientis, a magical lodge accepting the Law of Thelema. Published the quarterly O.T.O. Newsletter at \$3.00 per year.

Tuatha Grove, NRDNA, Adr. Pat O'Neil, 1808 Third Avenue, No. 12, San Diego, CA 92101. Meets biweekly on Sunday & Highdays. Norse Druidism & ocean rites.

Canada

Gnostic Catholic Church, a non-profit religious society of practicing Thelemic magickians interested in ceremonial and ritual magick, alchemy, and Paganism. If you are an isolated Pagan/Wicca/Magician in Western Canada or traveling through, contact us at P.O. Box 4625, South Edmonton, Alberta, Canada, T6E 5G5. Anyone doing research into Slavic Paganism is asked to contact Eugene W. Plwaluk at this same address.

Minnesota

Carleton Grove, RDNA, c/o Heidi Schultz, Carleton College, Northfield, MN 55057. Meets weekly & Highdays during school year. Original grove, non-pagan.

Missouri

Arch Grove, NRDNA, Adr. Carolyn Clark, 10611 Jesskamp Drive, St. Louis, MO 63116. Meets for full moons & Highdays. Hasidic & Wiccan Druidism.

New York

Lashtal Lodge, O.T.O., Box 357, Bowling Green Stn., New York, NY, 10004. American branch.
Ra-Hoor-Huit Lodge, O.T.O., Box 6018, Teall venue Stn., Syracuse, NY 13217. American O.T.O.

Ohio

The Order of the Middle Earth, an affiliate group of Circle, has begun a Magickal Pagan study group in the Cleveland area. Instruction in Wicca, Ceremonial Magick, and Meditation will be given by Oberon, an ordained Priest of Circle Wicca. For more info, contact: The Order of Middle Earth, Box 33367, North Royalton, OH 44133.

Washington

Evergreen Grove, NRDNA, Co-Adr. Tom & Cyndie Schuler, Box 1272, Olympia, WA 98501. Meets for Highdays and New & full moons. Zen/Hilaric Druidism.

Circle Guide to Resources

Circle has just published the *Circle Guide to Wicca & Pagan Resources*, compiled by Selena and beautifully illustrated by Dirk Dykstra. It contains listings and books, periodicals, arts, music, supplies, and contacts, and is an excellent guide to what's happening in the Pagan world. This 113 page sourcebook is available for \$5.50 from Circle, Box 9013, Madison, WI 53715.



At Last!
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7th Annual COEDEN BRITH*
MIDSUMMER FESTIVAL!
Juno 22-24, 9979

Come share an unforgettable Solstice with sister and brother Pagans of all traditions!

* (Coeden Brith is a 220-acre Pagan wilderness sanctuary in the Mendocino Mountains of Northern California, dedicated to The Goddess and under the stewardship of the Holy Order of Mother Earth)

Register early to receive advance materials!

[Ribbon graphic states: ...STARRY SKIES, SACRED GROVES, POETRY, COSTUMES, PAGEANTRY, FOOLISHNESS, MUSIC, WITCHES, HIKING, BOOTHS, CAMPFIRES, STREAMS, MISTLETOE, DRUIDS, MAGICK, RACOONS, WORTCUNNING, CIRCLES, DANCING, SPRINGS, CELEBRATION, SPELLS, CHARMS, BLESSINGS, EVLES, FAERIES, LOVING, RITUALS, FEASTING, DIVINING, MASKS, MYSTERIES, SERPENTS, SWEAT LODGE, SHAMANS, SACRAMENTS, OWLS, DEER, FRIENDS, SONGS, MOONLIGHT, REBIRTHS, DREAMS, BANNERS, WANDS, WIZARDS, CARDS, SHRINES HEALING...]



Coeden Brith Mother Festival Registration # _____

Send to: **Holy Order of Mother Earth**, P.O.B. 982, Ukiah, California, 95482

___ Adults @ \$5.00 = _____

___ Children @ \$2.00 = _____

___ Booths @\$10.00 = _____

Total Enclosed \$ _____

Names _____

Mailing Addresses _____

Group/Trad. Affiliation _____

What Names may we list in our Program Book?

References (whom do you know that we know?)

Have you ever been to Coeden Brith before? _____

When? _____

Please make checks payable to: **Holy Order of Mother Earth** (tax-deductible)

(Proceeds will be used for land restoration and establishment of a Shamanic training center and Temple to The Goddess.) Blessed Be!

Festival limited to 200 –first come, first served – register now!

The Pentalpha Journal & Druid Chronicler

Volume 2, Issue 6
Whole Number 11

Summer Solstice June 21/22, 1979 c.e.
Serving the Aquarian/Neopagan/Magical
Community

Summer Solstice & Lughnasadh

The Summer Solstice is a Minor High Day, usually occurring around June 21st or so. Also known as St. John's Day and Midsummer (and, confusingly enough, in at least one Neopagan group, as Beltanel), it shares mythical elements with both *Beltane* and *Lughnasadh*. Like both, it is a feast celebrating the glory of summer and the peak of the Sung God's power. But in many systems of belief, it is the day of the biggest battle of the year between the Dark Sun God and the Light Sun God (or between the evil one and the good one), who are usually brothers or otherwise intimately related. Midsummer is a peak from which the Sun can only fall, for it is the day on which the hours of light slowly begin to shorten.

The symbolism of Midsummer is related primarily to the eternal conflict between youth and old age, a battle that must be fought by all living beings. The solstice represents the mature phase of a person's life, when she/he is in their prime. It is a day on which we honor the adults of a community, especially those who are literal or symbolic mothers and fathers. This is a time to meditate upon the meaning of maturity, and to contemplate ways of being adult in the positive senses, without being a "grown-up" in the negative ones.

Lughnasadh (Loo-Nu-Su) is a Major High Day and is known in Modern Irish as *La Lunasa* (Laa Loo-Nu-Su), in Welsh as *Gwyl Awst* (August Feast), as *Lla Lluanys* or *Laa'n Ouyr* (Day of the Harvest Season) in Manx and as *Lammas*, Apple Day and Harvest Home in English. It is the anniversary of the funeral games given by Lugh, the God of All Crafts, in honor of His Father. Essentially a harvest festival, this signal the beginning of the harvest season and ripening of the apples (as well as other fruits and vegetables). Enormous quantities of applejack, hard cider, mead and other alcoholic beverages are consumed at this time by enthusiastic Neopagans. Hasidic Druids may prefer to drink ten-day-old *slivovitz* (plum brandy) at this time, but it's their stomach linings!

This holiday is a day of mixed joy and woe (Irish wakes are an old tradition), for it is by now obvious that the days are getting shorter. Stories of the battles between Lugh and Balor (the good Sun-Fire God and the bad one) are retold, as the autumn quarter of *Foghamhar* begins.

Lughnasadh continues the symbolism of the changing cycles of time. The harvest that begins to ripen now is now just that of fruits and vegetables, but of a man or woman's life. Thus on this holiday we honor the elderly members of our community. By listening to them we have an opportunity to learn much that will be of value in our own lives. We give them honor even if they happen to be what our society calls "senile" or "in their second childhood," for there is often much wisdom hiding under such facades. We forge a link between the eldest and the youngest generation to generation. And thus we cheat Time of its "triumph" over our lives.

According to the Neopagan Druid calendar, the Summer Solstice occurs this year at precisely 11:50 pm GMT on June 21st, while Lughnasadh occurs at 5:46 am GMT on August 8th. To convert this to local time, first *subtract* one hour for every 15 degrees (time zone) your location is west of Greenwich, England (which is 0 degree longitude). (If you really want to be precise you can subtract four minutes for every single degree west thereafter). Since most of the U.S. and Canada is now on Daylight time, *add* one hour to the results of these calculations.

Druids start each day at sunset of the civil day before, so official celebrations can begin at sunset on June 20th and August 7th throughout North America (except that extreme East Coaster may start Midsummer at sunset on the 21st. Unofficially, however, many Druids (like most Neopagans) will celebrate on whatever day is most handy.

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The City Pagan

By Morgana bro Morganwg

I still worship you, Mother,
Rock and soil and water.
All the fires that forged my being;
But sometimes here, walled in
By brick and stone and steel.
Grey pavements that mar your face,
I can feel alone, cut off from you.
I need to search within myself
To find your presence in my heart
So I can see your signs:
The vibrant yellow fire of crocus
Pushing through the snow
Against the grimy brick city wall,
The raucous cawing of sky-herald crow
Against a roof-line, the squirrels
Come back in Spring, the sun
Warming walls and hearts,
Calling forth the grass to grow
Undaunted through the concrete's cracks
As the snow melts and runs in gutters,
Water again, seeking return to you.
You are here, too. I know you, Mother.
You have never gone from us,
Though sometimes we have gone from you.

Importance Notice to Subscribers!!!

Big changes are in the offing here at Pentalpha. There will be no Lughnasadh issue of PJ&DC. Beginning with the Fall Equinox (Volume 3, Number 1) issue, PJ&DC will (1) be published quarterly as *Pentalpha Journal*; (2) be twice to three times as thick; (3) be mailed to most subscribers bulk rate; and (4) as of August 1st, cost \$8.00 per year (\$11.00 for First Class delivery) in the U.S. and Canada and \$15.00 elsewhere. Multiple subscriptions (10+) will continue to be 40% off.

What's going on?!? Economics, that's what. We just can't afford to keep putting out the publication the way we've been doing it. The expenses have been consistently outrunning the income from subscriptions and ads. By consolidating into a quarterly magazine we save money on printing and postage, especially using bulk rate. The new length of each issue will enable us to carry longer articles without interruption. The raise in subscription price will enable us to gradually increase the number of pages in each issue, while providing us with a safety factor in our budget (to brace us for the inevitable rise in paper, printing and postage costs).

We will continue to carry scholarly articles, specialized columns, polytheological essays, ritual scripts and critiques, poetry and songs, and announcements of major national conferences. The only thing we won't be carrying will be announcements of local events, since bulk rate mail and Pagan planners are both so slow. But we will continue to carry news of local activities for Pentalpha, Druidic and other groups (along with their contact numbers so you can find out directly what their future plans are).

One brand new element in *Pentalpha Journal* will be a letters column! No, it won't be quite the "Forum" of the old Green Egg, but we will print thoughtful and provocative letters discussing articles and other materials that have appeared in *PJ* or which the writers deem important to discuss. Please, no gossip, obscenity, profanity or personal attacks – *PJ* is read by people outside our community as well as inside. We won't have room to print every letter we receive, but we will print the best ones, regardless of whether or now we agree with everything the writers have to say.

Remember that the subscription cost will rise as of August 1st, and to send your subs and renewals directly to: *Pentalpha Journal*, c/o Randall Millen Registry, 921 Colorado Avenue, Palo Alto, CA 94303. Those of you who have subscriptions that would have expired with the Lughnasadh issue *will* get the Fall Equinox one.

Deadlines for all materials (articles, ads, letters, announcements, etc.) will be the following dates, *absolutely without exceptions*: August 1st, November 1st, February 1st, May 1st (send to Pentalpha, P.O. Box 9398, Berkeley CA 94709). We should have each issue in the mail by one month later, in plenty of time (even with bulk rate) for the solstices and equinoxes.

We're going to have some of the country's best theologians, occultists, metaphysicians, poets, songwriters, priests and priestesses, parapsychologists, and other creative geniuses from a dozen arts and sciences, sharing their work in our pages.

We're excited and starry-eyed about what the *Pentalpha Journal* can become – and if we're lucky, we may even pay our bills while we're working on it.



Pentalpha & Druid Chronicler is the official church publication of **Pentalpha: The Association for the Advancement of Aquarian Age Awareness**. Beginning with Whole Number 12, it will be published quarterly and include news, articles and other materials of interest to the Aquarian community in general and the Neopagan community in particular. Deadlines: See Notice to Subscribers. Copyrights: All items not otherwise marked are Copyright 1979 by Pentalpha and all rights are reserved to the original creators and publishers. Subscriptions: See Notice to Subscribers. Advertising rates: Please inquire.

Editors: Selene & Isaac Bonewits. **Subscriptions & Mailing Services:** Randall Millen Registry.

Volume 2, Issue 6, Whole Number 11, June 21/22, 1979
c.e.

Deadline for next issue: August 1

Mother Grove News

By Co-Adr. Isaac Bonewits

For the third year in a row, Beltane services were held in the Berkeley Rose Garden, with the general public invited. Fortunately the grove was able to hold a bardic practice beforehand, with the result that several songs were successfully sung, making a generally fine ceremony even better.

David Geller, Patriarch of the bardic Order of Oberon has retired, investing Linda von Brasket as the new Matriarch of the Order. She has announced that there will be regular bardic practice at noon preceding the biweekly Mother Grove services.

The dates for those services are: June 24th (Midsummer), July 8th & 22nd, August 5th (Lughnasadh) & 26th, September 9th & 23rd (Fall Equinox), October 7th & 21st, and November 4th (Samhain). Services are generally at 1:00 pm in John Hinkle Park in northern Berkeley. There is a possibility that one of the Highdays may be held among the giant redwoods if enough interest develops. Keep in touch with the Co-Archdruids for details.

Joan Carruth, Matriarch of the healing Order of Dian Cecht has (1) become Co-Adr. of the grove, (2) been initiated into the Order of Oberon, (3) announced monthly healing circles to be held at her home on Sunday nights closest to the waxing first-quarter moons, from 8:00-10:00 pm, and (4) announced monthly bardic circles to be held there on Saturday nights closest to the waning third-quarter moons, from 8:00pm on. Her phone is 415-525-0498. Call her for details.

Evergreen Grove News

By Adr. Cyndie Schuler

The Evergreen Grove recently held a weekend retreat to celebrate Beltane. We met on private land and lit a 12 foot tall bonfire (how could the Sun not be sympathetic to that). Only fallen wood and old stumps were used for the fire and members were careful to respect the Mother's forest when pitching all tents and setting up smaller camp fires.

Most members vigiled all night until sunrise when we met on a hill to celebrate around a huge natural stone altar. Adr. Cyndie Schuler led the group that contained people from Olympia, Bremerton, Seattle, and Portland.

A companion service was held in Olympia, a day later, for those who could not make the retreat. Following those services we shared poetry, music, and dance until the wee hours of the morning.

Life is in the Waters and She's showering us with "blessings beyond anything we were able to conceive" in the winter. She keeps her promises.

Arch Grove News

By Adr. Carolyn Clark

The Arch Grove held its Oimeic ritual on Feb 9 at Dru Llew's apt. Since we're city Pagans, we celebrated the day by observing the signs of Spring in St. Louis – the appearance of the first green shoots, the melting of snow, the first time the sun could be seen above the city skyline at 5:00 pm. Afterwards, we discussed the difficulty of maintaining contact with the Goddess while living in this festering hell-hole of a city. We decided that certain concessions to city life had to be made (such as our way of

observing Oimelc, for instance – the lactation of ewes doesn't touch us as closely as does recognition of the first time we can leave work in daylight, thus giving us an even chance to reach the bus stop without being mugged). But with those concessions must go an effort to discover and cherish whatever signs of the Goddess's presence we can find among the urban blight. Vacant lots may yield plants for medicinal and other uses, as well as opportunity to observe and learn from small animals. Patches of wilderness exist within a half-hour drive of our homes. Our biggest problem is that suitable camping areas (suitable for Pagans, that is) are non-existent of nearly so. We are severely cut off from Nature, and must work triply hard to keep our Paganism at a gut level and prevent our religion from becoming a head-trip.

The Arch Grove was represented at the Ostara ritual held at Don Wildgrube's home, at which he announced the incorporation of his Earth Church of Amargi.

Beltane was celebrated in Memphis, Tenn., with a bonfire, Maypole, and traditional May Eve fertility rites. We camped out and attended an SCA event that weekend (which did not interfere at all with our private devotions – I love that phrase "private devotions." It sounds so modestly devout, yet covers such a range of activities).

Hazel Nut Grove News

Archdruid Stephan McCaully has moved! The new address is 3215 Brookdale Avenue, Oakland, CA 94602. Phone: 415-536-7353.

Alternative Research

This is a group in Canada describing itself as "a clearing house of information on the Alternative Movement, including anything from animal welfare and earth magic to survival and natural lifestyle, to the political/spiritual and self-help." They are publishing a "Newsletter of Resources" as part of *Both Sides Now* (1232 Laura St., Jacksonville, FL 32206, \$4/10 issues) and are working on a catalog "of progressive periodicals" which will list 500-1000 titles world-wide. If you are interested in having your publication listed, send them a few different copies for review along with any other information you wish included. They are also looking for articles up to 3,000 words. For more information, and to send materials, write to: Alternative Research, Box 1294, Kitchener, Ontario, Canada, N2G 4G8.

Icelandic Paganism Lives!

According to a recent announcement in *Vor Tru*, the "long lost" Allsherjargodi (high priest) Sveinbjorn Beinteinsson has finally been contacted. Beinteinsson received international publicity several years ago for reviving Norse Pagan customs in Iceland, then became almost impossible for anyone outside of Iceland to contact. He told the editors of *Vor Tru*, Eirikur Thorarinsson and Inga Verdandi Palsdottir, that his organization is "very much alive." They now have a temple in Reykjavik, are holding regular ceremonies, and are working on a collection of "blot-customs" or rituals for marriages, funerals, etc.

Many of Beinteinsson Asatruarmenn do not speak English, and there is no guarantee that letters will be answered, but if our Norse oriented readers would like to try writing to the Allsherjargodi, here is his mailing address: Sveinbjorn Beinteinsson Draghas, Strandahreppur, Borgafjardarsyla, Iceland.

Vor Tru is published quarterly by Asatruarfelagid I Ameridu, 511 West Panorama Road, Apt. #F86, Tucson, AZ 85704. It is published in Icelandic and English with occasional items in Swedish, and is dedicated to the restoration of Asatru – the Old Norse Religion. Subscriptions are \$6.00 per year, and checks should be made out to Eirikur Thorarinsson.

Dictionary Petition

This is being circulated on the East Coast. Readers who want to help could retype this on a clean page and collect signatures. Petitions with names and addresses should be returned to: Pagan Information Council, c/o Ron Parshley, 11 Washington Way, Lawrence, Mass. 01843.

We, the undersigned, hereby lend our support to the efforts of the Pagan Information Council and other Wiccan-Pagan groups and councils to petition the publishers and compilers of the various dictionaries and encyclopedias to change, and/or add to the current definition of the terms "witch"; 'witchcraft'; 'pagan' and 'paganism'; definitions which more truly reflect the usage of these terms as indicating the practice of valid philosophies and belief systems in contemporary society.

Unicorn News

Andrius' Coloring Book of Numbers, with 11 magical drawings of numbers, & information on the philosophy of numbers, will be available July 7th. Artwork is by Rick, who was cover artist for *Andrius' Book* (an herb manual, reviewed in the Beltane issue of PJ&DC). \$3.00 postpaid from the Unicorn, Box 8814, Mpls, MN 55408.

The unicorn is looking for materials for a children's book; the deadline for sending things in will be Halloween, and the book will be mailed out Dec. 7th. Materials may be mailed to Lady Laureli, editor, at the Unicorn. Work will be judged on the following merits: magical fantasy; imagination; ability to delight & to instill love & trust; educational value. Artwork must be no larger than 3 1/2 x 4 1/2 ", be able to be photocopied. 3 large 8 x 10's (maybe more) will be used, for children to color. "We strongly encourage children to send work – all works should have name & age – a true Yule gift for *all* children regardless of tradition. They reserve the right to edit – no copyrighting – and children will help judge!!

Exploring Earth Mysteries

The Western Institute of Esoteric Science is presenting a four day intensive experience at Madrakara (mountain retreat 2 hrs. north of San Francisco – see *Contacts*), August 24-27. This training program will include seminars on geomancy, dowsing, sacred mathematics & Celtic interlace, celebrations of nature, dreaming, the Tuatha De Danann, stone circles, divination, runes & ogham, vibration, sound and movements, etc, as well as a ceremonial fire circle and mediation in an 8 foot pyramid. For more information on *Exploring Earth Mysteries*, write to Madrakara, P.O. Box 82, Occidental, CA 95465.

Grand Healing Rite

By Isaac Bonewits – a report and critique

In early May, a popular science fiction writer and occultist who is a dear friend and colleague fell ill and checked into a Palo Alto, California hospital. By Saturday he had slipped into a coma, with what the doctors diagnosed as viral encephalitis, an incurable and usually fatal disease that attacks the nervous tissue of the brain and spinal cord. Using a combination of occult community and science fiction fandom grapevines, literally thousands of people nationwide (and a few overseas) were alerted by Sunday morning. That day and night, over 20,000 were sending healing energies in his general direction.

The overwhelming majority of these were not trained psychics or magicians, but they had read enough science fiction and fantasy to understand that "thoughts are things." Dozens of covens, lodges, groves, temples and churches – Pagan, Christian and Other – sent a continuous flow of healing energy all day and

evening. Several of them, including our own impromptu gatherings in Berkeley, concentrated on focusing the widely scattered and amorphous thought being aimed towards Palo Alto.

Our groups worked on the creation of a gigantic quarter-mile-wide lens, floating in the sky over the southern part of the Bay. This lens was designed to "suck in" all the good thoughts being sent to the patient and to convert them into a single powerful beam of healing energy going down to his hospital bed. The Mother Grove worked on this during its afternoon services, then our impromptu group worked between 8:00 and 10:00 pm. Pacific Time. We had sent word out along the grapevines, inviting occultists in other time zones to coordinate their evening actions with us. Our evening group used various Sanskrit mantras to invoke the appropriate deities we wished to help us, continuing each chant for fifteen and twenty minutes at a time, then pausing for brief rests. This resulted in a series of "pulses" of energy sent out to the lens, and enable us to continue for longer than we normally would have been able to.

The psychics with us at the time gave us various optimistic reports, which seemed to be justified. Much to the astonishment of the hospital workers (who had given up on him – to the point of letting in several accomplished healers to do laying on of hands) *something happened!* He woke from his coma, appeared to recognize people around him, then went back to sleep – apparently at the exact moment the two of the members of our circle collapsed unconscious at peaking. The next day he was doing much better and everybody congratulated themselves on a job well done.

Too soon! After the excitement of Sunday's working, most of the folks who had been helping dropped out. Only a few of the healers stuck with the work. As a result perhaps, he took a bad turn near the middle of the week and was once again in danger! We gathered as many of our people as we could together again on the next Thursday night, and asked folks elsewhere to do the same. But only a fraction of Sunday's energy was floating through the ether, and found ourselves more tired out than we had been from the first working. Many of us continued privately to work on him through the following days and we finally hear the good news that the encephalitis virus had mutated into a form of herpes virus that the doctors were able to treat with new medications. The last we heard, he was slowly recovering and does not appear to have suffered any permanent brain damage (though that usually happens in those who survive encephalitis). As soon as we're sure, then we can pat ourselves on the back.

We did a number of things very well and a few very badly. Our grapevines worked astonishingly well, as far as getting the basic facts out to thousands of people. The lens and other focusing techniques seem to have worked fine. The on-the-spot healers did an excellent job of channeling their own and other people's energies. Our resident psychics got clear pictures of energy flows coming in from all over the country and were able to help direct it into the lens.

But- information about timing on the healing work did not get transmitted as efficiently. The lens we put up was probably larger than it needed to be. There was no general consensus of exactly what sort of energy to send him, other than the vague idea of "healing." Many of the healers were themselves ill for several days afterwards, having given all of their own internal energy, rather than *channeling* external energy. Worst of all, most people gave up too soon, thinking they had *already* achieved success by brining their friend out of the most critical danger, and not following through with further support.

The patient is now alive and apparently recovering, thanks to the love and strong thoughts of his friends and fans, but it seems odd that our psychic technology is so inefficient that it took as many healers working as it did, and that we were not able (with 20,000 people for Dian Cecht's sake!) to get an instant healing.

We should be proud of the work we did, be thankful to our Gods, and be determined to work harder on improving our healing abilities.

Woman's Choice

This is a new publication put out by Louise Lacey, author of *Lunaception*. She describes it as "a network voice (not a newsletter) for contemporary oral history of values from a feminine perspective, spoken as between intimates, around a different topic each month." We've seen the first seven issues and they are really fine. Several women and men gather every month to discuss a different topic (fertility, reincarnation memories, menstruation, success, loneliness, how some men see women, and dependency have been covered so far). Louise then interviews various people (mostly women) and edits the transcripts of their conversations. These are typeset and printed in a newsletter format, with appropriate illustrations.

The interviews tend to be extremely articulate and since announcements of future issue themes are made in advance, many excellent written submissions come from various thoughtful folks. The only problem is that subscriptions are \$18 per year, though sample copies will be sent for \$1. Back issues are available for \$2 each.

Although this is not officially an Aquarian publication, we suspect that most of our readers would find it well worth investigating. Certainly reading it can provoke some wonderful arguments about complex topics. The address is: *Woman's Choice*, Box 489, Berkeley, CA 94701.

Invocation of Gaea.

Taken from an 11th century Alchemical Text and edited by Morning Glory Zell.

Mother Earth, divine Goddess who generates all life... Whose breath is our air and whose blood is the sea; through your power all tongues fall silent and all eyes close in sleep. And it is you who turns your lovely face towards our Sun, bringing us the gift of dawn... and yet again you turn away and cover us with your shadowy mantle. You are the Mother of Chaos infinite, yes, and winds and showers and storms. They come and go at your pleasure; your moods, Lady, are our ever-changing weather. You give us your body as the food of our life with eternal surety, and with eternal surety our souls depart to return to your body for reunion. Indeed you are called Great Mother of all. You can never perish or be forgotten, for you are ever-present, conquering the hardest hearts by the mention of you divine name alone...

Goddess, we adore you!

Pentalpha Beltane

By Selene Bonewits – a review and critique

Planning

We have been attempting to create rituals that emerge from the psyches and experiences of the group that works together on the creation process. Many of us have individual ethnic or cultural identifications that lead us to follow what we believe to be the style and/or content of the rituals of our ancestors, but we do, after all, live in a melting pot society. I find myself drawn to pieces and bits of many different mythologies and ritual styles, and feel extremely limited when forced to allow a form that arose in a culture which I can only read about. To make ritual meaningful, we need to reach within ourselves to find the archetypal images that hum for us, to find our own personal mythologies as modern ritualists. My belief is that this can best be done as a group process, allowing a ritual to create itself from our combined thoughts and energies. The result is a ceremony that none of us

could/would have put together by ourselves, an entity with its own life energy.

A loose group of Bay Area Pagans from an assortment of traditions met together to work on an open ritual for Oimele, starting from the basic premise that we didn't have to follow any traditional forms. Beltane was the second public rite of this sort, and in discussing it here I want to include a bit about our creation process and a bit of our own self-criticism.

Our first meeting had several purposes: (1) to decide where and when we wanted this event to happen, (2) to come to an understanding about what Beltane means to us, here in Berkeley, California in 1979, (3) to figure out what our basic reason for doing a public ritual of this sort was, and (4) to brainstorm possible ideas for us to go home and think about for the next meeting. The first way fairly easy – the second three were more thought-provoking.

- beginning of the summer half of the year
- adolescent energy
- sensuality/sexuality –erotic imagery
- 3 of cups of tarot (felicitous partnerships)
- opening, blossoming within as well as around us.

Our basic purpose we stated this way; *for those of us who are working on being in touch with earth's rhythms (all who come to the ritual) to broadcast that consciousness to others, raising the general awareness level of the earth's population, waking everyone up, so that the destruction of the earth and the creatures of the earth will stop.*

The ideas we brainstormed ranged from the ultimate in craziness to formalized, structured, seriousness. The joy of brainstorming is that no idea is too weird or unreasonable – this process comes before the internal and external censors are allowed to do their work. A sampling of our many thoughts (in their raw, unedited form):

- guided movement mediations, folks on the ground and working up to the age of adolescence
- fire-oriented ritual – abundant life & fire
- light, loose easily removed clothing
- small child coming out of chalice & grabbing candy
- sensual, erotic part with one male, one female dancing, playing; others join in one, two at a time till everyone is part of the playful erotic dance
- Native American chants – something simple & basic
- invocation of corn deities
- throwing flowers at each other
- squirt guns
- punk rock music ('cause it's adolescent energy!)
- weave everyone with something as we dance – crepe?
- fools, clowns
- touching is OK – if we communicate this in the way we dance, everyone will pick up on it – touching people, touching earth
- square dance structure – get people to switch partners
- center dancers have breakaway clothes, various stages of undress (so new people will feel OK about either taking clothes off or leaving them on)
- noises, voices, etc., heavy drumming
- invoking the Star Kachina of Hopi legend
- overcoming inhibitions – let first couple play out the shyness in their dance to release tension in all
- men & women on either side, then coming together

- no crescendo – all move out to the woods & surrounding areas to play with each other and the earth & flowers & trees, experience the blossoming of energy in their own way
- animal masks & face & body paint – dress up
- not grounding at the end – letting the energy stay high

Obviously, many of these ideas weren't appropriate (none of us like punk rock), but we waited until the next meeting to weed them out, giving us a chance to roll them over in our minds and expand on them. The next get together brought us refinements. We decide to have everyone cast a circle by dancing around to a Native American chant, then have a small group act as an "invocation formation," turning to point to each direction to invoke the quarters. From there we intended to move into the guided movement meditation idea, starting from the womb & guiding people up to adolescence. We decided to use the Hopi Star Kachina (who comes from the stars to plant the seed of intelligence among the earthlings, inducing our evolution to our present state) as the male part of an erotic, sensual dance with a woman who would symbolize Earth. Our vision was that these two would focus all the erotic dance energy going on around them and act as a model, allowing everyone else to be uninhibited as well. Much discussion took place as to whether the two central dancers would actually consummate the sacred marriage. It was decided that we would wait and see where the group energy was at that point – and if the mood was right, we should do it. The ending would have to wait to see what happened, and we had confidence that all would end up right, whether people scampered off to the woods or ended up aum-ing in a circle.

Our last planning meeting happened at the site for the ritual, so that we could see if what we had planned would work there. We found that everything seemed different out there – the invocation formation seemed less appropriate, and the guided meditation turned into a guided trip through the elements, from earth to water, to air, to fire, with an invocation to each element coming within the guided fantasy of that element. We added a few things and dropped a few things, and then we waited to try it out the next time with a full rehearsal.

Unfortunately, the full rehearsal ended up being only a fraction of a rehearsal, since not everyone was able to get there, so the first true run-through he had was the ritual itself. Everyone was fairly sure of what they were doing, though, and the form of the even was a flowing one that didn't depend on a rigid structure to follow. Improvisation was something we were hoping for and depending on (rather than a fall-back procedure if someone forgot their lines).

Ritual

Getting to the site was a scattered mess of missed rides and waiting – there was no time for our core group to center as a *group*, so each of us fended for ourselves. For me, dancing the Earth-woman role, this meant saying hello briefly to friends who had already arrived and then going off to warm up my body and merge with the earth for awhile. We had planned the ritual to happen at around sunset, and the sun doesn't wait for Pagan Standard Time, so Gini started close to the time we had set, leading us over to the meadow where Anodea had already turned into a grey rock. We sat in a circle around her, settling in and finding our spaces, then beginning an aum. As the sound rose, steady, she/it unwound, waking, to turn and smile and see herself surrounded by people. She stood, very grounded, and began to guide our journey down, to the earth's core, joining at the center, unmoving but pulsating rock, vibrating with unborn energy. At an appropriate place, Anna invoked the element earth. We moved up slowly, Ron's flute moving around us, quietly joining the sounds of the stream and the birds and the forest. We danced up through water, hot springs under the earth, pushing through, roaring and flowing. Shirine

invoked the water, all of us up and dancing around her by this time, being the water.

Ailean took over from Anodea as guide, moving us up to air, swirling and gliding with each other, breezing along the grass, playing and whooshing. We moved through the meadow and Isaac invoked air, "I circle around, I circle around, the boundaries of the earth, wearing my long-winged feathers as I fly," and we circled around and flew to the bridge, walking over the stream and into the realm of fire. Jim invoked and lit the fire, huge and tall with carefully stacked wood. We had all left our drek and junk from our winter selves in a pile near the fire – now we collected it to pile on the fire and burn, setting us free of it.

And Ailean took us further up, following the wisps of the fire through the trees, out of the sky, dark blue now, just past the last light of day. He talked of the Hopi myth of the Star Kachina coming from the stars to plant seed on the earth, that we might grow and change and become who we are and beyond. We are our ancestors, come from the stars to return to the stars. He invoked the Star Kachina to come among us – *and* Eric was there, dancing with the sky, dancing with the fire, and dancing with the people. And I danced too, danced *all* of the elements, danced *all* of us, *all* of the earth. We connected, shyly, spinning away from the connection to watch each other, wary but excited, hearts beating, hands, thighs and earth clapping around us, roaring in our ears as we danced the essence of star-earth meeting. We rolled on the ground, kissing with abandon, fire in our bodies, thunder all around us. We kept our sense of where and who we were only enough to realize that the group wasn't with us, they were watching us – standing, not dancing, seeing us as performers rather than as focuses for a total group joining. So we broke apart and danced some more, ending with Eric in front of the fire, speaking of why he'd come, bringing the seed. And I answered that I had taken it and would make it live. Anodea and I spoke back and forth, trying to communicate our purpose – and then we sent everyone off to eat, romp in the woods and be merry. Folks wandered, drank wine, and sang songs around the fire, and eventually we all made our way out of the woods (appreciating the haloed moon on the way) and back to our homes to party, mediate, etc.

Critique

We wanted to get together our core group all at once for a critique session, but schedules were tight, so some of us sat around and discussed it the next day, and scattered comments came in from the others one at a time. After we came down from the high of the ritual itself, and the strokes we got from people after it, we looked at it objectively and found many things we would like to improve on next time.

One problem that seemed important (that we had noticed at other rituals, also) was that we were all very involved in getting into our ritual spaces before the ritual. No one was dealing with folks who have never been to a ritual before, who didn't know anyone, didn't know what to expect, and felt intimidated by the groups of people who seemed like old friends. Perhaps what is needed is a welcoming committee – or at least someone who will act as host/hostess and make sure new folks get introduced around. It seems sometimes like Paganism is only for insiders, and only the fairly aggressive newcomers find their way in.

Even the groups of people who knew each other could have used a general introductory beginning to establish all who were there as a distinct group (at least for the duration of the ritual) and to establish clearly what we were planning to do (purpose of the ritual). We had wanted to just present what we were doing, plunge everyone into the experience, rather than tell people what to expect first. A happy medium could be found, though, to center us and explain without taking away the freshness of the unexpected.

Our core group, too, felt the lack of centering for ourselves – our cues to each other would have been easier and clearer if we had all joined for a moment before we started. In fact, all through the planning stages, we could have used more centering within our group – something to ground us and join us before and after the high-energy activity of creating a ritual.

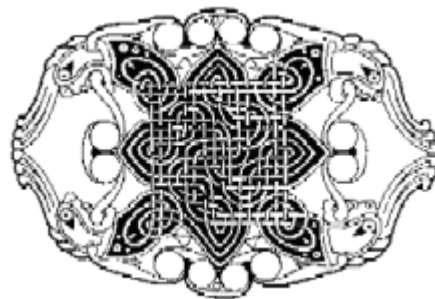
We wanted to allow people to respond freely, but most folks seemed to be fairly inhibited and needed overt direction and permission before they could let themselves go and just dance wildly. Everyone seemed to be moving by the time we got to air, but somehow the energy dissipated as we arrived at the fire and we all stood staring at the flames, unmoving (we had expected wild dancing). More intense music would have helped on this (wild drumming induces wild dancing) but we also should have explicitly verbalized activities to have given people the permission they needed.

Some other things we didn't like – we had to leave the site too early (everyone was just getting comfortable when we had to pack up) leaving the energy feeling slightly scattered, too many mosquitoes when we were lying down in the grass, due to the timing (dusk), a group thing at the end would have been more satisfactory (energy was very high, but very individualized).

Some of the things we liked- the fire was great, the spot we picked to do the ritual was perfect, the guided movement meditation framework with invocations inserted worked nicely, everyone did their parts with great emotion and involvement, the music we did have (flute and kalimba) was beautiful.

Ideas to think about – advantages and disadvantages of similar or uniform clothing (everyone wear the same color, for example), avoiding heterosexism without getting vague about entities invoked, getting more group verbalism without responses repeated in unison (the Oimelc milk dedications, for example), do we want to be dealing with large crowds of newcomers and introduce people to Neopaganism and ritual or do we want to deal only with small bunches of people who are familiar with all this?, avoiding the energy drain of organizing this kind of large gathering, perhaps doing a more organized sit-down feast around the fire with bards (music to feast by), getting *more music!*

Creating ritual can be as exciting as doing ritual, and the preparation can become a ritual in itself. This is part of the process (I see ritual as a process, rather than as a static thing), and our rituals have room for growth, much as we grow from doing them. We would love to receive articles and/or reports from people who are doing similar kinds of ritual creation processes – we can learn from each other's experiences as well as our own.



Norse Paganism - A Chronology

By Harald Moe

Harald Moe is the Godi (Priest) of Kvasir Lundr, a new Norse Neopagan group devoted to the proper mead-inspired appreciation of all Norse divinities.

We are all familiar with the Vikings and their "barbarous" ways, and most people in the last thousand year have tended to judge all of ancient Scandinavia by those jolly fellows, quoting the late medieval sagas that told of their exploits. Yet few are aware of the complex history of Norse Paleopaganism, of how it slowly evolved over thousands of years from the shamanistic cults of the Stone Age hunters and gatherers into the sophisticated fertility religions of the settled farmers and fishers, before it eventually developed the heroic beliefs of the raiders and traders who awakened a sleeping Europe in the eight to eleventh centuries of the common era ("c.e."). The religions of the North were never a unified belief system, but rather were as individualistic as the men and women of Scandinavia themselves.

The following outline of the changing relationship between the gods and goddesses of the North is one that I have developed as a gestalt of my studies in Scandinavian mythology and religion. I welcome new information and studied opinions on the topic.

Norse Paleopaganism began around 6000 b.c.e. (before the common era) with the first expression of religious and magical attitudes in rock carvings of animals, fish, boats, spirals, circles and mazes. The animal carvings were apparently used in hunting magic, both to insure the success of each hunt and to give the recently released souls of the slain animals a place to reside until the hunters could perform the correct rites for the safe journey of the animal spirits to the Place of the Dead. This Place may also have been the ultimate destination of each human soul, with the possibility that it might at some time return to the world. The other symbols mentioned are not as easily interpreted, although they are symbols that appear all over the world.

The major deities at this time were: (1) Heimdal, the Transcendent God, who resided in the heavens above the sky; (2) Tiwaz (or Tyur), the Skygod who gave the lightning and fire and the rain; (3) Ullr, the Great Hunter, who was the first hero of the North; (4) Odinn (or Wotan), the Great Shaman who guided the dead to their proper place, healed the sick and performed other magics as needed; (5) Loki the Trickster, a common figure in most shamanistic religions, who (Perhaps because of the relative simultaneity of his and Odinn's arrival in the North) later came to be called the "blood brother" of Odinn; and (6) Aegir, the ancient Seagod.

Heimdall, as the Transcendent One, was said to have created the world and set things in motion, but then ceased to play a direct part in the affairs of mortals. Ullr was gradually eclipsed in importance by the rise of Odinn's popularity and the slow conversion of the ancient Scandinavians to an agricultural way of life. He became the Winter God, doomed to hunt with His Bow and arrows across the frozen landscapes of the North. It's been suggested that Ullr might have originally been a Skygod who predated Tiwaz, but I don't think so.

The introduction of agriculture caused a shift (around 2600 b.c.e.) in emphasis to the Great Goddess, who was called Frig (Indo-European *Priji) in the North. The Goddess cult and the more sedentary lifestyle that agriculture brought contributed to the development of the priesthood (which became necessary in order to perform the seasonal rituals to ensure fertility). In this era could be placed the appearance of Balder, who was the son and favorite of Frig. As such, Balder corresponds closely to the Mediterranean deities Attis, Adonis, and Tammuz, all of whom (like Balder)

descended to the Underworld. Balder could then be viewed as the first high priest of the Lady in the North.

By the beginning of the Bronze Age (around 1600 b.c.e.) the stone sepulchers that had characterized the preceding thousand years were receiving less prominence. They remained as family graves, but the emphasis had shifted to the great mounds of the Heroes. With the rise of the Hero cult, Odinn, once the psychopomp for all mortals, became exclusively that of the warriors. With the advent of cremation rites, Odinn began to be identified with the Skygod who received the Smoke (spirits) of the warriors. And so Tiwaz began his gradual decline.

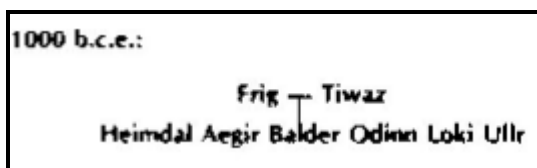
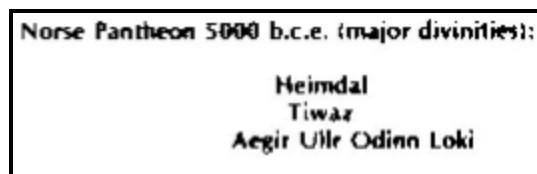
The Bronze Age also marked the introduction of the axe as the symbol of lightning and thunder, and by inference of the Weather God Thor. The introduction of the wheel put Thor on a chariot; the Norse rune for the letter R, *reid*, has the double meaning of "wheel" and "thunder." The Firegod aspect of Thor survives in the late myths that describe Him as having a piece of flint in His head (thrown there by a stone giant). It has been suggested that this may have been a northern version of the Prometheus myth, with Thor having brought the fire in the flint to mortals. Thus Thor also borrowed attributes from Tiwaz, which again weakened the latter's standing among the Gods.

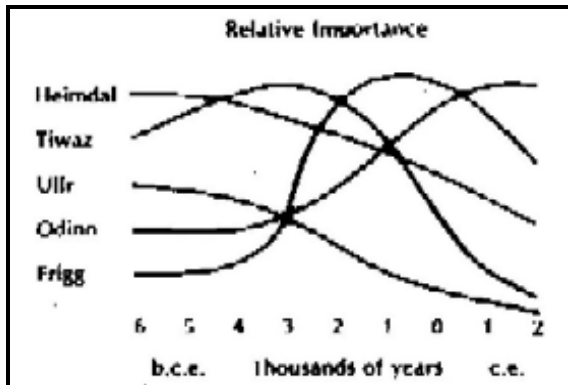
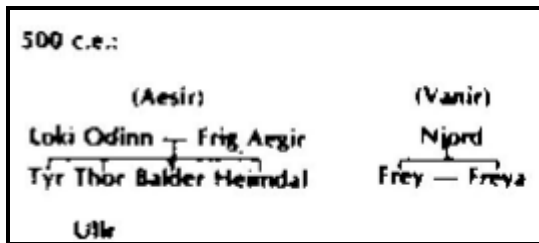
Concurrent with the development of the Thor cult in the Bronze Age were the rock carvings of bulls, stallions, rams and boars. While the bull may never have been ascribed to any particular deity, the other animals entered the mythology as Odinn's eight-legged stallion Sleipnir, the rams (or goats) of Thor, and the boar Gullinbursti, sacred to Frey.

The wagon that came with the wheel entered the stories as the conveyance of the sun across the heavens. A boar was believed to have carried the sun through the underworld, and eventually became the carrier of the dead.

By around 300 c.e. Odinn had finally superceded Tiwaz as the Skygod and All-Father. Tiwaz then became Tyr, the Swordgod, since his weapon had been one of His symbols in the Bronze Age. Also at this time the goddess Nerthus, who had arrived from the south about 450 b.c.e., became the god Njord, who was almost immediately described as the father of Frey and Freya, the agricultural Lord and Lady. The reasoning behind this becomes clear when we consider that the wifeless Njord had been, as Nerthus, a virgin mother (or rather was a mother figure before the idea of fatergod was completely understood in the south).

By 500 c.e., the major gods and goddesses of the North had assumed the personalities that They would retain with only minor adjustments until the closing of the Pagan Era. The following charts may help make their shifting relationships clearer.





Druidism – Past, Present & Future

Part 3: The Neopagans

By P.E.I. Bonewits

This concludes the article begun two issues ago. Part 3 is available as a separate leaflet from Pentalfa (see order form on inside back cover).

In the last two issues we have discussed both the probable and the fanciful history of Druidism in Western Europe and North America. In this concluding section I'll talk about the one Druid movement with which I am the most familiar, since I both an Archdruid within it and its resident historian: The New Reformed Druids of North America. Few, if any, legendary tales have to be dealt with here, since the movement was founded only sixteen years ago and its actual history is easily traced.

But first I will repeat the main definitions I've been using for the historical varieties of Paganism, mentioning once again that these are broad and frequently overlapping categories.

What is Paganism?

The term "Pagan" comes from the Latin *paganus*, which appears to have meant "country dweller, villager, or hick," and not

necessarily in a polite way. The Roman army seems to have used the term to mean "a civilian," and the Roman Church later used it to refer to those who were not part of "the Armies of the Lord," i.e., those who were non-Christian. After 1500 years of propaganda, the term became synonymous in many people's minds with "atheist, devil worshipper, or heathen" Today, most people who define themselves as Pagans use the word as a general term for "native and natural religions, usually polytheistic, and their members."

The term "Paleopagan" refers to the original polytheistic tribal faiths of Europe, Africa, Asia, the Americas and Australia, when they were still practiced as intact belief systems. "Mesopagan" refers to those movements founded as attempts to recreate or revive what the founders thought of as the (usually European) Paleopagan faiths of their ancestors; but which were developed by those founders within the basically monotheistic or dualistic worldview of Judaism, Christianity and Islam. "Neopaganism" refers to the recent attempts to revive what the founders perceived as the best elements of Paleopaganism (of varying ethnic origins) within the context of modern humanistic ideas of psychological growth needs and mutual human interdependence.

The New Reformed Druids of North America represent only one of the many varieties of Neopagan religions now being practiced in this country. Together, these various groups form a rich tapestry of friendly differences and strong similarities.

What are Neopagan Religions Like?

The New Reformed Druids of North America represent only one of the many varieties of Neopagan religions now being practiced in this country. Together, these various groups form a rich tapestry of friendly differences and strong similarities.

Most Neopagans (of various persuasions) seem to agree that their similarities are often of more importance than their specific doctrinal distinctions or ethnic focuses. Some of these common beliefs appear to include:

1. *The idea that divinity is immanent (internal) as well as transcendent (external.)* This is often phrased as "Thou art God" and "Thou art Goddess."
2. *The belief that divinity is just as likely to manifest itself as female.* This has resulted in a large number of women being attracted to the faiths and joining the clergy.
3. *A belief in a multiplicity of "god" and "goddesses," whether as individual deities or as facets of one of a few archetypes.* This leads to multi-value logic systems and increased tolerance towards other religions.
4. *A respect and love for Nature as divine in Her own right.* This makes ecological awareness and activity a religious duty.
5. *A distaste for monolithic religious organizations and a distrust of would-be messiahs and gurus.* This makes Neopagans hard to organize, even for "their own good," and leads to constant schisming, mutation and growth in the movements.
6. *The firm conviction that human being were meant to lead lives filled with joy, love, pleasure and humor.* The traditional western concepts of sin, guilt and divine retribution are

seen as sad misunderstandings of natural growth experiences.

7. *A simple set of ethic and morality based on the avoidance of actual harm to other people (and some extend this to some or all living beings and the planet as a whole.)*

8. *The knowledge that with proper training and intent, human minds and hearts are fully capable of performing all the magic and miracles they are ever likely to need, through the use of natural psychic powers.*

9. *A belief in the importance of celebrating the solar, lunar and other cycles of our lives. This has led to the investigation and revival of many ancient customs and the invention of some new ones.*

10. *A minimum amount of dogma and a maximum amount of eclecticism. Neopagans are reluctant to accept any idea without personally investigating it, and are willing to use any concept they find useful, regardless of its origins.*

11. *A strong faith in the ability of people to solve their current problems on all levels, public and private. This leads to...*

12. *A strong commitment to personal and universal growth, evolution and balance. Neopagans are expected to be making continuous efforts in these directions.*

13. *A belief that one can progress far towards achieving such growth, evolution and balance through the carefully planned alteration of one's "normal" state of consciousness, using both ancient and modern methods of aiding concentration, meditation, reprogramming and ecstasy.*

14. *The knowledge that human interdependence implies community cooperation. Neopagans are encouraged to use their talents to actually help each other as well as the community at large.*

15. *An awareness that if they are to achieve any of their goals, they must practice what they preach. This leads to a concern with making one's lifestyle consistent with one's proclaimed beliefs.*

And Neopagan Druidism?

Neopagan Druidism is the latest phase in a movement, the Reformed Druids of North America, that started out as a quasi-religious Mesopagan protest against coerced religion at a small Midwestern college, back in 1963 c.e. The RDNA was invented in order to test the amount of freedom allowed by the college's rules requiring all students to attend church. Much to the surprise of the founders, even after they had won their protest, many of the Druids wanted to continue the movement. The prayers to the Earth-Mother and the old Celtic divinities, combined with the anarchistic philosophy, had come to represent a valuable part of the spiritual lives. Graduates of Carleton College spread the Reformed Druid movement wherever they went.

It was in Berkeley, California that one of these alumni became the local Archdruid for a group of people who were

already thinking of themselves as conscious Neopagans. Under their influence, an increasing overlap between RDNA and the rest of the Neopagan community began to form. Today, the handful of active groves (congregations) are almost all Neopagans and are using the "NRDNA" (for New RDNA.)

Are Druids Witches?

Only recently. Since the Paleopagan Druids were long gone by the time the Anglo-Saxons began using the word "Wicca" ["bender" or "magician"], all speculation about "witches" having been the remnants of the Pre-Christian Celtic clergy (i.e., the Druids) are improvable. There is, in fact, no hard evidence to indicate that witches were ever thought of as religious functionaries until the Church invented Neogothic (or Satanist) Witchcraft in the middle ages.

But in recent years a number of Neopagan religions have been founded by people who have chosen to call themselves "witches." These Neopagan Witches have a great deal in common with other Neopagans, including the Druidic sorts, and several initiated Witches have become ordained Druids and vice versa. This sort of overlapping membership is extremely common in the Neopagan movements and is an understandable result of polytheistic theologies (or "theologies") and ecumenical meetings.

What are the Basic Beliefs

of Neopagan Druidism?

Neopagan Druidism retains the "Basic Tenets" of the original RDNA movement and builds upon them. According to one Druid document, *The Book of the Law*, they run thusly:

The object of the search for religious truth, which is a universal and a never-ending search, may be found through the Earth-Mother; which is Nature; but this is one way, yea, one way among many.

And great is the importance, which is of a spiritual importance, of Nature, which is the Earth-Mother; for it is one of the objects of Creation, and with it do people live, yea, even as they do struggle through life are they come face-to-face with it.

This has since been abbreviated, in *The Outline of the Foundation of Fundamentals*, to the following statements:

1. *Nature is good!*

and the second is like unto the first:

2. *Nature is good!*

The material realm is personified as the Earth-Mother (or Mother Nature,) one of the oldest archetypes known to humanity. Many now apply this name to the biosphere as a whole, in order to emphasize our dependence upon Her. The nonmaterial essence of the universe(s) is called Be'al (which is believed by me to be an ancient Celtic name of an abstract divinity, based on "Bel" or "shining one,") and the concept is rather similar to some version of the Native American idea of the Great Spirit. Thus a polarity (or a dualism) of mater and energy, female and male, darkness and light, is established; but it is vital to realize that *neither* half of the polarity is believed to be superior to the other. There is a very strong gender equality running throughout the Neopagan Druid worldview, and an Earth-Father/Sky-Mother polarity (as in ancient Egypt) would be considered just as valid.

The "object of Humanity's search" is called "awareness," and is defined as "unity with Be'al," a task that can only be accomplished by also attaining unity with the Earth-Mother. Thus

Neopagan Druids are used to develop *all* the different aspects of their beings; physical, mental, emotional, psychic, artistic and spiritual, in order to attain the required state of dynamic balance that will lead them towards awareness.

Beyond these fundamentals of Neopaganism in general and Neopagan Druidism in particular, the philosophy and theology are kept deliberately vague. It is up to each member to work out her or his own path towards awareness. Other goddesses and gods, both Celtic and nonceltic, are invoked by the Druids, but each member has his or her own personal definition of the concepts involved.

What About Organization?

The Neopagan Druids are organized into congregations called "groves," each with from three to ten or more members (though dozens of others may show up for major holiday celebrations.) Only a handful of these are still active (in the San Francisco/Berkeley, St. Louis, and Olympia areas,) though a couple of dozen have been founded over the years. Every grove is an independent entity, and each may operate its own "flavor" of Neopagan Druidism. Currently there are groves practicing Norse, Wiccan, Eclectic, Zen and even Hasidic Druidism. Individuals frequently follow more than one variety at a time, depending upon their personal interest. Attempt to keep any sort of a "National government" going have been fruitless, due to the strong individualism of the members.

Pentalpha is currently instituting a Neopagan Training Program for members and would-be clergy of various Neopagan belief systems who wish to work within the Pentalpha structure (though followers of other Aquarian paths might find it of value as well.) Neopagan Druidism is one path among many that participants in the program may choose to follow. Eventually Pentalpha will issue legal church charters to Neopagan Druid groves (as well as other groups) led by participant in the program.

But is it "Really" Druidism?

Obviously, Neopagan Druidism is a uniquely American phenomenon. Because of its tolerance for theological and philosophical differences, its lack of discrimination against women and other minority groups, its sense of humor about itself, its distrust of all organizational structures and its other similarities with the rest of the Neopagan community, it is drastically different from most other philosophical movements that have called themselves "Druidic."

And yet the Neopagan Druids do have some fundamental concepts in common with the Paleopagan and Mesopagan Druids who preceded them. Down through the ages, their communities have known how to tell who the Druids among them were, because the role of the Druid has always been clear; scholar, and artist, poet and priest, philosopher and magician; the one who seeks, preserves and extends the highest wisdom her or his people are capable of handling safely, and who uses the knowledge and inspiration for the benefit of their community.

The Path of the Druid, like that of the Brahmin, the Medicine Person, the Shaman or the Rabbi, is one of heavy responsibilities and hard work. But like these others, it is also a path of great rewards; physical, intellectual, artistic, magical and spiritual. For those who feel a link to the Paleopagan Celtic peoples, and who find themselves wanting to use their highest talents to serve their communities, Druidism can be a challenging and exhilarating way of life to explore.

The End!

Bibliographic note: I am delighted to announce that Stuart Piggot's book, The Druids, from which much of the material in this series was taken, is now available in a paperback edition from the folks at "Stonehenge Viewpoint" (2821 De La Vina Street, Santa

Barbara, CA 93105). The cost is \$4.50 (including postage), \$4.71 for California residents. "Stonehenge Viewpoint" is a fascinating monthly publication of "archaeology, astronomy, and related arts and sciences," costing \$6.00 per year in the U.S., and well worth it



The Mishmash of Hasidic Druidism

The Mishmash of Hasidic Druidism consists of a listing of the basic laws, customs, vocabulary and the ethical principles of the HDNA. As mentioned in Chapter 15, a major function of the Mishmash is to provoke regular and extensive debate about every aspect of the religion. Known as "Hairpull," this obligation of scholarly debate forces every generation of Hasidic Drues to reevaluate their benefits and to adjust them to their current environment. It is important to note that the verses of the Mishmash are not eternal laws carved in stone (see 1:4), but are designed to provoke debate and meditation. Nonetheless, they are a serious attempt to condense, into one concentrated source, the ethical principles believed in by, it would appear, a majority of living Neopagans (of all persuasions). While many verses of interest only to Hasidic Drues, the rest of the Mishmash will be found to ring quite a few bells in the minds and hearts of Neopagans of every cultural heritage.

The Te-Mara consists of commentaries on the verses of the Mishmash, by several generations of Druish scholars. These commentaries are of great help in the practice of Hairpull as they give Drues of all positions arguments with which to back themselves up. Attempting to discuss the Mishmash without reference to the appropriate verses of the Te-Mara, is foolish, for the Ancient Sages have often warned against discussing the Mishmash, "as if there were no Te-Mara."

For further information about the Hasidic Druids of North America, write to the Arch Grove (see the Contacts List).

The Mishmash

Chapter Three: On Food and Drink

1. Any food or drink found to be fatal shall be declared uncouth and may not be consumed by Hasidic Druids.
2. Followers of Hasidic Druidism may be vegetarians, carnivores or omnivores, as they individually choose.
3. The flesh and blood of sentient beings is uncouth and may not be consumed.

The Te-Mara

3:1 FOUND TO BE FATAL: An ancient proverb states, "One person's meat is another person's poison." Therefore, it is the individual's responsibility to determine what food or drink is harmful to him or her personally, and to avoid them with a minimum interference with the diets of the other members of the household (Dru Earl).

A food or drink found to be fatal to some, but generally healthful, shall not be declared uncouth. Else those with allergies or dietary peculiarities would easily impose tyrannies on the majority of Hasidic Druids (Dru Margola).

Poison ivy, poison oak, poison sumac and other poisonous plants are thus uncouth and may not be consumed in injurious amounts nor used as sacrifices in rituals (the Ancients).

The Ancients of Blessed Memory were careful to state that poisonous plants may not be consumed "in injurious amounts." This is because many plants, though not of course the three mentioned, while poisonous in large amounts are actually of medicinal or ritual use in smaller quantities (Dru Isaac).

Food or drink containing more than five unpronounceable artificial ingredients should be considered uncouth (Dru Iolo).

The number 5 is purely symbolic and ties in with the Law of Fives. The earlier versions of Dru Iolo's comments leave out the word "unpronounceable." And this older versions seem more correct, for the true emphasis should rest on the artificiality of the ingredients. The point to be made is: the more artificial, the more uncouth (Dru Margola).

A less literal, but more readily understandable translation of Dru Iolo's comment would read, "Food or drink containing an excessive number of highly artificial ingredients shall be considered uncouth." Even so, it remains vague. Therefore, it is up to the individual to determine if a particular food or drink is uncouth to his or her own taste and metabolism (Dru Earl).

SHALL BE DECLARED UNCOUTH: in this verse we have the first and definitive definition of the word "Uncouth." Those things which are uncouth are to avoided exactly as if they were poisonous food or drink and, contrarily, those things which are couth should be sought after as if they were ambrosia and nectar to be consumed in ecstasy (the Ancients).

The term "uncouth" is used frequently in the Mishmash and form the basic term of definition for behavior not acceptable to Hasidic Druids. The definition offered in this verse is literally "found to be fatal." However, this raises problems. Is the inability to compose poems, songs or blessings for any occasion literally fatal to a Hasidic Druid, as it is stated in 10:1? Obviously, this cannot be so. The Ancients of Blessed Memory have said "those things which are uncouth are to be avoided exactly as *If* they were poisonous food or drink..." This explication of the definition of the word "uncouth" is the solution to our difficulties. We are told that things which are uncouth, such as those mentioned in 10:11, 13:3, etc., are as *if* poisonous, that is to say, harmful to the life of the individual concerned. Thus we can see that anything that a Hasidic Druid shall find harmful to his/her life, physical or mental shall be deemed uncouth for that person (Dru Lew).

3:3 THE FLESH AND BLOOD: This includes all other parts of a sentient being as well. Therefore various products made from the bodies of sentient beings are also uncouth and should not be purchased nor used (Dru Chwerthin).

OF SENTIENT BEINGS: this includes not only humans, but whales, dolphins, other cetaceans, and some would say

elephants as well. Naturally extraterrestrial visitors would be included as well (Dru Isaac).

The prohibition by Dru Isaac of the flesh and blood of "whales, dolphins, other cetaceans and... elephants" is based on spiritual rather than purely physical grounds: on the fact that the proscribed creatures are believed by many, including Dru Isaac, to be sentient beings and not because their flesh is unwholesome. Therefore, the individual may add any creature whose spiritual qualities he or she especially reveres (i.e., "Taboo Animals") to the list. However, such additions are binding only on the individual making them, although common courtesy impels all devout Hasidic Druids not to ostentatiously violate the personal taboos of members of their household or others around them (Dru Earl).

It is sometimes necessary to expand this prohibition even further, for example, many refuse to eat the flesh of tuna, because many dolphins are killed in the pursuit of tuna fish, and dolphins are uncouth to eat. In a similar fashion, others refuse to deal economically with those nations who pursue and kill cetaceans, and this is certainly a couth attitude. Yet it is a pity that one cannot refuse to purchase products from nations that regularly kill another endangered sentient species, humans (Dru Iolo).

AND MAY NOT BE CONSUMED: Historically there have been exceptions to this rule; the eating of Michael Valentine Smith, for example. We can conclude that a truly willing sacrifice is an exception, and therefore couth (Dru Margola)

That is a very dangerous thing to say, for our Paleopagan ancestors were not always careful in deciding who was truly willing and who was not. Better it is to say that a person who dies in an unexpected manner, that is, not in a sacrifice, and who insists upon being eaten by his or her friends as a memorial service, then has flesh and blood that is neither couth nor uncouth (Dru Amherghin).

Readers of PJ&DC are encouraged to offer new commentaries for the Te-mara, remembering some simple ground rules: Comments should be brief (one paragraph at most) and should refer specifically to a particular verse or verses in The Mishmash or to previous commentaries. Try to retain the general flavor and a gentle sense of humor. Avoid referring to individuals or institutions that would limit your commentary to a particular time or place (since the experiment is to try and create some "universal" Neopagan statements of principles). We will print relevant comments in future issues of PJ&DC, as well as future editions of The Druid Chronicles (Evolved). Once all 15 chapters of The Mishmash have been printed in PJ&DC, we'll be accepting nominations for new verses (and chapters?) to add, along with appropriate commentaries.

Rites of Spring Festival

Judy Harrow of New York sends us this report of what must have been a superb festival, May 11-13 in Boston, Mass.

This was my first big, out-of-town Pagan conference. We heard about it from Circle Network News and made a very last minute decision to go. After various bus problems, we got there at about midnight on Friday. Andras, the festival's coordinator, met us at the closed, dark bus terminal and took us to our weekend "home."

Our hosts were at once a commune, a coven, and a ceremonial order. Their huge apartment included a temple room furnished with the gleanings of local flea markets, ingeniously recycled as ritual objects. The same intelligent creativity was reflected in their re-design of the cabalistic tree of Life, using Greek and Egyptian symbology for the kind of force represented by each sephira. As the roommate of a rock musician, I was especially excited by the tapes another of their members had

created: rock mixes for ritual use, appropriate to the purpose of each ritual. The same person had also brewed the damiana wine that passed from hand to hand in a long, spiraled drinking horn throughout Sunday afternoon. Getting to know their household was so exciting that, even after the grueling bus ride, I just didn't want to go to bed. I felt I was with people who were having a lot of fun playing with our infant religion and at the same time feeding it the kind of caring innovation that it needs to grow on.

Reluctantly, at 3:30 am, we decided we had to "take a nap." Two hours later we were on our way to the festival. The day was heavily overprogrammed, with events scheduled from 7:00 am to 9:00 am. I suppose everybody would have chosen different items to drop. For me it was the dogmatic and (I thought) unethical lecture on astrology that, after about the first ten minutes, got replaced by a walk in the woods.

And, yes, it was in the woods. All activities took place in a lovely forested park in Waltham. We had our own campsite with a summer house, a fireplace, and an outhouse, but no running water. That became a minor problem, when some of us discovered a small brushfire at the next campsite. Thankfully we were able to control it with one gallon of water and lots of stomping until the fire truck got there.

There were many rituals during the weekend, some elaborately and beautifully stage and some completely spontaneous. It's interesting to me that the onsite changes in the schedule were all to *drop* workshops and to *add* rituals. The rituals seemed to be part of what transformed a group of strangers into an intense, if temporary, community. The welcome to non-locals was incredibly warm. They said they'd keep the cost low, and succeeded in making it non-existent with their open homes and their potluck meals. I told my hostess that I was feeling incredibly taken care of. She said that's how they treat each other. So mote it be!

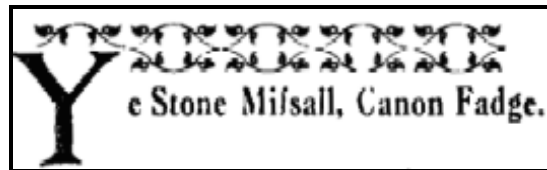
Saturday morning started with a Maypole dance, the first ever for most of the people there, since this was Boston's first outdoor celebration. We've had Maypoles in Central Park for some years now, so I was drafted to teach people how to do it. That kind of free-flowing sharing was another big part of the feeling of the weekend. For the rest of the festival, all activities took place around the braided Maypole, our totem.

There seemed to be hundreds of workshops. In fact, only seven were actually held. For me, it was an overload of new information and new ways of perceiving things I already knew. I'll be a long time in assimilating it all. The most exciting ones were about dreams, about our self-preservation to the non-Pagan community, about the development of a Pagan cabala (given by our hosts) and, especially, a presentation called "The Non-History of Wicca."

The last was the contribution of a High Priest who works as a historian. He began devoting his professional research skills to an attempt to build a defense of those claims that the Craft is a continuous tradition from pre-Christian times, and ended by discovering that those claims have no historical basis. He drew no static from his audience, which says something about the group.

The best parts of the weekend were not programmed: Like all the informal conversations. Like the moment when the man who had hitchhiked from Seattle to be there marched over the hill and down the road into our campsite playing his bagpipes. Like the impromptu concert of English traditional music given by the Rhode Island contingent, and the beautiful mime/ballet of Gwydion's "Spring Strathspey" that was their contribution to the handfasting. In fact, by the end of the handfasting on Sunday, the festival had assumed a life and momentum of its own. The people who had organized the weekend were open and wise enough to let it be, canceling a couple of workshops in the process. And that's another indicator of what the weekend was all about.

I feel like the festival is going to be with me for a long time, as a rainbow lighted island in my memory.



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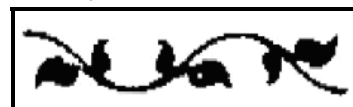
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Sushumna: The Chakra Column

The First Chakra

By Anodea Judith

Sushumna is a series of articles about a system for categorizing the various forms of psychic energy. These forms have been theoretically divided up into seven categories and correlated to the seven major charkas postulated by yogis of ancient times. The purpose of the articles is to offer a point of view or model, from which one can better understand and communicate about the forces we experience in our everyday lives. This model is based on the author's research and experimentation on the subject and is offered as a guide rather than a dogma.

The seven charkas have been correlated to the following forms of energy: 1) earth, solid energy, survival, grounding, 2) water, liquid, emotions and sexuality, 3) fire, power, energy distribution, 4) air, love, 5) ether, communication, 6) time, clairvoyance, 7) hyperspace, spirituality. This is a very rough guideline, under constant revision. For more details on the overall scope of the chakra system, see issue #10.

We begin our journey up the spinal column at the base of the spine where the first chakra is located. This is the chakra that correlates to the element earth, and has the attributes of stillness and solidity; a mass of solid energy situated around a central point. Within our bodies the first chakra contains information regarding survival, our ability to ground, or connect with the earth, and our ability to be centered, or cal, collected and at one with ourselves.

Historically, the first chakra corresponds to the Paleolithic Era (30,000-10,000 B.C.E.) when the main focus of consciousness was survival. Though cultures on this level still exist, the mass of humanity has become more complex and evolved.

This chakra is represented by red, the shortest visible vibration of the spectrum, but may appear as any color, depending on the individual looking or being looked at, as each person sees colors differently on a psychic level. The chakra begins at the base of the spine and reaches down the legs to the feet. In the feet are two minor charkas that are the primary transmitters of energy from the earth or physical plane.

The first chakra is theoretically the storage center for information necessary for the transformation from "higher" energies to solid manifestation. This is accomplished by a process analogous to condensation. The energy from the higher charkas, in the form of thoughts, desires, effort, and communication, gradually work their desired effect until the physical body creates whatever physical product or situation is needed to satisfy the original goal. For example, this paper is the physical result of a condensation of ideas, conversations, efforts, experiments, and desires concerning the writing of an article about the first chakra. I condensed all my energy into a tangible thing. This is a basic principle in magic. You put psychic energy into something until it becomes dense enough to solidify in the "real" or physical world.

Trying to cross a stream with a very strong current is difficult. The motion itself is a barrier, for still water is not hard to get through. Imagine several forces of motion all criss-crossing at one point – it could be an impassable force. This heavy intersection of forces is what the first chakra consists of. In *The Consciousness of the Atom*, Alice Bailey describes the atom as a point where a number of forces meet, a vortex. Solid matter is composed of many atoms, thus an intersection of intersections. At an atomic level, it is not solid, just very dense energy. Our bodies are also intersections of energy. These intersections occur on all levels and make us what we are. Each chakra is such an intersection of forces.

This is all on an intellectual level, though, and the first chakra is not concerned with intellect. The first chakra is more concerned with coming down to earth, being in the body, being grounded, centered, and surviving.

Grounding

The first Chakra is the level at which the being within your body finds its grounding; that is its connection to the earth plane. It is also the level at which we store all our information regarding survival, which involves the continuation of our contact with the Earth plane. Here we begin our centering, because all centering begins with grounding (though our center encompasses more than our first chakra).

To understand this experientially, try the following exercise:

Sit up straight or lie flat on your back, with the soles of both feet planted firmly on the ground. Relax. Begin with eyes closed, breathing deeply. Send your breath down to your toes, pulling each breath in as if through channels in your legs, hips and spine. Pull the breath in through your feet charkas, up your legs and out the top of your head. Imagine that you are pulling up energy from the earth through your feet with each breath you take.

After doing this a few times, you will be warmed up and in touch with your body and its energy, and can concentrate on grounding. This is best done from a seated position, again with feet planted firmly on the floor. Imagine a cord or tree trunk or pole or some long, straight item that goes from your perineum (bottom tip of the spine) down through the crust of the earth, down all the way to the center of the earth. If you have trouble visualizing this, or if you get stuck on something, just observe the pictures that come to you. This is a clue to something that is keeping you from being grounded.

When this contact with the center of the earth is made, come back up your column to the place where what you experience as your own being comes in contact with the earth. Feel this contact. Feel yourself to be in present time and present space. Feel the energy pouring up into your body. This point where you feel the focus of your energy as you do this is your first chakra. This is your grounding center.

If this is too complicated, here's an easier one for you: Go outside and find a patch of earth to sit on until you feel grounded. It's that simple!

What is the importance of grounding? Aren't we lighter, freer, more spiritual and more enlightened when we are not grounded? I don't think so. If you are reading this article, then you probably have a body. If you have a body, then you have to take care of that body; even the yogi who does not eat has to go through years of elaborate practices and avoidance of many things to maintain the state that allows him to do without food. You can stop everything and be spiritual and grounded at the same time. This is a state commonly referred to as dead and buried.

Being grounded means begin aware of *your* contact with the earthplane, which is totally unique, and this leads to awareness of your space. (Space being defined as internal and external, mental, physical, and emotional states). This brings you into your body. When you are grounded and in your own space, you are in touch with your own information and are better able to process and respond to whatever comes your way.

People who are not grounded tend to float around on the astral plane (thought plane, for a quick definition) and pick up information from other people's thoughts and other beings they find up there, often without realizing it. Then they come back to their bodies and try to use that information for their own lives and it often just doesn't work. This makes them uncomfortable and send them back out again. I know because I am one of these people. For me it results in confusion; not knowing what I want, what to do, or why I feel confused and exhausted.

Grounding provides protection, just as a lightning rod gives protection to a house during a storm. If you are daydreaming while crossing a street, and not really in your body, you are more likely to get hit, as you are unaware of the energy that is coming at you. In day-to-day interactions, energy coming at you is much subtler. It can hit you when you are not in your body and you may not even realize it consciously. When you are grounded, you have a channel to drain off this unwanted energy. This is partly a matter of knowing the difference between your energy and someone else's. When you are grounded that distinction is easy to make.

The element of the first chakra is the earth. As you ground and connect with the earth, you get in touch with it and its problems. It is fitting that as our culture faces survival difficulties in the form of economic depression and depletion of resources, we are correspondingly out of touch with the earth, living in smog, traffic and concrete. If we were all in our bodies more, our planet would not be in the state it is now in, because when you do something negative to the earth, it doesn't feel right. Alienation from our bodies produces an alienation from the earth and ourselves and each other in general, and this in turn is bound to produce action that is destructive to the planet.

Survival

Our survival is what we do to maintain our existence, going beyond the desire to flee when our lives are endangered. It encompasses all the thoughts and actions that are involved in our work, providing ourselves with food, and in maintaining the reality system that allows us to hold all this together. This is our set of morals and ideas that allow us to do what we do.

Grounding makes it easier to get your survival requirements taken care of. When you are in your body, awake and aware and in present time, you are more aware of your needs and quicker to respond to opportunities to gratify them. Your ability to have the things that you need in order to survive or the permission to go out and do what is necessary to obtain them is increased by validation of those needs. This is sometimes called *havingness*. If someone has trouble bringing in enough energy to maintain their survival, whether it be money, health, shelter or food, it could be that they don't have enough *havingness* to meet their needs. This does not ignore the obvious differences of class and economic status or situation but complements it. One of the greatest damages done to

any oppressed group is the stripping of *havingness* – having nice things or even the ability to develop the skills necessary to do well are such alien ideas that access to these things seems closed off.

This can be due to ideas that they *should* be able to do with less, that they are not deserving, that only rich people have those things, that it is necessary to have certain things they don't have in order to obtain the things they want. These are mental concepts or pictures, part of our programming, and they keep us from experiencing things freshly and without bias, keeping us in a rut. Grounding help to make everything within and around you more real so these discrepancies resolve. Without grounding, people spend so much time in their heads worrying about things that they miss chances to do something about them.

At the simplest level, our survival depends on things that come from the earth – food, shelter, and water. Everything else is an elaboration of this, developed (theoretically) to make the essentials easier. I am unable to decide whether this is true or not. Having lived in the country, close to the land, growing my own food, living essentially without money, I found that the closer my connection to the earth, the more direct, clean and simple my survival energy became. Of course, the other side of this was that I sent more time on a survival energy level. It may have been simpler, but it was more time consuming and it didn't necessarily free me up to do other things.

In the city, a flick of a switch provides light or heat; shop at the market and you have food. It is not really that simple, for you can't get food when the store is closed, or heat when the power fails or when your bill isn't paid. And all this is dependent on an elaborate set of actions on your part to make money for these things. The original goal is obscured, but it is still first chakra energy that gets you off to work in the morning.

Our survival information tells us how to take care of our bodies. The healthier our bodies are, the less energy they take to maintain. When the body gets sick, we are suddenly trapped in survival – unable to do anything but take care of ourselves. This can often be the first chakra saying, "Take care of me!" Breathing clean air, eating good food, and getting exercise tends to make one clearer and healthier both mentally and physically. Taking care of the earth helps to provide the clean air, good food, etc. "Healing the earth is healing ourselves and vice versa" is a common creed among pagans today.

Our survival needs and solutions come from within us. Some people are linked to other for their survival, being supported by another. Often, what happens in these situations is that the supported person's chakra actually begins to shrink (except in the case of children or temporary agreements). Chakras are like muscles – the more you use them, the more capable they become.

Here is an exercise you can do with a friend to see if your grounding is really working (this is an exercise from the Berkeley Psychic Institute):

Pick a partner and stand opposite each other. One person tries to shove and/or pick up the other person while the shovee merely stands relaxed and thinks of nothing in particular. Then let the shovee concentrate on grounding, letting all the pushes filter down the grounding cord. Notice the difference. Practice until both people feel the shoves to be totally ineffectual. Change partners. This exercise is enlightening no matter which part you play.

After you begin to ground, it is easier to see whether other people are grounded. Next time you are in line at the bank or supermarket, watch the people and see who looks grounded and who doesn't. Compare it to the food they are buying or the money they seem to have!

Conclusion

We have begun our rainbow progression of the spinal column with the color red, representing the first chakra. Its element is the earth, and it represents solid matter on an energy level. On a body level it represents our grounding, our centering, and our information regarding survival. The most important aspect is grounding. Grounding helps to bring the centering and the survival aspects into focus naturally, through your contact with the earth plane, by bringing you into your body.

In the next issue we will let our center expand and move to encompass another person's energy, through movement, emotion, nurturance, and sexuality – all aspects of the second chakra.

Letters

Paleopagan Sheep

I was surprised to notice two errors in the brief article on Oimelc in the *Pentalpha Journal*, Vol. 2, Issue 3.

In the second paragraph of the article the assertion is made, "Oimelc is known... as Imbolc, Candlemass and Lady Day in English." Lady Day, also known as the Feast of the Annunciation, is March 25th and marked the new year in England until the English adopted the Gregorian calendar in A.D. 1752 c.e. Lady Day, March 25th, is not the same as Imbolc or Candlemass, February 2nd. Lady Day, in fact, is the vernal equinox and would correspond with the average date of this equinox except that Pope Gregory in his correction of the Julian calendar in A.D. 1582 c.e. insisted the calendar be revised only to the date of the Council of Nicaea (A.D. 325 c.e.) when the calendar already was three days out of step. Thus, we find St. John's Day, June 25th, was supposed to mark the summer solstice, Michaelmass the autumnal equinox, Christmas the winter solstice and Lady Day, March 25th, the vernal equinox. Candlemass (Oimelc) is a cross-quarter day and as the article suggests may well have been a celebration in honor of the first-born among the clocks and herds.

In the third paragraph, the statement is made, "... the sheep was a very important animal, providing both food and clothing." The sheep was not considered a food animal until relatively modern times, about the 18th Century. The reason for this is two-fold, one offering support to the other: England and northern Europe had two and *only* two native sources of fiber until modern times; flax and sheep. All cloth had to be made from either linen or wool or a mixture, linsey-woolsey. The sheep simply was too valuable – one is tempted to say critical – as a source of fiber to kill and eat. Compounding this value is the sheep's slow and often uncertain reproduction. Once a sheep was killed it was difficult to replace via normal herd reproduction.

I suppose these are relatively minor matters but I believe we Pagans must strive for accuracy lest we provide the Christians with additional darts to throw against us!

Best wishes for ever more success with the Journal and...

Blessed Be,
Cyprian
C/o H. Roberts
2708 Old Lebanon Road
Nashville, TN 37214

I always thought Oimelc was called "Lady Day" because of Lady Bridget, but your argument makes just as much sense. Nonetheless, many Neopagans (especially in the Craft) do call

Oimelc by this name. Clarifications by the readers would be appreciated. Thanks for the correction on the sheep. –IB

British Druids

Thank you for sending us your journal. May you find success in your search to become more in contact with the source of Druidic inspiration. In this quest each one of us shares with the ancients the act of striving to embody ideals that transcend the limitations of space and time.

In response to your article on the Mesopagans we have enclosed the following items: 1) Copies of pictures relating to the chosen chief being turned out of Stonehenge at the request of Sir Edmund Antrobus. 2) Transcript of the remarks of Dr. George McGregor-Reid, chosen chief, on the presentation of Stonehenge to the nation. 3) Copy-picture of the noon 1930 ceremony. 4) The 1951 issue of the Festival of Britain booklet: "Stonehenge and the Druids." 5) A newspaper article concerning the 1959 Summer Solstice ceremonies including an interview with Dr. Robert McGregor-Reid, chosen chief.

The technical difficulty with your article is that the books considered to be authoritative in regard to the modern seekers of the Druid ideal, Piggott included, do not square with the facts readily available in the sources of public record nor the data in the Order's private archives. None of these authors have contacted the Order.

The problem is that they rely on a random sampling of a few newspaper articles. These are written by different reporters each of whom gives us a different name. As a consequence it would appear that there are more groups than there really are. How much of what goes on in your group's activities could be gleaned by reading a newspaper?

The real story of the last 2000 years of those carrying the Druidic light is yet to be written. In as much as the Druid is trained to bring about results without attracting attention to him or herself, this can never be done.

But those who are aware will know the cause of why prophecy and action become one.

Yours sincerely,
Pendragon
The Druid Order
161 Auckland Road
London SE 19
England

I certainly hope that as the years go by we will be able to pool all our resources and to accurately tell the tales of both the ancient and modern "seekers of the Druid ideal." Since I'm going to be writing a book based on the series ("Druidism – Past, Present & Future"), any further data that your Order would care to share would be greatly appreciated. It would especially be useful to construct a list of all the current Druid Orders known. – IB

Back Issues Available

We now have back issues of PJ&DC for sale in special two-sided Xerox editions. Volume 1, Number 1-5, of *The Druid Chronicler*, runs from December 1977 to September 1978 c.e. This was when it was primarily a newsletter, but includes: a Spring Equinox Druid ceremony, vestment suggestions for Druids, "Some Notes on Oaks," Parts 1 & 2 of "Reflections on Celtic Time Reckoning," "The Woad Song," a new Druid Invocation, Isaac & Selene Bonewits' "Wedding Contract," and more.

Volume 2, Issues 1-6, Whole Numbers 6-11 of *Pentalpha Journal & Druid Chronicler*, runs from November 1978 to June

1979 c.e. This volume includes: "Celtic Goddesses of the Moon, from A-C," Parts 3&4 of "Celtic Time," the story of the Forever Forests "Tree Planting and Healing Circle," "The Epistle to the Myopians," "Notes on a Norse Neopagan Ceremony" and other Norse ritual and theological materials, "The Mishmash of Hasidic Druidism," Chapters 1-3 plus commentaries, "Doing Things the Rite Way," "Welsh Pronunciation," the famous "Eclipse Issue," "Druidism –Past, Present & Future" "Bristlecone Pines," "Sushumna: the Chakra Column" (Parts 1 & 2), plus ritual scripts and critiques, songs and poems, movie and book reviews, news of Druidic and other groups, contacts and more.

The costs for these special Xerox reprints are: \$3.00 for Volume 1 and \$7.00 for Volume 2 (includes postage and handling). Remember that we also have Xerox reprints of *The Druid Chronicles (Evolved)* available for \$11.00. Checks or money orders should be made payable to "Pentalpha," and sent to Box 9398, Berkeley, CA 94709



Contacts

This section is a listing of groups that have open services, study groups that have openings, and people to contact if you would like to get involved. If you would like your groups to be listed, send us your name, address and/or phone number, and a brief description of your group. Listings are free for subscribers, \$2 for non-subscribers.

California

Children of the Raven, an eclectic Witchcraft coven in San Francisco, meets at new and full moons and Highdays. For more information, call Rosemary: (415) 661-0794.

Clanna Brocheta Grove, ODNA, Adr. Robert Larson, c/o Grundy, 820 Circle Court, South San Francisco, CA 94080. Meets biweekly & Highdays. Membership restricted to clan. Irish Library with 100 plus books & photos. Services in Irish Gaelic. Orthodox Druidism.

Compost Coven, invites people in the san Francisco Bay Area to participate in a series of monthly workshops on "Kitchen-Magick & Spellmaking" – mojo sewing-bees, candle-making & anointing, herbal magick, hexes (talismans), edible spells, images, etc. Call Valerie (415) 752-9394 for details.

Hazel Nut Grove, NRDNA, Adr. Stephen McCaully, 3215 Brookdale Avenue, Oakland, CA 94080. Meets biweekly on Saturday afternoons, with Mother Grove for Highdays. Celtic Library with 500 plus books & microfilms. Irish Druidism.

Her-Ra-Ha Lodge, O.T.O., Box 3111, Newport Beach, CA 92663. American branch (see Thelema Grand Lodge for description of O.T.O.)

Kvasir Lundr, Pentalpha, Godi Harald Moe, 5543 ½ Claremont Ave., Oakland, CA 94618, 415-654-4521. Meets occasionally on weekend nearest full and new moon. Norse Paganism with accent on Mead (Kvasir) in ritual.

L.A. Grove, NRDNA, Adr. Chris Sherbak, 588 North Lucerne Blvd, Los Angeles, CA 90004. Phone: 213-467-5759. Meets for Highdays only. Panceltic Druidism.

Madrakara, a community seeking attunement with one another and the nature forces. P.O. Box 82, Occidental, CA 95465, (707) 865-1498. Open Sundays to visitors for meditation, work, and hot tub. Celebrations of the eight Pagan holidays.

Mother Grove, NRDNA, Co-Adrs. Isaac Bonewits & Joan Carruth, Box 9398, Berkeley, CA 94709. Phone: 415-547-6697.

Meets bi-weekly on Sunday afternoons and Highdays. Eclectic Druidism.

Southern Shores Grove, RDNA, Adr. Steve Savitzky, 343 Leigh Avenue, San Jose, CA 95128. Phone: 408-294-6492, 6-10 pm only. Meets for Highdays only, semi-pagan.

Thelema Grand Lodge, O.T.O., Box 2303, Berkeley, CA 94702. The American branch of Aleister Crowley's Ordo Templi Orientis, a magical lodge accepting the Law of Thelema. Published the quarterly *O.T.O. Newsletter* at \$3.00 per year.

Tuatha Grove, NRDNA, Adr. Pat O'Neil, 1808 Third Avenue, No. 12, San Diego, CA 92101. Meets biweekly on Sunday & Highdays. Norse Druidism & ocean rites.

Canada

Gnostic Catholic Church, a non-profit religious society of practicing Thelemic magickians interested in ceremonial and ritual magick, alchemy, and Paganism. If you are an isolated Pagan/Wicca/Magician in Western Canada or traveling through, contact us at P.O. Box 4625, South Edmonton, Alberta, Canada, T6E 5G5. Anyone doing research into Slavic Paganism is asked to contact Eugene W. Plwaluk at this same address.

Illinois

Parthenon West, Box 613, Richton Park, IL 60471. Phone: (312) 748-8976. A beginning temple focusing on Homeric Greek Paganism. Anxious to contact other Hellenic Pagans.

Minnesota

Carleton Grove, RDNA, c/o Heidi Schultz, Carleton College, Northfield, MN 55057. Meets weekly & Highdays during school year. Original grove, non-pagan.

Missouri

Arch Grove, NRDNA, Adr. Carolyn Clark, 10611 Jesskamp Drive, St. Louis, MO 63116. Meets for full moons & Highdays. Hasidic & Wiccan Druidism.

New York

Lashal Lodge, O.T.O., Box 357, Bowling Green Stn., New York, NY, 10004. American branch.

Ra-Hoor-Huit Lodge, O.T.O., Box 6018, Teall Avenue Stn., Syracuse, NY 13217. American O.T.O.

Ohio

The Order of the Middle Earth, an affiliate group of Circle, has begun a Magickal Pagan study group in the Cleveland area. Instruction in Wicca, Ceremonial Magick, and Meditation will be given by Oberon, an ordained Priest of Circle Wicca. For more info, contact: The Order of Middle Earth, Box 33367, North Royalton, OH 44133.

Oregon

Oaken Moon Pagan Association, 242 Brentborough on Broadmeade, Box 242, Sheridan, OR 97378. Phone: (503) 843-2866. Publishes *The Elvenstone*, \$2 for 4 issues. Sorcha MacAonghais, editor.

Washington

Evergreen Grove, NRDNA, Adr. Cyndie Schuler, Box 1272, Olympia, WA 98501. Meets for Highdays and New & full moons. Zen/Hilaric Druidism.