

Part 11 of ARDA 2

SECTION ONE



PENTALPHA
JOURNAL

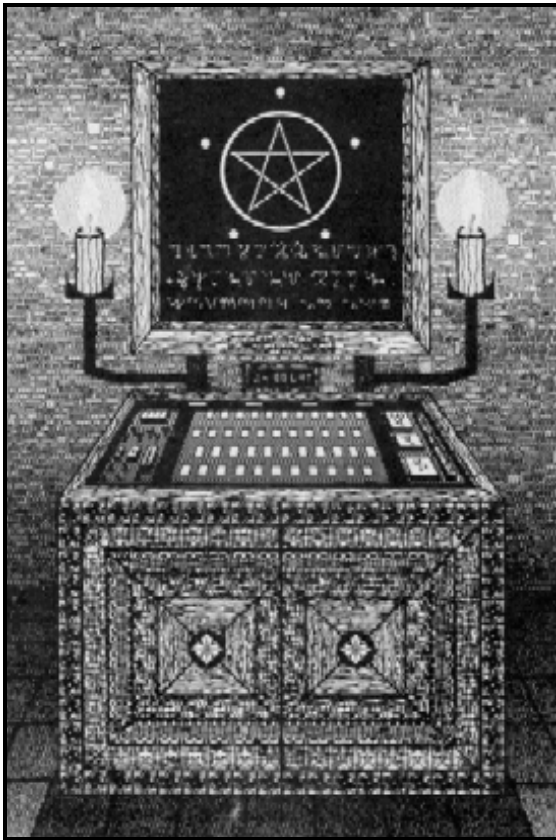


The Druid Chroniclers
& Pentalpha Journals

Volume Three, Pt. 1
1979 & 1980

Drynemetum Press





A magical device constructed according to the directions found in an ancient Disc of Shadows. -PEIB

Pentalpha Journal & Druid Chronicler

Volume 3, Issue 1
Whole Number 12
Fall 1979 c.e.

Editorial

Welcome to Volume 3 of *Pentalpha Journal*! We started out two years ago as *The Druid Chronicler*, used both names for a year, and are now switching over completely to the new name. But those of the Druidic persuasion need not despair — *TDC* is still part of *PJ*, as you'll see in this and every issue.

We've grown beyond our original scope— *Pentalpha Journal* is now a quarterly magazine for the entire Aquarian Age community. We still have our Neopagan slant, but we're going to be including news articles, reviews and other materials of interest to those who are involved in ceremonial magic, parapsychology, astrology, psychic anatomy, vodoun, earth mysteries, cybernetics, psychic healing, ecology action, polytheistic theology, ritual design and execution, and many other areas of interest to those of us who are seeking our paths towards growth in old/new ways.

Religion and Science, Magic and Art, Poetry and Technology — all are needed if we are truly going to make it to the next step in Evolution. We who are engaged in working at the fringes of human knowledge need desperately to communicate —

both with each other and with the general public. That's why we publish *Pentalpha Journal: An Interdisciplinary Journal for the Aquarian Age*.

In this issue we've got a review of the recent Parapsychological Association's annual convention, an article on ritual design, an historical survey on the role of sheep in Paleopagan cultures, an inspired prose poem about a divine vision, an article about one metaphysician's discoveries about nuclear power, and more. We've got our regular departments — *Sushumna*, the *Chakra Column*, *The Druid Chronicles*, *Aquarian Age News*, (about conventions and interesting organizations), *Reviews* of new books and tarot decks, the *Contacts* column, *Feedback* letters, *Pentalpha Activities*, and more.

Next issue we hope to add several new departments, including: *Amargi*, about the activities of the Church of All Worlds; *Thaumaturgic American*, about experimental design for psychics and magicians; *Yggdrasil*, about the activities of Norse Pagans; *Magical Astrologer*, about astrological effects on magical and psychic energies, and vice versa; and maybe even more!

Some of you may have noticed that this issue is late. Well, it did take more time to put together than we thought it would (adjusting to the new format and all), but the primary reason was that Selene, who has been doing all our typesetting and camera work, had a physical breakdown. She discovered that working for 40 hours a week at her regular job, then doing another 30 hours of Pentalpha activities, was more than she could handle!

As a result she exhausted her physical reserves and suffered several illnesses that kept her from doing much of anything, magical or mundane, for over a month. She's recovered now, and is training a new typesetter, so the Winter issue should come out fairly close to schedule in late December. But we've learned an important lesson. We (Selene & Isaac) can't do it all by ourselves anymore! Both Pentalpha as an organization and *PJ* as a magazine have become too big for just two people to handle.

So, we are asking friends, members and readers to help out with the donations of time, energy and money. The response so far has been encouraging (this issue wouldn't have come out without it), we are still going to need all the help we can get if we're to keep the organization and the magazine afloat. Some details on this appear in this issue's *Pentalpha's Activities* department.

Many people have made genuinely wonderful suggestions for things we could do or publish — but hardly anyone things about where the time, money and sheer energy are going to come from. We're will to do our share, and a little bit more, but the rest of the community is going to have to *help* out before Selene, Isaac, and the rest of the gang at Pentalpha *burn* out.



An interdisciplinary journal for the Aquarian Age.

- *contact column
- *movie & book reviews
- *thoughtful letters
- *lively editorials
- *polytheological essays
- *announcements of major conventions
- *songs & poetry
- *ritual scripts and critiques
- *scholarly articles
- *ceremonial tips

If you're looking for accurate, up-to-date, insightful and inspiring materials on Metaphysics, Parapsychology, Witchcraft, Neopaganism, Ceremonial Magick, Kundalini, Yoga, Druidism and other paths of wisdom, then Pentalpha Journal is for you.

Subscribe!



Contents

Pentalpha Activities	...2
Aquarian Age News4
The 22nd Annual Parapsychological Association Conference by I.C. More6
An Unexpected Look at Sheep in Paleopagan Society by Cyprian	...8
Rite Thinking, Rite Action by Kyle Griffith	...11
The Druid Chronicler 12
C.A.W. News15
Reviews	...16
What is a Growth Groupie Doing in the Anti-Nuke Movement? by Jeff Love	... 20
In Search of the Lady Rhaiannon's Mystery by Stephen Abbott McCaully	... 22
Sushumna: The Chakra Column by Anodea Judith	... 24
Bardic Revel	...28
Feedback (from the Readers)	...32
Contacts34

Pentalpha Journal is the official publication of Pentalpha: The Association for the Advancement of Aquarian Age Awareness, a chartered member organization within The Church of All Worlds, Inc. It is published quarterly, in the general vicinity of the Solstices and Equinoxes, and contains news, essays, technical articles, songs, ceremonial critiques, and other items of interest to the Aquarian Age community.

Submissions: All items submitted for publication must be neat and legible, and clearly marked as "for publication." Artwork should be camera-ready and black-and-white (unless meant for the cover). If materials are to be copyright in the name of the creators, they must be clearly marked thusly. Our budget is tight, so items without return postage enclosed may not be returned.

Deadlines: All materials, including ads, must be received by November 1st, for the Winter issue; February 1st, for Spring; May 1st, for Summer; and August 1st, for Fall.

Subscriptions: See the subscription form elsewhere in this issue.

Ad Rates: Send for our Rate Card.

Copyrights: All items not otherwise marked are Copyright 1979 by Pentalpha and all rights are reserved to the original creators and publishers.

Editors: Isaac & Selene Bonewits

Staff Writer: Anodea Judith

Artwork: Linda Cook, Anodea, Craig Miller, Zai Zatoon, and others.

Production: Isaac & Selene, Kerrie & Kyle Griffith

Subscription Services: Randall Millen Registry (921 Colorado Ave., Palo Alto, CA 94303)

Printing: Isaac, Bill Heidrick (courtesy of O.T.O. Box 2303, Berkeley, CA 94702)

Collation: various volunteers.

Special Thanks

Chris Sherbak – without his generous contributions, this issue, like several previously, would never have come out at all.

Randall Millen – for his meticulous and confidential handling of our mailing list gives us efficiency, accuracy and a strong feeling of security.

Craig Miller – for his beautiful illustrations for the various department logos.

The Ordo Templi Orientis – for letting us use their printing press (as well as their classroom space).

Heliographics – for the use of typesetting equipment and light boards.

A Note About Our Paper

This issue of *Pentalpha Journal* is printed entirely on 100% Recycled Offset Bond from the Conservatree Company. This buff colored paper is easy on the eye, pleasing in its variety of shades, of archival quality (it'll last longer than regular paper), and is ecologically sound.

Patronize Our Advertisers

They're a major source of the funding that keeps *PJ* in operation. When you buy something from one of our advertisers, you're helping *PJ* as well as yourself. Let them know where you saw their ad. Thanks.



Gnosticon I

The Fir Gnostic Conference of the Gnostic Society and Ecclesia Gnostica will be held October 26th to 28th at the Tree House Motel in the city of Mount Shasta, California. The sponsoring organizations are modern, nondualistic Gnostic groups with strong interests in Jungian psychology, hermeticism, Kabbalah, magic and wholistic health.

Speakers will include Stephen A. Hoeller; Rosa Miller Richard Hanuman, Erin Cameron and Richard H. Svihus. The suggested registration fee is \$60 per person or \$100 per couple. For hotel reservations, call the Tree House's toll free number: (800) 528-1234. See the ad elsewhere in this issue for further details, or write to: Gnostic Society/Ecclesia Gnostica, 3437 A Street #23. Palo Alto, CA 94303 or phone (415)

494-7412.

Samhain Seminar

The Seventh Annual Samhain Seminar of the Church and School of Wicca will be held November 9th-11th, at the Ramada Inn in Durham NC. The C&SW is an eclectic reconstructionist Witchcraft organization, based originally upon Welsh materials but with a great deal of other occult traditions mixed in.

The theme for this year's seminar is 'Life After Death,' and speakers will include: Yvonne & Gavin Frost, Raymond Buck

land, Colin of Ravenwood, William Wheeler and (possibly) Isaac Bonewits. The cost is free! (Though donations will be accepted and really are needed). For further information, contact: Church & School of Wicca, Box 1502, New Bern, NC 28560: For hotel reservations, write: Ramada Inn Downtown Box 98, Durham, NC 27702.

Science for the People

Most Aquarians [tend] to think that science and technology are wonderful tools and terrible masters. But where can we get honest scientific advice on matters such as nutrition, food additives, the politics of food, etc.? As most “authorities” in the field are pawns of the very power structures that are killing us how, its hard to find anyone we can trust.

Look into the Center for Science in the Public Interest. They publish books, leaflets, posters and other educational materials aimed squarely at demystifying technology and in returning control of science to the consumer. One of their posters, ‘Chemical Cuisine’ is a complete guide to all the food additives commonly used, listing which ones are safe and which ones to avoid, with the data presented in a clear and usable format. If you’re concerned about what you put into your body then you should investigate C.S.P.I. They’re at 1755 ‘S’ Street NW, Washington, DC 20009.

Summer Festivals

The Gathering of the Tribes last June 17th was a big success. Members and leaders of a variety of Earth Religions, including representatives of the Hopi nation, met in Unicoi State Park in Georgia. Amid dire warnings of impending doom. But as the festival organizers had promised all along, the local residents not only were friendly, some of them even signed up for workshops and enjoyed themselves tremendously.

We couldn’t get to the Midwest Pan-Pagan Festival held in July, but we heard that it was also a resounding success, with over three hundred attendees and a great deal of knowledge exchanged. They even made the religion page of *Time* in a less snide than usual article (once again we should thank Methodist Minister J. Gordon Melton for his kindness and courageous words to the mass media). We send our best wishes and blessings to all of these folks who are working to bring the Neopagan community together and provide opportunities for us to share our knowledge with each other and with those involved in other areas of the Aquarian community.

Traditional Chinese Medicine A Holistic Model

This is the title of a conference with workshops to be held in San Francisco, December 8th-11th. It’s sponsored by the International Society for Professional Education (Box 27573, San Fran., CA 94127; phone 415-731-1330) and is aimed mostly at professional members of the healing professions. “Continuing Education” credit is available for doctors, nurses etc. but paraprofessionals and nonestablishment healers may find a great deal of interesting information here. On the 8th & 9th is the conference (which -costs \$85): talks on the metaphysical bases of Chinese medicine, dietary methods, directing energy flow in the body, diagnosing via tongues, irises and pulses, acupuncture and acupressure, Chinese herbalism, etc. On the 10th and 11th there are a variety of workshops on learning the specific techniques mentioned during the conference. These are expensive (\$32 each 3½ hour session) and mastery is hardly likely to be so swiftly achieved, but for those with specific interests they may be well be worthwhile. The faculty has some impressive names including

Patricia Garfield, William Khoe, Kim-man Lai, Michael Wong, Yat-Chiow Yeung and others.

Pagan Books

Drawing Down the Moon: The Resurgence of Paganism in America by Margot Adler will be published by Viking Press on October 31st (naturally). This is the first book about the Neopagan movements written by a Neopagan, and certainly is the most extensive thorough and unbiased examination to date. It’s entertaining, erudite and (to some) exasperating. Bound to be controversial, it’s one book you should not miss buying.

Another book by a Neopagan Witch will be coming out on the very same day, this one *The Spiral Dance: A Rebirth of the Ancient Religion of the Great Goddess*, by Starhawk (Harper & Row). In Order to celebrate the publication, Starhawk and other members of the Covenant of the Goddess (see Contacts Column) are throwing a ritual called “A Spiral Dance” in honor of “the true Halloween,” on October 31st at 7:30 pm in the Fort Mason Center for World Music (Building 312, Marina & Laguna in S.F.). The ritual will use masks, dance and polyrhythmic chanting to invoke the archetypal energies behind the Halloween stereotypes. The ceremony is free and afterwards the publishers are springing for a party and book signing celebration. .

We’ll have detailed reviews of both these books in the next issue of PJ.

Ariadne

Batya Padeo has been working on promoting the spiritual awareness of the Goddess through her production (and writing and directing) of plays in the Bay Area, Ariadne is her third, and looks to be well worth seeing and supporting. She has been funding the plays out of her own paycheck, depending on volunteers to perform, build & design their own costumes, do all the technical work, and to pay for it all out of their own pockets. They work with bare survival rehearsal space, and the going is rough.

Ariadne is a feminist version of Theseus and The Minotaur and promises to be a powerful experience. It will be running in San Francisco on Oct. 26 & 27 Nov. 2,3,4,9,10,11 16, & 17, and the cost will be \$3.50. For more information, or to send any donations (much needed!) write to Batya c/o Women’s Studies Program, San Francisco State, 1600 Holloway Ave, San Francisco 94132. .

Pagan Periodicals

The Crystal well, one of the best-known Neopagan magazines, is back on its feet again after a year of silence. Janine Renee is the new editor, and the Volume 13, #3 Harvest issue is now out. Contents include articles on “Bardic Tree Magic,” “Storm Magic” “Crafting a Magical Drinking Horn,” “Exercising Your Familiar,” “The Blessing Way” and “Inner Plane Travels,” as well as poetry, news and more. T.C.W. describes itself as a “Journal of Neo-romantic Paganism,” and so it is. See the ad in this issue of PJ for subscription details.

The Sword of Dyrwyn is the newsletter of the Association of Cymmry Wicca, one of the major Neopagan Witchcraft organizations in the Southern states. They are having Survival problems right now and urgently need people to send them articles, news, recipes, poems, reviews, interesting letters and — oh yes! — subscriptions! The cost is \$5.95 per year in the U.S. and \$7.95 elsewhere and they need help from the community. Their address is Box 4152, Campus Station, Athens, GA 30602.

Halloween PR

It's that time of year again! The media are all trying to do "spooky" stories for Halloween, and looking for Witches to interview. Well, this year, at least in the Bay Area, they are contacting people who actually know what they're taking about — thanks to deliberate PR work by the covenant of the Goddess (C.O.G.) and Pentalpha,

C.O.G. is a legal church composed of dozens of Neopagan and Feminist covens, mostly in California. C.O.G. members Starhawk, Valerie Walker (the new First Officer), Deborah Bender (former Correspondence Secretary) and Levanah have all been giving interviews to reporters from radio and TV stations as well as local newspapers. Starhawk and Co. are even throwing special dress rehearsal of her "Spiral Dance" rite for the local TV-stations, parts of which may be broadcast on the evening news magazines Halloween night.

Isaac will be showing up on KTSF (26) TV October 25th at 10:30 pm; on the KPIX (5) TV "Evening Magazine" Oct 31st at 7:30 pm; on the ABC Radio Network news programs (AM & FM) Oct 31st as well as in local papers

Maybe this year we'll be able to get some facts across to the general public for once!

Other Aquarians doing PR work this season should write to the Feedback dept. and let folks know how their efforts are rewarded.

Wheel of the Year

We are delighted to announce that Gwydion's new songbook *wheel of the Year* is finished! It has twenty-eight songs and dances, including all the seasonal and sabbat songs, with twelve songs never before published. The book itself is beautiful (we should know -- we did the production work ourselves) with numerous fine drawings by Craig Miller and a magnificent cover photo of a Stonehenge sunset. It's printed on sturdy stock and will last for years. At \$6.00 per copy, it's a real bargain.

Also still available are copies of Gwydion's famous record album, *Songs of the old Religion* at \$7.00 each. For either or both, send your check or money order to: Nemeton, Box 212, Redwood Valley, CA 95470

If you have news of upcoming major conventions, soon to be published books, organizations people should know about or other items liable to be of interest to the entire Aquarian/Magical/Neopagan community, let us know!



A Movable Feast
Gourmet Natural Foods Catering
VEGETARIAN INTERNATIONAL
Judith Foster Anna Moonbloode
(415) 843-0722

Joan Carruth is proud to announce
that she is a distributor for

Shaklee

inexpensive, highly effective
biodegradable cleaners
natural, balanced vitamins &
nutritional supplements
high-quality personal care products
from toothpaste to makeup
all unconditionally guaranteed

A Pagan Alternative

call me! (415) 525-0498 –
love mom!
love yourself!

The 22nd Annual Parapsychological Association Conference

Or A Journey Into Psientific Technology
By I.C. More

August 15, 16, 17, and 18th of this year brought the members of the Parapsychological Association to the Bay Area for a four-day conference held beneath the Christian cross of Saint Mary's College in Moraga, California. The day was bright and sunny as I waded my way through gas lines and traffic toward the beautiful "nestled in the hills" campus, which was gleaming white with its monklike cleanliness.

After weaving my way through parking lots and past fruit trees, garden paths and other earthly delights, I finally spotted a group of hurrying men and women dressed in the standard suit and tie, or heels and dresses that I later learned was both typical and expected for gatherings of this particular group. I, too, was hurrying and arrived in the dark auditorium just in time to see the past president, a white-haired man with an English accent say "Thank you" and sit down. So much for the welcoming remarks This was followed by remarks of Pascal Kaplan, Dean of General Studies at John F. Kennedy University (which hosted the conference) introduce their current Graduate and Under graduate programs in Parapsychology and the Study of Consciousness. The remarks were encouraging and inviting, considering the present limits of most educational institutions, but there was the sense of forced respectability that was to set and/or conform to the academic tone that ran through the whole conference.

The stage was set with a long table, with chairs and microphones and a podium on the right, over which most of the presentations were made. The three or four hundred people in the audience appeared to be a mixture of ages, nationalities and professions, but the large percentage of the population seemed to be over fifty, male, and quite successfully professional looking (as well as white). They came from a wide geographical range in this country as well as many from England, Iceland, Germany, and India.

The first set of papers was to be on the topic of *Psi and Cognition* and they began with an excellent paper by Ernesto Spinelli of Hampshire, England, on "The Effects of Complex Tasks on GESP Ability in Young Children." Mr. Spinelli found that GESP (general extra sensory perception) not only decreased

with the increase of age in the children (who ranged from 3 to 8 years old) but GESP decreased with the increase of cognitive tasks as well. In other words, the more complex the conscious thought (or left brain activity), the weaker the GESP ability of psi function. Most interesting. The ensuing papers dealt with experimental approaches to testing psi with and against memory, speaking more to the fastidiousness of the experimenter than to the value of the findings themselves.

The rest of the morning dealt with topics on *Micro PK Studies* and contained papers on "The Mystery of Irreproduceability," a paper on Aversion Therapy and Psi, showing that subjects did not show greater psychic ability under the threat and use of painful electric shock; and "Directional PK Effects with a Computer-based Random Generator System," a rather interesting experiment involving the successful psychokinetic (PK) control of a random, moving computer graphic display.

The break for lunch gave everyone a chance to mingle, and I found myself joining three men at a table in a cafeteria whose beauty was as great as its food was poor. The conversation was typical – one man who considered himself a professional skeptic argued with another man who considered himself a professional psychic, while the third tried to mediate between the two and I gave up altogether trying to get a word in edgewise. I excused myself and returned to a very scientific set of papers on *Spontaneous Case/Free Response Methodology*, which discussed the qualities of targets used in psi experiments to test EP by having the subject guess or describe what they think is on a given screen, card, or similar set-up. It was shown that pictures of organic outdoor scenes scored more "hits" or appropriate matching responses than pictures of people, boatyards, etc. Animals were also high on the "hit" score.

The *Symposiums* were by far the most interesting and the one scheduled for the first day was on *Psi and Scientific Method: Views from Diverse Perspectives*, and it was here that Rhea A. White, a middle-aged woman from the American Society for Psychical Research, let the "cat out of the bag" by stating that psi phenomenon cannot necessarily be measured by science and physical methods that she had felt that way for 25 years and that the taboo against this kind of belief was so encompassing within the Association that she was only just now having the courage to say so in front of her colleagues. This was a typical indication of the state of the art within the Parapsychological Association. There was an intense loyalty to standard scientific method, with downright hostility to anything vaguely radical, and at the same time a growing dissatisfaction among the younger members about the overuse of such clinical methods.

The *Symposium* of Thursday morning interested me a great deal covering Altered States of Consciousness (Charles Tart), Psychic Healing, Psi-Conducive Communities, Shamanism, and Haunting, but many of the papers turned out to be other than I expected. Tart's paper dealt chiefly with hypnosis and drew no major conclusions, the Psychic Healing paper had more theory than it did Psi or Healing, the Psi-Conducive Communities mentioned a few tribal cultures with some mention of fasting and hallucinogens, but made absolutely no mention of any of the current American groups who gather together for the express purpose of doing psychic work, such as ritual magic or healing. Nor did the speaker mention any forms of ancient or modern "Witchcraft" as being related to such communities.

The talk on Shamanism (Rex Stanford), entitled "Are we Shamans or Scientists?" seemed to stress that it's more important to be scientists than to be shamans, stating that science had made more progress than magic and would probably continue to do so. The last talk, "A Case of Haunting," given by a very serious looking fellow (William G. Roll) turned out to be the most humorous talk given, and discussed the fact that the auras of the parapsychological experimenters stay in the laboratory long after

the experimenters themselves have gone home each night, and that these factors need to be considered in evaluating clinical results.

There were more talks throughout that day and the next which covered such topics as *Psi and Personality* (people with open minds are more psychic than people with closed minds), *Improving Communication Between Parapsychologists and Other Scientists*, a roundtable discussion of such things as grants, publications, and the overuse of scientific jargon among those in parapsychological research. *Psi and Social Interactions* spoke of poltergeists in the family, the effect of competition on psi performance, and more on the experimenter effect.

Friday afternoon was perhaps the highpoint of the conference with a symposium on *Synchronicity and Psi: Causal vs. Acausal Paradigms*, chaired by Barbara Honegger, (Washington Research Center). It was in this symposium that I saw the first traces of actual creative thinking. The talks began with Alan Vaughan (New Ways of Consciousness Foundation), who discussed the parameters of space and time, as created by consciousness, which exists outside of space and time. This was followed by a talk on poltergeists by Hans Bender from Germany, a delightfully entertaining talk stating in essence that collective unconscious is identical with nature, making, as each speaker did, many references to C. G. Jung along the way. Barbara Honegger gave a brilliant talk on the effects of language as a factor in synchronicity, delving into her own personal experiences, and dealing with the questions of inter-hemispheric verbal communication as a factor in waking state psi. The symposium ended with a gentleman from Maryland, who attempted to rebut all of the above theories by garbling Jung's definition of the term synchronicity, and stating that it had no causal or psychic factor at all, and besides it was all "unproven". Despite the audience's apparent fear of any less-than-scientific thinking, it seemed that these talks were well received. Anyone willing to take the courageous step and present new theories was welcomed, at least by those who shared similar views and perhaps did not have the courage or experimental documentation to say so.



At Last!

P.E.I. Bonewits' classic

REAL MAGIC

is back in print again!

This newly Revised Edition contains extensive new materials on the taxonomy of Witchcraft, cult danger evaluation, and recent research; plus a *new* Glossary, Bibliography and Index, making this an indispensable text for beginners and experts alike. For years, major Wiccan, Neopagan and Ceremonial Magic

schools have made *Real Magic* required reading for their students. Find out why!

Real Magic is now in bookstores throughout the U.S. and Canada, or can be ordered directly from the Publisher:

Retailers: Discount schedule:

2-4 copies –20% 5-9 copies –30%

More than 10 copies – 40%

Established accounts- net 30 days. New accounts – please include payment with order plus 50 cents shipping and handling per 1-3 copies, 15 cents per each copy thereafter.

Individuals:

Add 95cents to cover postage and handling. Add 75 cents for each additional copy. California residents add 6% sales tax. *Please include payment with order.*

Please send ____ copies of **Real Magic** (\$6.95, softbound)

To:

Name _____

Address _____

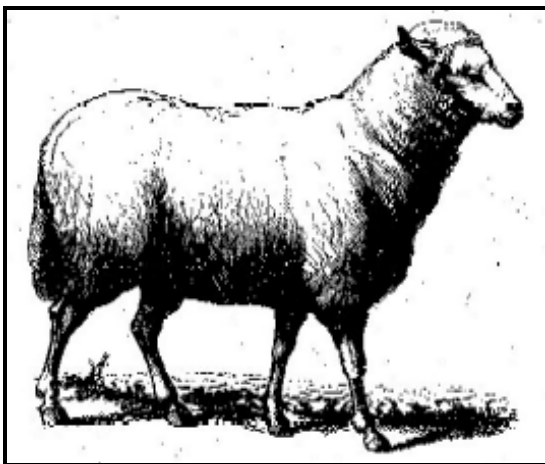
City, State, Zip _____

From:

Creative Arts Book Company

8333 Bancroft Way

Berkeley, California 94710



An Unexpected Look at Sheep in Paleopagan Society

By Cyprian

We cannot hope to understand ancient Pagan cultures, much less their religions, without a thorough and realistic scrutiny of just how various Paleopagan peoples actually lived. We need to know the circumstances of their lives because religious thought, social behavior and the entire texture of civilization (or the lack of it) ultimately is determined by the physical circumstances in which people find themselves. Thus the desert Arab Moslem sees Paradise as a green and blooming land filled with flowing waters...much the picture of a verdant English landscape.

One of the vital aspects of European Paleopagan life, and one which has been largely overlooked simply because it is no longer of any consequence in western civilization, is the severe

paucity of fiber throughout European history until at least the latter part of the 18th century. Today we are so glutted with fibers, both natural and artificial, that we have lost sight of the simple fact that the ancient European peoples had a hard scratch of it to put clothes on their backs.

Archaeology can tell us that Neolithic people wore leather garments because we have found the tools used to make them; we also know that they raised sheep because we have found the bones; and we also know they raised flax, the source of linen, because we have found flax seed imprints in their pottery. That they made textiles is known from finds of spindle whorls and pictorial representations of simple frameless looms and, by the most incredible of good fortune, the find of a piece of carbonized cloth.

At this point we need to stop and point out something so obvious that it's generally overlooked: wool from sheep and linen from flax were the two and *only* fiber sources commonly available to the Paleopagans in northern Europe and Britain. Although silk was imported into Europe at a surprisingly early date, it won't be discussed here because its scarcity and high price kept it forever out of reach of all but the very wealthiest individuals (this was also true of cotton until recently). Leather, wool and linen were what people wore because that was all there was available to them.

Now all this makes a difference, a big one, as to what was important in life and what wasn't. Many people now assume that the sheep was a meat animal throughout western history simply because that is the animal's status now. However, this is not true at all. Sheep were not considered a meat source in the West until wool was no longer critical as a fiber supply – not until the late 18th century! The sheep was simply too valuable for its wool to be casually slaughtered and served up as so many mutton chops.

Compounding the sheep's value as a primary fiber source was the sheep's rather uncertain and slow reproductive cycle; a slaughtered sheep is difficult to replace through normal herd reproduction. Also, while pigs, goats and cattle can browse profitably in scrub and forest land and even help clear the land for future cultivation, sheep must graze in open pasture; just another factor setting them apart from other domestic animals. These considerations, all working together, assured sheep a unique place in the economy until modern times, when wool lost its premier position in the quest for fiber.

(Woven cotton cloth was introduced into England in 1681 c.e., establishing the third fiber, even though cotton could not be grown except in parts of the Mediterranean Basin and required prodigious hand labor to be turned into cloth. A century later the production of textiles became the first industry to be taken out of the cottage and fully mechanized and powered by other than human or animal muscle. Thus, for better or worse, the Industrial Revolution was founded upon the spinning jenny, the cotton gin, and the steam powered loom.)

An example of the sheep's preindustrial importance may be found in Ralph Whitlock's delightful book, *The Folklore of Wiltshire* (Batsford). Whitlock, who had himself been a farmboy, recounts how Wiltshire (England) farms were run for the benefit and convenience of sheep and how the shepherd was the "king" of farm workers.

Archeological evidence sustains the sheep's favored position in Paleopagan times. A bone count made at Durrington Walls (Wiltshire near Stonehenge) suggests the eating habits of the Neolithic occupants of the site. The count reveals 27.4% were cattle bones, 63.8% pig and a mere 1.9% sheep and goats. The remaining percentages were distributed among wild game. Dr. Euan MacKie proposes in his book, *Science and Society in Prehistoric Britain* (Elek), that the occupants of Durrington Walls were not consonant with the normal rural population of Neolithic Wiltshire but were in fact members of a priestly caste, perhaps associated with close-by Stonehenge. The scant 1.9% certainly

seems to indicate that sheep and goats were used as sacrificial, ritual animals and not as a regular food source.

About 15 miles almost due north of Durrington Walls is the great Avebury Neolithic complex. Part of this complex is the Windmill Hill causewayed camp. Archaeological investigation has suggested that this hilltop site was a seasonal cattle market and, according to my own research at the hill, this fits in with our growing knowledge of the pre-Christian pastoral calendar in Britain. Analysis of the animal bones found at the Late Neolithic level reveals 56.2% cattle, 22.6% pig and 13.1% sheep and goats, the remainder being again wild game. It's too bad, for our purposes, that the archaeologists did not see fit to separate out the sheep from the goats! At any event, 13.1% of the total could well represent sacrificial animals, herd culls and normal herd mortality. The percentage is too small to represent any real reliance on sheep as a meat source.

It's of some interest to note that hilltop markets, by then largely sheep, continued in Wiltshire until about World War One. Whitlock (cited above) says the shepherds hated the open and exposed hilltop sites. I wonder if those shepherds realized they were continuing a tradition begun at least five thousand years earlier?

People do not sacrifice that which they hold of little value. They do not offer dirt to the Gods. But their sheep were of value – of great, almost over-weening value—and they offered them.

In this light, Christian terminology and iconography establishing the Christ as “The Good Shepherd,” “The Lamb of God,” “The Sacrificial Lamb,” etc., begin to make a lot more sense. So too does the Nativity story that announcement of the birth of the Christ child was made to “shepherds tending their flocks by night” and not to farmers hoeing their crops at noontide. No, these terms and images would be readily understood by the European Paleopagans whom evangelists were trying to convert to their new and radical faith.

We should observe in passing that some authorities contend that the word *Lammastide* (used by some to refer to a major holy day occurring in early August) originates from the so-called “Lamb Mass” celebrated each August 1st at the Cathedral of St. Peter Vinculis, in York, England. At this mass, each man holding land in feudal tenure brought a lamb as offering. Such an offering would be entirely in keeping with earlier Pagan practices – only now the Pagan sacrificial lamb was offered to the “Sacrificial Lamb of God.”



The Neolithic pre-Celtic society of Europe and Britain apparently was more agricultural than pastoral. The available archaeological evidence points to a farmstead society based on wheat and barley with enough domestic animals to supply immediate needs. One of the factors limiting domestic livestock production was the difficulty in obtaining enough feed to “winter-over” the stock. Consequently, as an approaching winter depleted the pasturage, surplus animals were harvested at Samhain and the remaining breeding stock was gotten through the winter as best as could be done.

The difficulty in providing winter food is best illustrated by the well-known “elm-decline” that began in prehistoric Britain around 3,000 b.c.e. The pollen record showed a sharp decline in

elm pollen after that time, but there was no satisfactory explanation until a chance find at an ancient Swiss lake-village site revealed the Neolithic inhabitants to have been stripping leaves and twigs from elm trees and using them for winter cattle feed. Such a technique could hardly be expected to support the large herds we associate with a pastoral society. Even by the time of Saxon England, the situation seemed hardly better. Dr. Dorothy Whitelock, in her book, *The Beginnings of English Society*, (Penguin Books) records: “Owing to the shortage of feeding stuffs, only a minimum of stock could be kept throughout the winter; many beasts had to be slaughtered in the autumn and the flesh salted for winter consumption.”

The idea of pastoral society and the extensive land-use techniques required to support it does not seem too indigenous to Europe. Instead it appears to have been imported, perhaps from the steppes of Asia, and its best known historical impact came in Greece where invading male-god oriented pastoralists are believed by some to have overwhelmed the resident female-deity oriented farmers (including those of Crete) and to have established their own civilization, the Mycenaean, which gave us such pastoral Bronze Age swashbucklers as Herakles (Hercules), Agamemnon and Achilles. Perhaps, from such stock sprang the Tuatha de Danaan – pastoralists all – who pushed their way into Europe's final frontier, Ireland. Irish folklore certainly remembers these daring bronze-weaponed pastoralists, just as many of us remember, through Homer, the deeds of Achilles ‘neath the storied towers of Ilium.

It seems almost criminal to dismiss so much fascinating history in a mere paragraph, but the ebb and flow of peoples in our subject here. Let us merely note that the Bronze Age warriors of Greece were themselves overwhelmed by yet another pastoral peoples, the Dorians, who with their new swords of iron pretty much hacked their way into whatever territory they wanted – and they wanted it all – just as the later Iron Age Kelts overcame the farmer and the Bronze Age pastoralists of Europe, Britain, Scotland and Ireland.

You will note that our discussion has turned from one of peace to one of the sword. There is a reason for this shift and it is rooted in a fundamental but little recognized difference between the farmer and the pastoralists. The physical evidence indicates that the Neolithic farming age was one of those now rare eras in human history, an era of relative peace. There is a reason for this: farmers, no matter how hard they try, can cultivate only a limited amount of land. This limit is determined by their own labor (and the labor available to assist) and the technology at their disposal. What this means is that the farmer is not land-acquisitive. Extra land is of no value to a farmer. Instead of an asset, it can be a liability. Further, because of the nature of farming operations, the farmer is wedded to the land and there is no better way of putting it. In the spring one must plant, then cultivate, then harvest, then prepare the land to plant again. The ploughman in AElfric's *Colloquy*, quoted in Whitelock's book, may speak for farmers everywhere when he declares:

“I go out at dawn driving the oxen to the field and yoke them to the plough. It is never so harsh a winter that I dare lurk at home...but when the oxen have been yoked and the ploughshare and coulter fastened to the plough, I must plough each day a full acre or more...I must fill the oxen's manger with hay, and water them, and clear out the dung.”

This endless cycle of toil to wrest a livelihood from the soil leaves precious little time to go adventuring.

Pastoralists have an entirely different life situation. Rather than being tied to the land, they rove upon it as they follow their herds and flocks. Further, as their animals exhaust of pasturage, they *must* move on to new land, regardless of who claims it. As the herds increase in size, still more land is required for their support. Thus pastoralists are very much land-acquisitive. They must have land and ever more land if their animals, which are their

livelihood and wealth, are to survive and prosper. The pastoralist, unlike the farmer, is ever aggressive because the herds ever need new lands to graze. Today, we call this process of land acquisition “war.” Only the weapons have changed.

So there we have the nub of it: the pastoralist must be aggressive in order to acquire ever more land for the flocks and herds, and they made their warlike male deities in this image. Farmers are settled upon the land, and in this sense are considered passive, and their Earth Goddess is molded after them. They are ripe for exploitation because of their more or less fixed position upon the land, and they have certainly been exploited throughout history. The traditional contempt of the ruling pastoralist for the farmer was nowhere better shown than in the recent farmers’ “tractorcade” upon Washington. Our government openly admitted the farmers had been ripped off and, according to our Secretary of Agriculture, we are going to continue plundering the farmers. After all, as pastoralists we have a license: announcement of the birth of Christ was made to shepherds, not farmers.

In trying to take a realistic look backward at the role of sheep and the herdsman in Paleopagan society we have kicked the shins of at least two popular notions: that the sheep was valued as a meat animal, and the shepherd (herder) represents, with their lambs, the tender and loving creature of popular and especially Christian myth and iconography.

The final part of this essay, which has already taken unexpected turns, deals with the relationship between stockpeople and their animals. Here we must attempt to destroy one more romantic shibboleth, kick another shin, if we are to approach the realities of Pagan life. As a boy, I grew up on my grandfather’s farm. This was a dairy and stock farm, and such farming that was done was done mostly to provide feed and pasture for the animals. Now, while it is true that our work animals, being fellow laborers, were held in some affection (I still remember with something more than nostalgia a big hammer-headed mule named “Old Jack”), the other animals, from chickens to prize dairy cows, were viewed purely for their value as meat or milk producers. When one of the dairy cows (and they were all named) fell behind in milk production, she was loaded on the truck and taken to the stockyards and sold as a canner and cutter. There was no tear shed, the only concern was how to best replace her in the herd to make up for the loss in milk production. This was a matter of economics, not sentiment.

The same outlook was even more pronounced in the case of animals raised for meat. I well remember the year I was given two pigs to raise, John and Mary, and with my sister I tended to them most diligently. I think I was about eleven at the time. Sentiment? A few days after Samhain I took my Remington .22 and dropped them both cleanly, then helped dress out the carcasses. The meat was mighty good that winter, and the next year I was allowed to participate in the big “hog killing” and this was a signal honor in my life.

The point of all this personal history is to indicate two things: (1) I know what I’m talking about because I’ve been there, and (2) domestic livestock are economic assets but like other assets they are of no value until they are harvested. In the case of the dairy cow, the harvest is milk, twice a day. When that harvest fails, the cow is no longer an asset and she must be disposed of and replaced by a new animal that will fill her place in the economic production line.

With animals raised for consumption, the relationship seems even more direct. From the moment of birth, the animal, be it the wobbly and appealing calf, the charming pink piglet or the fuzzy chick, is destined for the table. I promise you, sentiment and romantic notions have no place in this real and hardheaded world of animal husbandry, simply because they are unreal luxuries that cannot be afforded. Sentiment cannot be put on the table nor in the bank. This is not to say that stockpeople do not care for their animals, of course they care for them, but they are not

sentimentally attached to them. The animal is bred, born, nurtured and finally slaughtered to provide human food, and in so doing a curious thing occurs. The animal, in making its individual sacrifice, assures the survival of its species.

Lest this seem an unusual assessment, we need to remember that Nature ever squanders the individual to promote the survival of the species. Consider this: not one of our domestic plants or animals, unlike the other inhabitants of this planet, is likely to qualify for the endangered species list. In harvesting domestic plants and animals, we guarantee those species will survive and prosper.

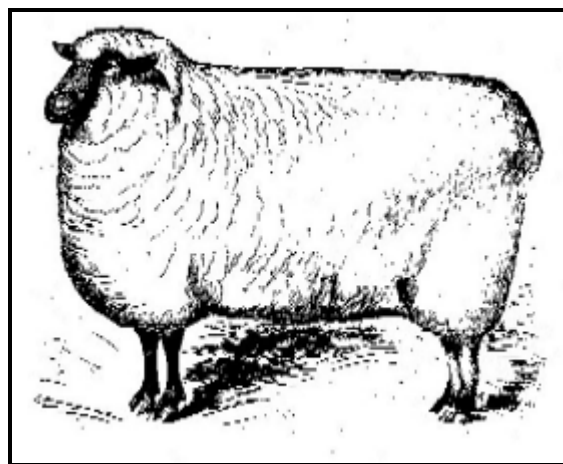
This arrangement may seem harsh in terms of the individual animal, but it has worked exceedingly well in terms of species welfare. If you think this is not so, then think about how many wild cattle or wild sheep exist as compared to their domestic relatives.

It’s only in the last handful of years that even our most advanced societies have been able to produce a sufficient surplus of food and fiber that they have been able to stop viewing wild (undomesticated) animals as unwelcome competitors for the available food and land supply and/or as welcome supplements to a meager larder. To the pioneer American settler trying to establish a farm in the wilderness, that deer raiding the cornfield was no beautiful and noble Bambi but a damned predator eating the food the family must have to survive the winter. Why not just kill the varmint out of hand and at the same time put some welcome fresh meat on the table?

Even today, there are very few areas of the world that can afford the luxury of wildlife conservation. Never was there a more tragic example of this truism than the recent slaughter of dolphins by Japanese fishers. Remember the photographs of the murdered dolphins awash in a lagoon of their own blood.

This essay, which began innocently enough, has been built to end on that final vicious note. This has been intentional and I plead guilty but make no apology for the purpose: to persuade you that there is nothing romantic or sentimental or idyllic about securing the essentials of life – food, clothing and shelter. It is tough, realistic and unrelenting work. That romantic dream of the bucolic life is no more than the vapours of some simpering poet or philosopher who never touched a hoe, cleaned out a stall or slaughtered the prize pig that their family might have food on the table.

My plea is simple. If we are to be Pagans, then let us be Pagans and understand something of the realities of Pagan life, and not become just so many more silly victims of Walden Pond.



For enlightening
informative entertainment

Have Tarot,

Will Tell

Anastasia
\$13 per 1/2 hour
415-282-7806 (morns)

Rite Thinking, Rite Action

By Kyle Griffith

Why doesn't the average Neopagan ritual raise as much psychic energy as a Pentecostal revival meeting? Because the revivalists use simple, concrete techniques for raising power and we don't.

The most basic tent meeting ritual is the Rite of Initiation. After hymns like "Are you Washed in the Blood of the Lamb" and a sermon on sin and salvation, the preacher asks "sinners" to step forward and "accept Jesus." The act of initiation can be a handshake, an embrace, or baptism with water, but in every case it is accompanied by an outpouring of psychic energy from the whole congregation, welcoming the new convert "into the fold." A number of ex-acidheads who became Jesus freaks have described this rite as a psychic experience more profound than any drug; and plenty of people who attend a Fundamentalist church every Sunday never miss a chance to step forward at a revival meeting to be "saved" all over again. Of course the clergy and congregation also get a psychic lift every time the rite is performed.

The important thing for us to remember is that the revivalists themselves admit that their initiation rite has little to do with an intellectual-belief in the doctrines of Christianity and converts are urged to join a regular congregation as soon as possible. Success of the ritual depends not on acceptance of a complex system of belief, but only on two simple acts of will. One, the "convert" has to accept initiation. Two, each member of the congregation has to accept the convert.

The old movie *Freaks* has a beautiful example of such a ritual in a completely non-religious context. A beautiful normal girl is marrying a deformed midget for his money. As part of the wedding ceremony, the company of circus freaks surround her and start chanting "We accept you, we accept you, one of us, one of us!" The girl, who of course is acting in bad faith, bolts in terror. The scene is one of the most eerie I've ever seen in a movie, and it owes a good deal of its terror to its raw portrayal of magic.

Now, I'm not suggesting we turn our rituals into tent meetings, drumming in public and initiating people by the score just to generate psychic power. There are ways to generate the same power even within the confines of a small stable group. The best as far as I'm concerned is a technique used in Voodoo and Amerind practices: assuming a special state of consciousness as part of the ritual. There are many ways of achieving this, but all involve the same two simple steps as the basic act of initiation. After preparation involving music, dance, preaching etc., a member of the clergy asks a member of the congregation, "Are you read to receive the Power?" The member says yes, and some simple ritual act is performed to confer the power. Simultaneously, the whole congregation responds with an act of some words that symbolize the granting of power, while willing themselves to project the power into the individual. This process goes on until the whole congregation has received the power.

This all sounds childishly simple, much less sophisticated than most of the power rituals now in use. Well, it's supposed to be. It should be simple, repetitious...and powerful. The technique works very well for the Bible-belters, and it can be made to work just as well for us. The reason it can be made to work is because it does not depend on belief in particular deities or elaborate doctrine. All you have to believe in is the basic concept of Magical Power, and the ritual itself is constructed to reinforce that belief by enabling every member of the congregation to feel it.

Each individual group should be able to apply this technique to its existing rituals without making major changes. If your group uses special names for the members during rituals, the congregation might address the member receiving the power by his or her ritual name. If you wear special garments or ritual objects, receiving the power could be the act of putting them on. Or you might partake of a sacrament or recite a verbal formula. The ritual could also take the form of a dance with people moving from one ring (or other formation) to another as they receive the power. Any of these will work if your folks comfortable with them. As far as I'm concerned, though, the simpler the whole thing is, the better it will work.

OK, you've received the Power, now what do you do: with it. My suggestion is, start working Magic. If someone present needs healing, they should become the focus of attention while a specific healing ritual is performed. If someone needs advice or guidance, some sort of divinatory spell should be worked. Better yet, the whole group can go out and do something active: plant a grove, prepare a garden, even have an orgy. The important thing is that the activities have a concrete purpose, and that no particular activity be prolonged until it starts to drag and power seeps away. Hours of mumbo-jumbo about Gods and Goddesses accompanied by dancers panting like marathon runners just doesn't seem to work these days. Sure, maybe your group can successfully recreate the Saturnalia, but personally, I've never seen a long, complicated ritual that was worth the effort.

The important thing to remember if you want to raise and sustain magical power is to keep rituals short, simple, and to the point. Everything you do should have a concrete purpose, whether you're trying to heal, defend, or just make yourselves feel good. Rituals that make extensive reference to elaborate mythologies or methodologies may look impressive to outsiders. (Actually, few do, unless you think people giggle when they're impressed) but unless each ritual phrase and act means almost the same thing to everyone involved, so that individual emotional responses reinforce each other, very little power is going to be generated.

Generating psychic energy isn't at all hard. The crowds at sports events generate so much of it that a lot of professional athletes become magicians (Christian, Voodoo, and even a few Pagan, or so I hear rumored) in self-defense against bad vibes while on the road, or to make maximum use of home field advantage. Political groups from the Right to the Left raise and use psychic forces, and so can we, if we try to get back to the simple techniques everybody else uses.



This department is for news, reports, announcements and other materials of specific interest to Reformed, Neopagan and Mesopagan Druids of all persuasions, throughout Europe and North America.

Arch Grove

Samhain will be celebrated on Saturday night, Nov. 3rd. at Adr. Carolyn Clark's house. There will be a "dumb supper," skyring and other divination activities following outdoor services around the oak trees in the back yard. The grove meets for full moons and Highdays; as with most Druid groups the emphasis is religious rather than magical. There will also be some all day hikes in the country, with emphasis on gathering and using plants (medicinal & dye). For details, call Carolyn.

Evergreen Grove

The grove is growing by leaps and bounds, with over 30 members from the Olympia attending recent activities. On October 31st, the grove will celebrate Samhain with a "dumb feast" and a graveside vigil for a recently deceased member of the grove. Adr. Cyndie Schuler says that they will continue their full moon and Highday celebrations, and will be holding regular sessions of *Mind Games* (based on the book of that title by Jean Houston & R. Masters). Contact Cyndie for more details on times and places.

L.A. Grove

Adr. Chris Sherbak would like to invite Neopagans and other interested folks in the Los Angeles area to contact him about organizing Druidic activities in Southern California. L.A. Grove services, like those of all other NRDNA groves, are open to the general public.

South Shore Grove

Adr. Steve Savitzky says his grove is still active, with the majority of the members coming from the Society for Creative Anachronism ("Southern Shores" is the S.C.A. name for the area around San Jose, California.) So far the grove has been meeting mostly for Highdays, in the Archdruid's backyard (anyone knowing a nearby scenic location appropriate for ceremonies is asked to let him know). They will be meeting for Samhain, and local folks interested in participating can call Steve for details on dates and places.

Mother Grove

The grove has been growing steadily, due perhaps to the regularity of the every-other-Sunday afternoon services during the summer. These will continue through the winter at various locations around the Berkeley-Oakland area. On days when it is raining, indoor meditation and Hairpull sessions will be held. The dates for the next few months will be: October 7th & 21st, November 4th (Samhain) and 18th, December 2nd, 16th & 23rd (Midwinter). The times are usually from noon to 1:00 pm for Bardic practice (music, singing and soon some dance practice) and 1:00-2:00 pm for the actual ceremonies. There may also be

another all night vigil for Samhain on November 6/7. For the specific locations each time call Co-Adr, Joan Carruth.

The grove is experimenting with new liturgies, the results of which will be presented herein from time to time. Recently a writer for New West magazine spent the weekend with various grove members, attended a Bardic Revel and participated in the regular celebration. He became a First Order Druid and has written a very supportive story, which should appear soon, Are we ready for a sudden influx of members?

His visit coincided with a variety of outreach decisions made by the grove. Ads will be purchased in the next edition of the telephone book, Yellow Pages, "under Churches, Druidic." Posters are going to be designed and put up around campus, and the grove has voted to join the Berkeley Area Interfaith Council. To cover the costs of all this (and incidentally to start covering the supplies that the Co-Archdruids have been paying for out of pocket) the members of the grove have pledged regular monthly donations of from \$5-\$20 each! For the first time in history, the Mother Grove has a checking account!! Are these the first steps on the road to doom?

Order of Oberon

This is the Bardic Order within the NRDNA, and has been entrusted with the musical and poetic aspects of Druidic rituals. Right now the members are all resident within the San Francisco Bay Area (primarily the Mother and Hazel Nut Groves) and two major sorts of activities are being held.

Every other Sunday afternoon before the services of the Mother Grove, rehearsal/practice sessions are held from noon to 1:00 pm at the site of the ceremonies. These are moderately organized attempts to learn and practice specific songs and (eventually) dances for ritual uses.

Every other Saturday night BYOE Bardic Revels are held at various locations around the East Bay. These run from 8:00 pm "until everyone falls over," and consist of group efforts to sing and play various (mostly Pagan) songs, alternating serious work on religious tunes with not-so-serious Pagan/occult doggerel. Individuals are encouraged to present original works of music, song or poetry. Copies of *The Book of the Bards*, *Wheel of the Year*, and other collections are available for use, but participants are urged to purchase their own. The dates for these will be: October 13th & 27th, November 10th & 24th, December 8th & 22nd. Call Matriarch Lind or MG Co-Adr. Isaac for locations and details about possible crash space for out-of-towners.

Formal admission to the order of Oberon is at the sole discretion of the Matriarch. All interested persons should contact her directly. The candidate should have ready a song, poem, dance, etc. to perform at their investiture. This offering may be an original work or else an interpretation of someone else's appropriate work (check with the Matriarch for details). It is suggested that each Bard or potential Bard keep a notebook of songs, poems, etc.

Stonehenge Viewpoint.

This is a bimonthly magazine published for those with an interest in archeology, anomalies, standing stones, ley lines and Celtic antiquities. Every issue has something new and challenging, with the scholarship ranging from poor to superb. The July/August issue (#30) included an article on "Hidden Druids in America," most of which was about British Masonic (Mesopagan) Druids, but which included several rare photos of members of the Order of Bards, Ovates and Druids performing rites. Also in that issue were articles on "Megalithic Sites in America," "Maize in India in 1141 A.D.," and "Sir Bedwyr, the Saxon in King Arthur's Court." At 56.00 for two years (the U.S. & Canada), it's a bargain:

Stonehenge Viewpoint, 2821 De La Vina Street, Box 30887, Santa Barbara, Ca. 93105.

Order of Dian Cecht

This is the healing order within the NRDNA and is open to all Neopagans interested in both the magical and mundane methods of healing. Matriarch Joan Carruth says that no new initiations into the order will be performed after Samhain except for emergencies until next Beltane, (see- list of Highday dates in this issue of *The Druid Chronicler*). However, non-initiates can attend the monthly meetings on these dates this fall October 28th, November 25th and December 23rd.

A possible healing workshop following the feast of the Turkey God (November 22nd-25th) is being -contemplated. This would be an opportunity for local healers to get together and share their specific healing techniques, with an emphasis on the magical and physical aspects rather than the ritual ones. If you would be interested in helping her to hold such a workshop, contact her soon.

Golden Order Section Society

This is an interesting organization headquartered in England, and composed of folk's interest in Celtic folklore, monuments and antiquities, especially those with Druidic links. They publish a quarterly newsletter filled with fascinating charts on tree alphabets, news of Celtic revivals, facts about the ancient Celts, essays on the Holy Days and more. The latest issue (Lughnassadh/Lammas) included the French text of a Breton Druid group's Imbolc (Oimele/Candlemas) rites.

They also publish a huge collection of posters, charts, booklets, ceremonies and other materials of interest to Druids of all persuasions. Many of these will spark spirited arguments among Druidic scholars concerning their romantic ideas about Celtic past.

Institute of Celtic Studies

If you're interested in learning about the ancient Celtic cultures – Irish, Manx, Scottish, Cornish, Welsh or Breton – then one organization you should contact is the Institute for Celtic Studies (5339 Broadway, #105, Oakland, Ca. 94618). They have lectures, classes, workshops and concerts designed to teach Celtic arts, music, dances, religions and languages.

The quality of their scholarship, artistry and skill is superb, probably because their dedication is so intense. Though most of their activities center in Northern California, they are willing to travel to other parts of the country as well. This fall they are teaching classes in Celtic Mythology and Gaelic Folk-life, Celtic art, Irish & Welsh language, playing the tin whistle, the Scottish, Irish and Welsh pipes, and more. The costs are usually \$30-35 per eight-week series, at two hours per week of class time. Those who belong to Celtic Traditions of Witchcraft or Druidism owe it to themselves to investigate the Institute. Associate membership, which includes a newsletter and all mailings, is \$12.00 per year.

High Days for 18 y.r.

For those Druids or other Pagans who like to be precise in the holiday celebrations, the following list gives the exact dates and times for the Highdays (according to one Neopagan Druid method) for the next Celtic year, which will be the Eighteenth Year of the Reform (that is, since the founding of the Reformed Druids of North America). 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, or Minor Highdays, occur when the sun enters certain astrological signs (Capricorn, Aries, Cancer & Libra.) The Major Highdays of Samhain, Oimele, Beltane and Lughnasadh occur when the sun reaches 16 18 north or south declination (which fits with certain Stonehenge measurements). The times are listed in Greenwich Mean Time and adjustments can be made by subtracting four minutes for each degree one is west of Greenwich England (0 longitude). During Daylight Savings Time, *add* one hour to the local time calculations.

Since Reformed and Neopagan Druid days run from sunset (of the civil day before) to sunset, the exact civil dates on which to celebrate some of the Highdays may vary in localities where the precise times are close to local sunset.

Samhain 17/18 y.r., the Day Between Years and the Beginning of *Geimredh* (Winter), occurs on November 7th, 1979 c.e. at 21:48 (9:48pm) GMT.

Winter Solstice or Yule occurs on December 22, at 11:03 (am) GMT.

Oimele or Imbolg, and the beginning of *Earrach* (Spring) occurs on February 4, 1980 c.e., at 18:38 (6:38 pm) GMT.

Spring Equinox or Eostara, occurs on March 20 at 11:04 (am) GMT.

Beltane or May Day, and the beginning of *Samradh* (Summer), occurs on May 5 at 5:56 (am) GMT

Summer Solstice or Midsummer, occurs on June 21 at 5:40 (am) GMT.

Lughnasadh or Lammas, and the beginning of *Foghamhar* (Fall), occurs on August 7, at 11:54 (am) GMT.

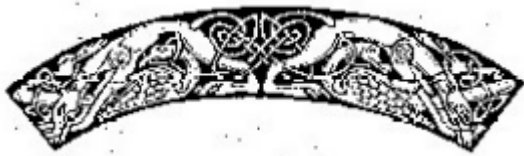
Fall Equinox or the Feast of the Hunters, occurs on September 22, at 21:03 (9:03 pm) GMT.

Samhain 18/19 y.r., starting of the next year, will be November 7 1980 c.e. at 3:19 (am) GMT.

Madrakara

The Earth current is alive and well at Madrakara! From Aug. 24-27 the Western Institute of Esoteric Science held an intensive "exploration of Earth Mysteries" at the nature community of Madrakara, near the Russian River. Thirty-five people gathered to study and experience geomancy, dowsing; sacred geometry, nature ritual, crystal energy and pyramids, orgone accumulators, the ancient lore of the Tuatha de Danaan and the Essenes, stone circles and ley-lines and power points, runes and Ogham, journeying into the field of Earth Mysteries. The four-day intensive closed with an Etruscan ritual wherein a large quartz crystal was prepared by the group for use in future healing circles.

Other recent news: Madrakara has recently been chartered as a grove within the structure of the Golden Section order Society, and has been hosting various activities involved with Celtic studies and healing. The Institute of Celtic Studies held their Bardic School weekend there, harp-playing, piping and whistling, story-telling and singing, eating and drinking, and generally gracing a magical place with magical music. Another weekend saw a healing workshop gathered together by Anodea Judith, for the purpose of sharing healing skills and secrets and talking about techniques, theory and ethics. We gave and received healing for ourselves as well as learning and sharing ideas, and many thanks go to the Madrakara folks for providing both the place and their warm energy.



Druidic Groups

The following are most of the active Druidic groups that we are aware of with branches in the United States and Canada, plus the headquarters of some foreign groups (who will be happy to send detailed lists of their foreign branches). The addresses and information are listed in the Contacts list elsewhere in this issue.

- Arch Grove, NRDNA
- Clanna Brocheta Grove, ODNA
- Confraternite Philosophique de Druids
- The Druid Order, An Druidh Uileach Braithrearchas, BCUB
- Evergreen Grove, NRDNA
- Golden Section Order Society, the Bardic Chair of Caer Llyndain
- Hazel Nut Grove, NRDNA
- K.A.D. Cahier de Philosophie Druidique
- L.A. Grove, NRDNA
- Madrakara Grove, GSOS
- Mother Grove, NRDNA
- Order of Dian Cecht, NRDNA
- Order of Oberon, NRDNA
- Southern Shores Grove, RDNA
- Tuatha Grove, NRDNA



Earthsign, 4155 -24th St. S. F. 94114

- Astrological Readings
- Astrological Calculation Service
- Classes & Workshops in Astrology & Tarot
- Reincarnation & Dreamwork

Films & Other Events

“Music from the Hearts of Space”

(415) 824-3373

a garden of delights for the body, mind and spirit.

C.A.W. is Alive!

The Church of All Worlds Inc is alive and well in Redwood Valley California. They've finished off the legal procedures to move the church headquarters official to California and have be actively involved in several projects. Recently, the Board of Directors of C.A.W. chartered Pentalpha as a Charter Member organization with the C.A.W. structure (see the *Pentalpha* Activities department for details).

Annual Meeting

C.A.W.'s required annual meeting will be held December 1st at 1:00pm in the deep forest of Coeden Brith and Annwfn (adjacent parcels on a ranch outside of Ukiah, which have become centers for Pagan activities in northern California). While most of the meetings will be of interest only to priests and priestess of C.A.W. (where are you?) all are welcome. Please make advance arrangements if you want to attend. For further information, and weekend reservations, write to C.A.W., Box 212, Redwood Valley, Ca 95470.

Forever Forests

Forever Forests, the tree-planting and conservation group established by Gwydion Pendderwen, will be planting trees over several different weekends this winter (if you missed last winter's New Year Weekend planting, you missed one of the best parties of the year). The projects include a lot more than 35 acres of reforestation, spread out over several weekends from late December through February with a five day tree planting: bash from December 28th through January 1st. The cedar, redwood, pine and other species that will be planted will remain as a *permanent forest preserve* in each location. No commercial logging will ever fell these trees. If you haven't received Forever Forests' new brochure telling the whole story (including how to arrange to help plant trees), drop them a card: Forever Forests; Box 212; Redwood Valley, Ca 95470.

Oak Tree

Otter, Morning Glory and others worked very hard again this year restoring the streambed on Coeden Brith, especially the area around Alison's Oak Tree. An enormous effort was made last year to save this tree, with several tons of rocks being packaged around its roots. Unfortunately the streambed scoured another two feet, undercutting the rock baskets and requiring the special efforts of this year. C.A. W. and the folks at Coeden Brith like to thank all the volunteers who have put so much effort into the land where so many good times have been had by Pagans of all persuasions.

Rituals and Songs

Gwydion is best known as a Bard, and his newest publication (even newer than *Wheel of the Year*) is *La Fheile Eoin: The Rites of Summer*, two ritual dramas with music. These were the plays presented at Coeden Brith summer solstice festival this year. If you missed them, or even if you saw them, you'll want to read "The Fox and the End of the World" and "The Dream of Iargalon," both with music and fantastic artwork. The cost is on

\$3.00 from Nemeton, Box 212 Redwood Valley, Ca. 95470. It will be published soon, so get your orders in now!

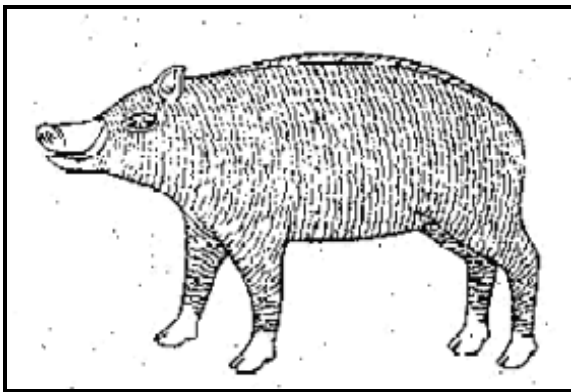
Midsummer Festival

The Coeden Brith Annual Midsummer Festival was all it promised to be – a weekend in the sun and forest of Northern California with 200 friendly Neopagans and a kaleidoscope of activities and rituals and meeting new people.

There were separate hearthfires for individual ceremonies, as well as a large main one for group activities. A Native American sweat lodge was built and traditional rites conducted therein. The Venusian Church from Seattle provided sensuous massages, and the Bee Tree brought along the honey. Gwydion organized, directed and performed music, songs, a ritual masque of his well-love “The Fox at the End of the World,” and a late night “Dream of Iargalon.” Initiations and ordinations, women’s circles and sunrise chants, healings and blessings, revelations and wonders filled the weekend. It was a warm and cuddly gathering, people getting together in a friendly setting to share what we have in common, rather than dwelling on differences.

True congratulations and many thanks are due to Morning Glory and Otter Zell, and the rest of the folks at the Church of All Worlds, for what turned out to be a high point of the year.

-Ed.



Star-Gate Symbolic System, designed by Richard H. Geer, art by Frank Casron, Cloud Enterprises, Box 1006, Orinda, CA 94563, 1979, \$10.00 plus \$1.50 shipping (and tax for California purchasers).

This is a new deck of divination cards, only vaguely related to the traditional Tarot system. The pictures are simple, the symbolic structure has several levels, and the packaging is rather slick. For your money you get 96 somewhat flimsy small cards (2 1/4" x 3 1/4") printed on both sides, a folding plastic layout sheet and an instruction booklet.

The front of the cards include such pictures as: Tree, Wanderer, Root, Air, Chest, Glass, Mountain, Candle and various Stars (Star of Change, of Inwardness, of Impulse, etc.). These full

color pictures are not great art, but they are easily understandably by almost anyone.

The backs of the cards have the symbols for the seven categories, the names of the cards again and their primary divinatory meanings. The categories are described thusly: (1) STAR Cards – moods or energies surrounding you; (2) STATE Cards – an out state or condition; (3) STAR-CROSS Cards – how you look or are seen; (4) GIFT Cards – inner guiding qualities; (5) KEY Cards – a challenge to address; (6) GATE Cards – combined inner approaches; and (7) SIGN Cards – kind of fulfillment.

The usual sexism and creedism so common in standard Tarot designs are, for the most part, missing from this deck – perhaps because only the STAR-CROSS cards have people on them (all of who, however, are pink-skinned). The layout inscribed on the plastic (yuk!) sheet is fairly ordinary, the instructions are written simplistically (though there are some unusual touches to the method recommended for interpretation), and the divinatory meanings ascribed to the cards are somewhat shallow. But the system is quite usable, and not only by adults.

We have an extremely intelligent and creative friend named Cerridwen, who is ten years old and (having grown up in the Aquarian community) quite familiar with various Tarot decks. She was visiting recently while I was examining the Star-Gate deck and was immediately fascinated by the “kid-sized” cards and the “storybook” pictures. After a few minutes of playing with them, she declared they were “kid’s Tarot deck” and proceeded to lay out some readings for us. Her choice of cards (done in the usual fashion, by shuffling the cards until they “felt right”) for each layout was remarkably appropriate (far more than she realized). *This ten-year-old was able to give good readings her first day playing with the new deck.*

Some folks may feel that only the traditional Tarot designs have sufficient metaphysical depth to be worth using for divination and meditation work. The *Star-Gate Symbolic System* is - based on a complete numerological and astrological system (not, unfortunately, described in the accompanying literature), but even without these organizational details, the pictures chosen have sufficient archetypal vigor that they are perfectly capable of triggering the subconscious psychic forces behind successful divination work – even in children.

One interesting and unusual aspect of this divination system is that the instructions include a spell-casting procedure (not called that, of course). Users of the deck are encouraged to meditate on how the final cards could indicate a maximally beneficial outcome, and to create an emotionally powerful vision, based on those cards, of how things could be improved. People have been using Tarot decks for spell casting for centuries, but books on the subject seldom come right out and mention the procedures.

I think I can definitely recommend this as a beginning divinatory deck for children and adults. Whether the system behind it will prove satisfactory to experience metaphysical students remains to be seen – but there is no reason why we have to limit ourselves to the same Tarot images that have been common for the last 500 years. For those who want to try a new deck, the *Star-Gate Symbolic System* is well worth investigating.

- Isaac Bonewits

Shadow on the Stones, Moyra Caldecott, Hill & Wang, New York, NY 1979, &\$8.95, hardcover.

When you come up against a Bronze Age god named Groth you know you’re dealing with a baddie. This is not to mention his earthly representative, Na-Groth, who warlike tribesmen are terrorizing a sector of prehistoric Britain in *Shadow on the Stones*, the concluding book of Moyra Caldecott’s trilogy begun by *The Tall Stones* and continued by *The Temple of the Sun*.

The “Tall Stones” trilogy falls into that increasingly large sector of literature written for advanced adolescents or as light fiction for adults. It’s surely as thematically complex as the average pulp paperback, but the distinguishing mark is that most of the protagonists are teens or young adults faced with some crisis of courage and maturation.

Shadow on the Stones re-enters a land who history, while outside of conventional delineations, have become established through the fictional works of such authors as the Thirties occultist/novelist Dion Fortune (especially in *The Sea Priestess*) and more recently Peter Valentine Timlett in his own trilogy of *The Seedbearers*, *Power of the Serpent* and *Twilight of the Serpent*.

It is Britain of the megaliths, the pre-Celtic Neolithic to Bronze Age culture responsible for the great stone circles and barrows of Western Europe. In the historical sequence accepted by these authors, the architects of Stonehenge, Avebury, etc., carried on a religious tradition begun in lost Atlantis and reinforced from contemporary Pharonic Egypt.

The trilogy concluded by *Shadow on the Stones* (the stones being megaliths, of course) tells of lives in this stable theocratic society threatened increasingly by greedy and warlike newcomers. These invaders are not identified, but “na” in the new ruler’s name is a Celtic definitive article.

The invaded culture, exemplified by Isar, the youthful hero of the book, Ferm his mother and Karne his stepfather (hero of the first book), must control the threat with a mixture of necessary force (including some improbably Da Vince-esque war gliders!) and high magick’s aid. Then they must try to restore the balance with the natural world, typified by the earth forces stored up in the sacred stone circles.

Shadow on the Stones has as its chief weakness the “got to rush, we’re near the end” feeling so common in third books of trilogies. The paragraphs are shorter and terser, the pace is faster and faster and pretty-soon-like-this-things-are-hurried-to-a-conclusion.

The story of resisting tyranny is eternal, though, and the archeology may only be anticipating future conclusions. Probably best is the plausible explanation of how stone circles would have been used in a stable Pagan society – and that’s something for your favorite articulate eleven-year-old to think about.

-Chas S. Clifton

Jay’s Journal, “edited” by Beatrice Sparks, *Times Books*, New York, NY, 1979, \$7.95, hardcover.

The Library of Congress cataloging description on the copyright page accurately lists this book as “Witchcraft – Fiction.” That listing may be the only accurate item in the entire book. *Jay’s Journal* claims to be a diary written by a teenage Mormon boy in the two years before he commits suicide at age sixteen. The book describes his growing involvement with “witchcraft” first defined vaguely as psychic exercises, but eventually revealed as the inevitable “devil worship.”

Although the author does an excellent job of depicting the emotional turmoil of a devout Mormon teenager struggling to deal with the 20th century, her treatment of the occult in general and “witchcraft” in particular is replete with one gross error after another. She has Jay led into witchcraft by a follower of Astara – a singularly conservative metaphysical schools whose members would firmly disassociate themselves from anything even vaguely resembling their conception of “witchcraft.” To make sure that this Astarian is seen as properly evil, he is later revealed to be a homosexual rapist of young boys. Most bizarre of all, however, is that this Astaran is able to teach Jay how to levitate heavy objects in only a matter of weeks! Not bad, considering that most people involved in psychic studies can work for years without developing that ability (or any of the others Jay so easily masters).

The rest of the book is a tear jerking soap opera of drug addiction, teenage sex and a gradual whirlpool of demonism (complete with cattle mutilations). The same scenario of an international Satanic Brotherhood infiltrating high schools and corrupting America’s youth that was so successful in *The Stan Seller* by Baptist evangelist Mike Warnke is repeated by this Mormon author with colorful embellishments.

Jay’s Journal is a singularly depressing book, especially for anyone who is actually familiar with current metaphysical movements in the United States. Distortions and mistakes are alternated with outright lies, mixed together in a manner designed to convince teenagers and their parents that the local Tarot reader or psychic healer is an active agent of the Christian Devil. It’s a book I recommend every Aquarian in America should read – to remind themselves of just how unscrupulous their would be persecutors can be.

Sparks *could* have written a book in which she accurately described the beliefs and practices of one or more religious or magical groups in order to subject them to a doctrinal analysis according to Mormon dogma. Anyone who belongs to any faith is entitled to critique other systems. But instead of taking this honest approach, she chose to create an emotionally loaded work of fiction. After all, if you can scare people away from examining new worldviews by misrepresentation, you’ve saved the time and energy you would have spent convincing them that their old beliefs are still useful. *Jay’s Journal* appears to be not just the result of gross ignorance, but a deliberate and successful effort to substitute fear and hatred for knowledge.

If, as many people in the Aquarian community suspect, the 1980’s are going to be a period of chaos and economic collapse, then we can expect that both the government and the masses will be looking for scapegoats. High on the traditional list of useful victims are members of “funny religions”. If there really is a collapse, then our people can once again expect to be murdered, raped and tortured in the name of the Prince of Peace.

And instead of the *Malleus Maleficarum* (the medieval witch hunting manual) our persecutors will be holding copies of books like *Jay’s Journal* in their hands. Read it and weep.

-Isaac Bonewits

Witchcraft and Neo-Paganism, J Gordon Melton, *Institute for the Study of American Religion*, Box 1311, Evanston, IL 60201, 1979, \$5.00, 8 1/2 x 11 offset.

Melton is a liberal Methodist minister who has been studying minority belief systems in the U.S. for over a decade. He has published sympathetic articles and books for Christian and academic presses. He runs the I.S.A.R., which has accumulated one of the best existing collections of books, articles, pamphlets and other materials relating to minority religions in America.

This latest work is subtitled “A Bibliographical Survey of Books, Periodicals, and Other Materials Representative of the American Magical Community.” Like his previous efforts, it is a remarkably thorough and unbiased treatment of its topic. He lists 681 books and articles and 114 periodicals, broken down into such categories as The Magical Worldview, European Wicca, The Emergence of Ritual Magick, Witchcraft in England, Feminist Wicca, Paganism, Voodoo, Santeria, Hex and Huna.

Although he seems have decided to be diplomatic about accepting modern Wiccan dogmas about the supposed antiquity of Neopagan Witchcraft, the majority of his categories are present with accurate and well balanced introductions. He has listed dozens of items, including publications that this reviewer has never heard of before. He invites users of the listings to send in corrections and additions for future printings.

Melton has asked us for information about what has happened to the following (possibly defunct) Neopagan

organizations: Aquarian Family of Covens, Atlantian Wicca, Church of the Wiccan Rede, Dancers of the Sacred Circle, Delphic Fellowship, New England Coven of Traditionalist Witches, Our Lady of Endor Coven and the Religious Order of Witchcraft. Readers who can clear up the mysteries are requested to drop him a not. Those readers who are founders of new religious movements are also invited to send him a description of your group and copies of your literature ordering forms.

In any event, this bibliography is well worth buying for those who are interested in pursuing extensive literary research in the origins and growth of minority belief systems in America.

-Isaac Bonewits.



Gnosticon 1

First Gnostic Conference
October 26, 27, & 28 1979
Mount Shasta, California.

The Greek word *gnosis* indicates a knowledge of the heart; an all-encompassing and unifying wisdom through intuition. Gnosticism Was a key element of the pre-Christian Mystery Schools as well as the philosophies of Zoroaster, Pythagoras, Plato and others. Among the earliest Christian the Gnostics emphasized mystical knowledge as opposed to dogma and the necessity of salvation.

During the fourth century, under the auspices of the Emperor Constantine, previously independent Christian groups were organized into a central church based in Rome. Almost immediately, the more mystical and symbolic movements, including the Gnostics, were declared heretic by the newly organized church (heretical simply meaning departure from established dogma).

For the next nine hundred years various Gnostic groups emerged and sometimes flourished until with the decline of the Crusades, official attention was once again turned toward the problem of heresy. The Inquisition — which became the Church's instrument for persecuting heretics — was formed specifically to eradicate the Cathars, a mystical sect with gnostic overtones. Modern gnostics, as represented by the Gnostic Society and Ecclesia Gnostica, trace their roots to some of these early groups, particularly the Knights Templar and, later, the Martinist Order of France. In its modern form gnosticism embraces a psychological view of religion, myth and symbol, an approach exemplified by the work of the late Carl G. Jung.

At our First Gnostic Conference, the Gnostic, Society and Ecclesia Gnostica invite you to join us for three days of inner quest and transformation.

The Conference

Gnosticon 1 will take place among the breathtaking surroundings of Mount Shasta, an inactive volcano with snowy peaks veiled by a mantle of clouds. This environment, which has given rise to many legends since the time of the Indians, is particularly conducive to awakening the subconscious imagery so important to an individual's perception, of gnosis.

During these three days we will inquire into different forms of Gnostic thought, including:

Hermetic Philosophy — with a careful -translation of the only authentic record of a Hermetic initiation ever found. The examination of this document will also show why the mysteries of Hermes Trismegistus were held by the church fathers to be equal to those of Christ.

Kabbalah — the gnosis of Israel perhaps the most encompassing system of understanding the world within and without, with its emphasis on perfect balance. Rightly it has been called the Yoga of the West.

Sufi Dancing — easy to learn folk dances done to traditional songs and chants from all the major religious traditions of the world, bringing gnosis of God through the ecstasy of music and dancing.

Magic — Kabbalistic and astrological ritual of the pentagram with Gnostic overtones. -

Holistic Health — the Gnostic approach to medicine—an all-encompassing approach to physical and mental health through a never-ending quest for harmony between the individual and the environment.

Informal gatherings, a Eucharist Service, panel with all the speakers for questions and answers and an optional celebration of Halloween on the evening of the 28th will be featured in the program.

GNOSTICON-I orientation desk will open at 11 AM. on Friday October 26th where you will receive your program for the Conference along with all information necessary during your stay. Formal opening of the Conference will be at 4P.M.

Discussions and lectures will be held in the conference room of the comfortable and well-appointed Tree House Motel in the City of Mount Shasta.

The Speakers

Stephan A. Hoeller, PhD. noted lecturer, kabbalist and author; born in Budapest and completed post-graduate work at Gregorian University in Rome; associate professor of Comparative Religions at the College of Oriental Studies in Los Angeles; member of the lecturing faculty of the Philosophical Research Society, President of the Southern California Federation of the Theosophical Society and President of the Gnostic Society in Southern California

Rosa Miller born of French descent; studied medicine, international law, philosophy, theology and comparative religion at various universities in Europe and America; the first woman to be public ordained priest in a valid catholic apostolic succession; lectures on Kabbalah and Gnosticism; Vicar-General of the Ecclesia Gnostica for Northern California; President of the Northern Californi chapter of the Gnostica Society and Vice-President of the Whole Life Center in Palo Alto.

Lewis S. Keizer, PhD. received PhD., Biblical Studies (New Testament, Hellenistic, and Coptic Gnostic Studies); Graduate Theological Union; Berkley California; Executive Director, Popper-Keizer the Advanced School for Gifted Children, Santa Cruz; Dean of the School of Humanities, Academy of Arts

and Humanities in Seaside; past lecturer and Acting Assistant Professor of Religious Studies and Classics at the University of California, Santa Cruz. Dr. Keizer is also a jazz musician as well as founder and conductor of the New Hastings Symphonic Band and the Mozart Festival Orchestra of Santa Cruz.

Richard Hanuman received B.A. in Harmonistic Psychology at the University of California, Santa Cruz; formerly President of the Whole Life Center in Palo Alto; Founder of the Church of Hanuman and a long time student of Ram Dass and Sufism

Erin Cameron graduate of the University of Arizona; post graduate work in theoretical astronomy and psychology at the University of California, Los Angeles; uses astrology as a symbolic approach for more complete understanding and is a practitioner of Kabbalistic ritual.

Richard H. Sullivan, M.D. Dr. P.H., F.A.C.P.M., received Doctorate of Medicine at the University of California, San Francisco founding member of the American Holistic Medical Association; a Diplomat of the American Board of Preventive Medicine; A Fellow of the American College of Preventive Medicine and the American Public Health Association; has served as President of Northern California Public Health Association, The California Academy of Preventive Medicine, The California Conference of Local Health Officers, and The Association for Holistic Health.

Accommodations & Registration

LODGING — All motels in Mount Shasta are reasonably priced. For convenience and comfort we recommend that you stay at the Tree House. Rooms start at \$8 per person plus tax in a four-person room and \$26 for two persons in a queen bedroom. For reservations please contact the Tree House, a Best Western Hotel, Box 236, 1-5 & Lake Street, Mount Shasta CA 96067, (916) 926-3101 or by calling their toll free number (800) 528-1254. Please specify that you are with Gnosticon-1.

MEALS—A variety of restaurants exist in Mount Shasta that caters to the vegetarian and meat-eater alike. An excellent delicatessen and bakery with fresh bread every hour is located next to the Tree House.

REGISTRATION—The suggested registration fee is \$60 per person and \$100 per couple. This registration fee is a guideline to help us meet expenses and not a prerequisite for attendance. If suggested amount cannot be met, please contact Reverend, Rosa Miller in Palo Alto.

To Get There

BY CAR—Interstate 5 will take you directly to Mount Shasta. Take the Lake Street exit and turn East. The Tree House is on the right hand side.

BY AIR—Hughes Air West, Frontier Airlines and West Air Service Redding Air with direct flights from San Francisco and Sacramento. Airport shuttle service after every flight to the Redding Greyhound Bus depot. Greyhound offers numerous daily trips from Redding to Mount Shasta at the rate of \$4.36 per person.

GREYHOUND BUS — From San Francisco to Mount Shasta. One-way: \$16.77, Round trip \$31.86 per person.

If you are interested in car pools please call the Gnostic Society at (415) 494-7412 if live in Northern California, or (213) 467-2685 if in Southern California.

Gnosticon I

Gnostic Society/Ecclesia Gnostica

3437 Alma Street, Suite 23

Palo Alto, California, 94306 (415) 494-7412

Name _____

Address _____

City/State/Zip _____

Telephone _____

Please Make Checks Payable to GNOSTICON I

Regular Registration

Single \$ 60 \$ _____

Couple \$100 \$ _____

Deposit To Insure Space

\$ 25 _____



LOCAL RESIDENT, HARRISBURG, PA.

What is a Growth Groupies Doing in the Anti-Nuke Movement?

By Jeff Love

This essay was originally published in the July issue of Meta-link; a metaphysical publication from Sonoma County California, and is c 1979 by Wonderbrink Publications.

I have always believed that if we could all get our heads straight by getting more conscious and taking more responsibility for ourselves personally, the problems of the world would work themselves out. I was wrong.

The word "politics" has always turned me off. What, after all, has politics to do with personal/spiritual growth? Besides, newspapers always have the same bad news and I never felt that I had any power to change the way things were going anyway. So

why sit around feeling all paranoid about it. Hot tubs and higher consciousness feel much better. Beautiful ideas are so delicious. Why bother with all those endless struggles?

But even constant bliss can get boring, so last year (1978) during the spring, I decided to find out what political action was all about. My ignorance was astounding. The only political action that I had thought about was the fat-cigar-in-backroom-kind that we are familiar with from old television movies and Watergate. My definition has changed since then; real politics is concerned, conscious people getting together to improve their lives and the lives of their loved ones. A year ago I joined the Abalone Alliance. . .

Intuitively I knew there was something going on behind the nuclear power industry and on a gut level it was leading to no good. I thought the exercise of getting actively involved would improve my dharma — you know, acting instead of just think in and talking. Little did I know that my dharma was bigger than a nuclear plant.

It began with non-violent training with one of the member groups of the Abalone Alliance, The Friends Service Committee. These people (the Quakers) have been around for a long time, non-violently protesting the inequities of our system since before I was born. The Abalone Alliance is composed of many such groups and “affinity groups” formed from training sessions all over the state of California. The Abalone Alliance (counterpart to the Clamshell Alliance on the East Coast) got its name when Pacific Gas & Electric released some copper into the sea during construction of a nuclear power plant; this copper began to kill Abalones (an underwater mollusk) But, as I was to discover later, the deaths of Abalones is the least of our problems with the nuclear industry.

The training lasts one whole day and is one of the most educational experiences I can remember. First I learned about the nature of atomic energy and how it is used to make electricity. People are a up slogans to put on their t-shirts and the following one sums it up for me; *boiling water with nuclear energy is like cutting butter with a chain saw*. Then I found out the dangers involved. Suddenly all my worst fears about nuclear energy were clarified — even paranoids have real enemies. Having been brought up with the fear of Russian missiles you probably thought that they were your enemy. Guess who is building nuclear time bombs in your own back yard?

Next I learned about the process of consensus decision making which is the foundation of the Abalone Alliance’s political structure. Break into small groups; divide the problem at hand. One of each group meets with spokespersons from the other small groups. If everyone agrees, the decision is made. If only one person disagrees, it’s back to the small groups until everyone’s ideas and considerations are heard and taken into account in the final decision. It’s wonderful to experience real democracy. One gets the feeling that we really have the power to make decisions. I look at the way the government is elected and wonder how it ever got that way. .

Then we broke into affinity groups. These are people who live near each other who work towards personal friendships; the members of the affinity groups meet regularly together to help support each other in up coming actions. Another function of the affinity groups is to keep itself non-violent: The police, it seems have a vested interest turning non-violent actions into violent ones. That’s how they’re trained — that’s what they know how deal with. They know that they can win with violence and, as Gandhi proved, they are helpless against non-violence. They have been known, in the past, to infiltrate protest groups in order to instigate violence. The affinity group system helps prevent this simply by letting everyone know the people they’re involved with personally.

We were also trained to stop violence before it happens should one of our group members fly off the handle. And we were taught for example how even the slightest touching of a police

officer can be called “assault” or resisting arrest. Non-violence is not only a spiritual philosophy but the best strategy. “Gee,” I thought, “whose side are the police on, any way?”

The training ended with role-playing. Here the affinity groups were put in situations similar to the ones we might encounter during a real action. Someone plays a cop or an angry worker and we play the protester; We’re taught that they are not really: our enemies, but people who, like ourselves, believe in what they are doing. So our function is to change their beliefs about who we are (they may think we at Russian agents or worse and to try to communicate our concerns about the danger of nuclear power to them, even as they arrest us. Arrest who? Me??

The idea of civil disobedience is as old as America— you could even say it is what started America. When every legal channel, has been tried and closed to us, we have the right to commit an insignificant crime such as trespassing in order to prevent a much larger crime (such as another Three Mile Island). But not everyone can afford to spend time in jail; so many ‘participants’ act as support persons who help those who do. Jail? Yes, jail. If you plan to walk on someone else’s property without their permission in America, you can plan on paying a fine and/or going to jail and being on probation. Last August 6th and 7th (1978) almost 500 people from all classes and all walk of life crossed over the line of PG&E’s Diablo Canyon Nuclear power plant property and were arrested. But they knew the consequences of their actions and thought they were about to put nuclear power on trial.

A few interesting questions came to mind during the process, such as ‘Why is PG&E, is well as all essential utilities private property?’ Other equally interesting questions came up as the Diablo 487 came to face what we had initially referred to as “justice.”

In smoke-filled rooms far for the eyes of the media, PG&E officials, various politicians, local lawyers and judges seemed to have decided the outcome of the trials long before they began. Almost unanimously the judges decided that these people had come all the way to San Luis Obispo (the nearby coastal city) for the thrill of trespassing. Nuclear power was not to be allowed as a defense. Did I say “judges” or “dictators?”

Well. I’m afraid that in a courtroom the judge can deem what can be presented as evidence on what issues and has the power to do just about anything, including jailing the defense lawyers if he wants to make the trial come out his way. What a rude awakening to find out that the judges and the police might just as well have been working for PG&E.

Suddenly, it dawns on us. This is a huge conspiracy we’re fighting and nuclear power is only the tip of the iceberg.

Granted it is a pretty big tip, but wait until you see the iceberg. It looks like this: the reason nuclear power plants are built in the first place is not because they are safe, economical and an alternative to more important oil, as the industry has been claiming they are for the past thirty years. The plants are not safe enough for any insurance company in the world to risk insuring them. You the taxpayer and the unfortunate victim will pay for any accident with your taxes and your health, and your children’s children’s taxes and their health, if they have any. The plants are not, economical if, for example, you add the cost of decommissioning and guarding the waste products for a quarter of a million years. A nuke is only good for thirty years and then the power company will dump each glowing plant on the public. Reliable? Statistics show the opposite even if you disregard the near catastrophe of Three Mile Island, Yes, they are an alternative to more imported oil, but what about imported uranium? Guess which oil companies, have cornered the uranium market? ,

‘So why are they built? As you know all utilities are monopolies and the government (In theory) has laws against: monopolies, So special laws allow these privately owned companies to remain monopolies while (theoretically) protecting

the public from the extremes of the profit motive by limiting the amount of profit they can make. It turns out that the rates the utilities are allowed to charge are based on how much capital they have invested, in order to provide service. And what do you think is the most expensive and therefore the most profit increasing investment a utility can make? At about two billion dollars each it's hard to beat a nuke. But the utilities are regulated by the government aren't they? Guess whose favorite ex-employees are on the regulatory commission?

So we get down to some basic questions about why the fundamental resources that we depend on are in the hands of the profiteers. The United States is one of the few, if not the only, western country where a few powerful corporations own its essential resources instead of the government owning them. Do you realize that the annual combined budgets of the, major oil companies is twice that of the largest government agency, the Pentagon? The amazing fact is that private corporations are more powerful in terms of getting people elected (inducing judges) and in setting policies than all 200 million of us average Americans. But then only about half bother to vote, and very few are willing to jump fences for what they believe in.

So, what has all this to do with spiritual growth and higher consciousness? The belief that you can sit back from the political realities and work on just yourself is just that, a belief. There, is an assumption within this attitude that somehow it will work itself out if you just keep your head straight. *The fact is that by not participating actively in changing the world for the better, you are holding the world where it is.*

The people who run things now do so only because we're not doing it. They will continue to try to keep us from doing it for as long as there is profit in it. You may not think of yourself as profit motivated because you have switched to other, in your estimation, higher motivations such as spiritual development, ecological harmony, and love of one another. These life-affirming directions you have chosen are where most of us really want to go if we had the choice. But we do not have the choice. Others more powerful than us at the present will make those choices for us and they won't base their decisions on spiritual growth.



In Search of the Lady Rhiannon's Mystery

By Stephen W. Abbott McCaully

The following prose-poem dedicated to the Goddess Rhiannon, Goddess of the Wind and Song, was written in a mediumistic trance on Thursday, March 29th, 1979 at 3 AM. I was inspired to some degree by Fleetwood Mac's song about Rhiannon, sung by Stevie Nix. The greater part of my inspiration came from my recent studies and researches in relation to this particular goddess, material that I intend to publish at a later date. I'd like to thank Zai Zatoon for her lovely artistic rendering of the Goddess Rhiannon. I am interested in all comments about this work.

The Journey

I am being taken out of my body, directly out of my body by some unknown force. At first I resist, but after a time I realize that this unseen force does not wish to do me harm. Quite the contrary, it wishes to take me hither and yon away from the confines of my body and mind into another world that I have seen only in glimpses. A world of unearthly beauty and light. An immortal world where time ceases its unending pace. A place where dwelleth the divine kindred of my Celtic race.

I am out of my body floating on my thoughts and allowing them to transport me to this other-worldly place, beyond time and space and even memory. I gaze down at the sites below and see an earth strange and transfigured. Vestiges of the 20th Age are not to be found in any form. There are no cars, no street nor planes, nor trains. Just masses of green and patches of rivers and stream, and occasionally a village flows by.

The air about me is fresh and clean, no smog to poison my lungs and brain. My motion slows in pace, and my memory relates to me its tales of the Celtic race. The winds about me are pressing closer and closer and growing cooler. But I feel not the winds harshness, for I am now clothed in fine, white linen which magically fits my body as if it had been patterned for me. It smells of crisp fresh snow. I am no longer in free flight, but standing on the top, which seems to me a familiar place, and evokes to mind my Celtic race. My mind tries to trace this rock-strewn hill within the bounds of my living memory. After a time it finds the passage to the hidden door that conceals this long buried memory. Through my mind I pass through this door of memories lost and come at last to realize where am, even to know what force has brought me hither through the bounds of time and space, to dwell at last with my Celtic past.

The Encounter with the Lady

My mind has done its work: A great feeling of warmth and mirth now consumes my inner being. I am in a place of grace a power and beauty. A place that I have known before in another life and time, a place where many a sacrifice has been performed to truth and light. The name of this place is whispered on the lips of the wind, and I listen to what the winds wish to tell me:

‘Thou hast been transported to this place beyond time and space, and even beyond your deepest memories. This place thou knowest by the name Corshedd Arberib, the hill throne of justice and Sacrifice of this world and the Otherworld, presided aver by the Lady of justice and Light, Wind and Air and Beauty Bright. Rhiannon is my name and love and song be my might. To my abode thou hast come this night.

The wind now takes the form of the most radiant and beautiful woman that I have ever seen in all my life, dressed in a gown of clouds and light, whose airy presence brings to me tears of grand delight. And in a moment of timelessness the Great Goddess of singing Birds and Loving Life stands before me being. I gaze upon her and my mouth forms words that seem strange to my senses. I speak to the Lady of the Wind's True Song:

'Oh Rhiannon; Oh Rhiannon, Beauteous Goddess of Life, Light and Love fashion for me a dove of Love.

She gazes upon my linen-draped frame, with eyes so wise and tinged with flame, and speaks to me and calls to me and calls me by name with a voice so musical I cry in shame.

The Grey-eyed Lady speaks.

'Oh Bard of my people I have brought you hither to this place of light, back to your time honored home this night. Be not ashamed of thy lips desires for thou art welcome in my sight. Here in my throne room thou shalt stay the night and listen to the tales of woe and plight, which I shall impart to thee with grand delight.

And with the wind, which is her element, she tells me tales of woe, and bedevilment, which brought so many tears from out of my eyes that a river began to form, which reached my thighs, and a fire consumed my ears and eyes. Then she blew away my river of tears and cleansed the redness of my eyes and ears.

After a time the Lady spoke to me again:

'O Bard of my people, you have passed this test. Your tears flow honestly down thy breast. In many ways thou art the best, but still thou must pass the final test.

She told me tales of love and beauty that went beyond the rest, and I found myself laughing and then crying like all the rest. Once again a river formed and as before she blew it away and cleansed the redness from my eyes and ears and wiped away all my left over tears. She spoke to me a sleeping rune, which made my mind sway and swoon. But before my lids had fully closed, I heard her say to me in repose:

"Oh Child of Earth, Oh Bard of Loving Heart, I send thee back to relearn thy art, and when though hast accomplished this, I shall call thee back to dwell in this, thy true abode of immortal bliss.

When I awoke I was back in my earthly home, and suddenly I felt so alone and saddened. But when I realized all that had happened, my heart and mind were happy and gladdened.

The Pledge to the Lady

"Oh Lady Rhiannon, Oh Patroness of those who follow the Bardic path, I shall relearn my art and return to the Path of Bard and Druid, of Mage and Sage, and Wisdom of Age, and ever shall I strive to reach the highest path to the highest goal of life and love and freedom of soul. Farewell to thee Oh Lady of Memory, farewell to thee Oh Lady of the Wind's True Song, farewell to thee who taught me this song of life and love and wisdom gone. Farewell to thee sweet Rhiannon.

And now I sit before my desk to study and learn the true poet's quest, and one day soon I shall come again to her holy place of wisdom and learn the arts that will grant me the freedom to live and love within her kingdom.

Bibliography

I recommend the following books to enhance understanding of the Goddess Rhiannon and her Mysteries

1. The Mabinogion, Lady Charlotte Guest
2. Celtic Mythology, Proinsias Mac Cana
3. Pagan Celtic Britain, Anne Ross
4. The Fates of the Princes of Dyfed, Cenydd Morus
5. Celtic Myth and Arthurian Romance, Roger S. Loomis

6. Celtic Heritage, Ancient Tradition in Ireland and Wales, Alwyn and Brinley Rees
7. Early Irish History and Mythology, T.F. O'Rahilly
8. Celtic Myth and Legend, Charles Squire
9. Studies in the Arthurian Legend, John Rhys.
10. Welsh Legends and Folktales, Gwyn Jones.
11. Myths and Legends of the Celtic Race, T.W. Rolleston
12. Celtic Folklore: Welsh and Manx, John Rhys.
13. A Celtic Quest, John Layard
14. Mythology of Ancient Britain, Charles Squire.
15. Celtic Mythology and Religion, Alexander Mac Bain
16. The Mabinogion, translated by Gwyn and Thomas Jones.
17. Women of the Celts, Jean Markale
18. The Mabinogi Translated, Patrick K. Ford
19. The Druids and Their Heritage, Ward Rutherford.
20. The Religion of the Ancient Celts, J.A. Mac Culloch.



Sushumna: The Chakra Column

By Anodea Judith.

This is the third in a series of articles on the charka system. Chakras, in this system, are defined as energy centers in the body that correspond to levels of consciousness, bodily processes, and categories of "external reality." The basic seven charkas, from bottom to top are as follows: one) earth, centering, survival; two) water, sex, emotions; three) fire, power, active energy; four) air, love, affinity; five) ether communication, creativity; six) time, clairvoyance; seven) cosmic consciousness, Godhead, 1,000 petaled lotus, seat of enlightenment.

This series of articles is some original conceptualization based on research of common interpretations of many systems. Due to the psychic and metaphysical aspects, the charka system is very hard to express verbally. The author suggests that the reader bear with the logical inadequacies, and instead turn inward for personal experience in order to understand the functioning of these centers. Any comments or criticisms are most welcome.

Chakra Two

We have come from the earth; energy that is still, solid, dense consciousness that is concerned with survival, our bodies. We have an understanding of grounding and have talked about things associated with one— singleness, solitude a point, beginning, unity. This is all concerned with the first chakra.

Now we come to chakra number two and add a new dimension. The point becomes a line, solid becomes liquid, the density of the energy is decreased and a new degree a freedom is obtained. Physical matter (seen as densely manifested energy in the first chakra exhibit distinctive characteristics which can be classified according to similarities and differences and regarded in terms of polarities. We can look at the polarities as part of the basic motion of the universe, both as cause and result.

Psychologically, we can look at this motion manifesting in terms of attraction and repulsion. The attraction as well as the repulsion are basic forces behind our concepts of *desire*, within the concept of desire is the organism's (or person's) *natural* inclination towards the circulation of its own energy, both within and outside itself.

Each chakra has an associated element that remains fairly consistent throughout most systems, and the element for the second chakra is water (flowing above earth, chakra one). Water is cool, clear formless; flowing, constant seeking and *naturally* finding its own lever. The water flows over the earth, guided not by its own will, but by the shape of that which it encounters.

Likewise Emotions (from *e*, meaning out, and *movere*, to move) 2 are not always guided by our will or conscious control. We don't consciously decide who, what, when or where to love or hate, laugh or cry. These feelings are triggered by the existence of outside events, situations, or people as they interact with us. What makes me cry may not affect you, and vice versa. Although emotions *can* be controlled, their initial existence is not under our control. Have you willed or consciously created the emotion you are now trying to control? If so, why does it need controlling?

Emotions, polarities, dichotomies, sensation, desire, and sexuality are all aspects of the consciousness level in the second chakra, working interdependently.

Our point, from the first chakra, now has become a line, or a *connection* between two points. The energy frequency of the second chakra lies not in the points, but in the connection between them. This is the dynamic, seemingly active force of the second chakra.

But is it active? In the world of "two," the world of differentiation, we have yin and yang, the two basic forces in the universe as expressed in Chinese philosophy. In this system, the yin represents the feminine, the passive, the receptive, and yang the masculine, the creative, the active. This second chakra dualistic concept of yin and yang can be applied to all of the chakras (one through seven). The first chakra, which represents oneness, unity, and beginning, would be classified as yang. This would make the second chakra yin. So instead of being dynamic and active, it is receptive – a view that is contrary to most thinking about sexuality and emotions.

Everything in the universe is in motion. Even the molecules in what we experience as solid mass are moving. We are all looking for completion. We are all on a path somewhere. If we stopped everything in the world right now for the purpose of looking at it, we would find everything was straining, on its way to going somewhere, on its way to becoming. The car on the street, headed for home, a falling apple on its way to the ground, clouds on their way to condensation, streams on their way downhill. This motion is part of the basic yin-yang of the universe, manifesting as change. Constantly. This change is a force which can be worked

with, if understood. The best example of this is the I Ching, or Chinese Book of Changes. The I Ching is a system of divination based on the idea that everything is in change, governed by these two basic polaric forces, yin and yang, feminine and masculine, and that by understanding where you are in terms of these forces, you can understand where you are likely to be next. These states and changes are determined by casting to "change" six sets of choice, which manifest as yin or yang, giving 74 possible combinations. Each of these combinations is called a hexagram and represents some basic situation that occurs *in nature*. If we are in harmony with this nature, we can better govern our lives and achieve wisdom, according to the I Ching. Aside from the fact that the I Ching is thousands of years old, and somewhat sexist, (they don't mention a superior woman) I find it an excellent system, worthy of much study.

So now we have polarities and motion and emotion, which can be described as the moving out of the motion within our own selves. (Ever have butterflies in your stomach or shaking spasms when you laugh or cry?) And since this is yin, we have postulated that it is a passive, rather than an active force. It happens naturally and spontaneously, without effort, at least in the healthy individual. Unfortunately it doesn't happen that way for all of us. Some of us have held in our emotions for so long that it has become habitual, and we are unaware that we are doing so.

What is this a result of, and what effect does it have on us? In a culture that largely supports this kind of control, I think this is worth examining.

First of all, how do we *experience* emotions? If our answer to this is movement, then how do we experience the movement? I would say it is all experienced as sensation, or the perception of data by the senses. The data which is kept from reaching the higher centers and becoming information manifests as unconscious information or a *feeling*. Something is trying to give us a message. A message for which our human computer is not programmed. But human beings are not computers, and it is our emotions that make up part of the difference. Let's take the following example:

I'm out on a date with a strange man and we go to a house somewhere. I walk into the house and the house doesn't *feel* right. My conscious mind cannot find a logical reason for it, but my sensory data tells me there is something wrong here. This is an example of a feeling, the precursor of an emotion.

The man I am with says, "Oh don't be silly, there's nothing wrong here. Relax!" But I really feel that there is something wrong, and for lack of *validation* (agreement, confirmation); my feeling turns perhaps to fear, or maybe anger at the man, both of which are *emotions*. Had my feeling been validated or supportively respond to, we might have both been able to track down the source of the feeling and turn it into information. Or perhaps he knows the cause (has the information already) and could explain, "Yeah, well there's this old lady who practices a strange form of magic, but she never really does anything harmful." And perhaps I would relax and forget about it, and let my consciousness move on to other things.

If I didn't, I would get "stuck" there, and all evening I would be off in my own world, giving my attention to my *feelings*, build them up into emotions that I then have to deal with. The basic nature of feeling and emotions is to express themselves, or to "move out." It is through this process that we turn the data into information.

So why do we suppress feelings?

Earlier, we defined feelings as data that does not compute. As I said in the last article, we live in a culture that is "out of the body" oriented. We live in our heads. That is the information we govern ourselves by in our present state of civilization, (generalization notwithstanding). If the culture represses data that

does not agree with its dogma, it keeps the programming where it is. "I don't care what it feels like, this is what it is! Shut up and do what I say!" We've all heard this. And yet we have a sense that something else exists.

The rise of kundalini is often described as a painful, burning process that is frightening to someone who does not have a teacher to allay the fears. My theory on this is that with the rise of kundalini, or the processing of information from "lower" charkas to "higher" charkas comes a great deal of realization that does not correspond nicely with what we have been taught and conditioned by, what we have built our lives around. In fact, the difference is so astonishing; it's like being thrown into another world. Gross realization that can show us the absurdity of our lives can be frightening indeed! As we get into the other charkas, this becomes more and more apparent.

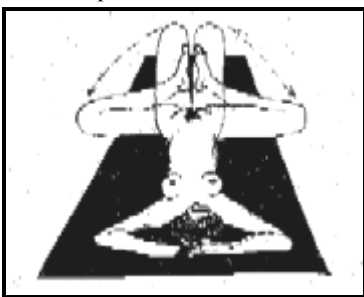
We have a culture that keeps us out of the lower charkas. We looked at this in discussion of the first charka, at the subsequent relationship this population has with the earth that presently supports them. What happens if we look at the water on the earth? We see the same thing. Pollution, dams, drought, occasional floods. And what happens where people get angry, have outbursts, or get locked in their feelings? They are classified as crazy and locked away. The entire charka is repressed; emotions, sexuality, pleasure, the whole works.

Data (raw sensory input) that becomes information (data that is assimilated and assembled conceptually) originally comes to us through our bodies. This data comes to us through processes in all our charkas and the more we let in and process, the more information we have. If something is trying to give us a message, then why not listen? In harmony with the yin concept of second charka, we should be receptive.

There are people who seem to get stuck on an emotional level quite often, much to their own detriment. I find this is usually a case of invalidation. They have been invalidated for so long about what they feel that they stick it out "down there" habitually just for self-validation, guarding the data and never really letting it turn to information.

No matter how much we transform energy, and raise it up the charkas, we never get over our need for the lower charkas. We must always be able to receive and process information this level. Just because we learn to think with our heads does not mean we outgrow our use for our feet.

There is a further result of blocking emotion-sensory shut down. Not only is the data kept from becoming information, but further data is screened out, so as not to "tilt" the computer. This can be dangerous because a) it takes energy to maintain the screen, and b) it starts to impart the functioning of the whole sensory system. This makes everything a little more dull, muddy, and lifeless. We lose our joy, our impetus for movement. Paradoxically, we feel something is wrong when this happens, but so much data is screened, we cannot make out what is behind the feeling and we get stuck there trying to figure it out. By this time, the charka is so crowded with pent-up emotion that we can't even really "feel" it. Can this pattern be broken?



Movement (exercise), circulation of breath, massage, someone that you can share your feelings with; bio-energetics, anger-release (even hitting your pillow); crying even if you don't know what for, all seem to help. Old emotions come off in layers, so it takes time and patience. Since emotions are felt in the body, it is very important to re-establish identity with your body by doing something to make feel good. This can be done in a variety of ways, through grounding, eating, exercising, sex, good music...(I'd love to have people send me lists of ways they can make their bodies real!).

The experience of "reality" seems to go hand in hand with validation, so I would like to talk about validation as an interface between emotions and the major aspect of the second charka, which is sexuality.

We started out as individuals, theoretically with seven charkas each. We have energy in all different states flowing through each of our charkas as well as through our lives. This is an enormous amount of information! As children grow, they make a journey through all the charkas: they begin, barely aware of existence, dependent on the mother for survival. They wet, they drink, they become more aware of the whole world of sensations. All they have at this point is emotions. When they are hungry, they cry without any conscious deliberation. As they gradually become aware of themselves through movement, they realize their separateness, and power. They (like all of us) are still caught in the foregoing processes, and the relationships that are part of this process become part of their awareness and part of their first experiences of love. Gradually, as they grow older, they learn to communicate, see conceptually, think for themselves, and find their own spirituality.

But none of this would take place if it weren't for some continuity of experience, some interaction with others, and some *validation* that what they feel is real, or that someone else feels, sees, hears, or thinks similar things. When they say "milk" and get milk, that validation teaches them language, as well as the concept that they are able to procure what they want and need for themselves.

Sexuality is one of the greatest forms of validation I know. I can think of little else that is more validating than lying in someone's arms, feeling close and feeling mutual energies running through us. It opens up energy on all the charkas and gives us so much validation that we make more of ourselves (even in the literal sense!). Someone loves us, someone makes us feel good, someone validates that yes, and indeed we are really here.

Sexuality also offers a release of tension, especially tension created by held-in emotion. Tension can be described as inhibited movement, or the blocking off of a natural inclination to do something (i.e. cry, get mad, express fear). However, the sexual release is often hardest to come by when it is needed the most. When the charka has been closed, it does not have as much energy going through it, and therefore does not generate as much energy. It's like trying to dribble a basketball from a resting position.

There is a psychological phenomenon involving sensation, which is commonly called *the pleasure principle*. This principle states that human beings naturally move toward that which is pleasurable and away from that which is painful. Aside from a small minority of masochists, I think this principle is easy to accept.

But our culture does not seem to exhibit this principle when you really think about it! Television screens allow our children to watch murders and crime shows but censor any scenes that involve lovemaking. Hard work and upward mobility are stressed but life's simple pleasures are frowned upon and those of us who believe otherwise are called lazy, weak, and self-indulgent. But the pleasure principle lives on and leaks out in the form of alcohol (to loosen cultural inhibitions), violence, rape, amusement parks, poorly made pornographic movies, drugs and millions of dollars

worth of advertising playing on the repressed sexuality in all of us. When something natural is taken away from us, the resulting gap can be used as an implement for control. Advertising is the best example of this.

There have been studies of culture comparing levels of sexual taboos to violence statistics. The more stringent the taboos on sexuality, the higher the violence rate; and conversely, the more sexually permissive the culture, the lower the crime. 3

It is my strong belief that pleasure and sexuality do not debilitate the organism, or inhibit the flow of kundalini in any way. Yes, many yogis and gurus have achieved a certain lever of awareness through bypassing the sexual charka, but it can be argued that they lack a certain level of awareness as well. Furthermore, Western culture is different from Eastern as is the psychological make-up of individuals. It is true that second charka energy has more of a tendency to get “tacky” under the wrong circumstances, but I feel that this is also a result of the cultural repression that exists.

I cannot deny that abstinence from sexuality can give one an increase of energy for other things. No intimacy, no one to worry about, no one to take up your time, made demands, confront you on your views...It is also true that intense engagement in sexual activity can give one an increase in energy to use for other things. And personally, I prefer the latter. I find that I am more tolerant, more relaxed, more spiritual, more loving, more energetic, and generally healthier physically when my sexuality is flowing. Again, we are talking about a yin charka, and the idea is to be receptive, to flow like water, to move, to expand. To inhibit this flow, is, I believe contrary to the basic harmony of nature, and a general impediment to the flow of energy through charkas.

In the process of evolution, I believe we are moving from constriction to greater freedom. The movement of energy through the charkas supports this, for the energy gets less and less dense as it rises. Moralistic dogmas tend to inhibit freedom and deny our rights to make our own judgments and decisions. Anyone denied this right is bound to be held back from their own growth. And I don't think *that's* moral at all!

There is more involved than just the second charka in making sexual contact with another person. Even on the most casual of levels, there is a certain amount of communication involved (5th charka), though processes (6th and 7th), energy mobilism (3rd). When we contact another person we contact all seven charkas worth of energy in that person if it is a healthy exchange. If it is not a healthy exchange, the energy is still there, it is just denied realization. In contacting another human being, an aware person cannot help but learn. Sexuality, as part of the basic motion in the universe, is part of the general evolution of consciousness. It brings us together, mixes us up; we exchange energy, love, ideas, and it disperses us when it is time to move on. Not only that but it continues the species. We couldn't survive without it.

I have probably learned as much from my various sex partners over the years about a variety of subjects as I have learned from any institution, work experience, or spiritual pursuit. Yet even as I write this statement, I wonder if I should be saying this in a published paper, due to the cultural conditioning that still exists around me. Will people make moral judgments about me and discount what I am saying? If sexuality were openly and squarely dealt with, I believe we wouldn't have the problems of population control that we now have, which is another strike against the earth. The emerging sexual consciousness in this country, and the simultaneous close to zero population growth support this, and I believe they are connected.



Sex Magic

Now that we have opened all the channels that keep us blocked in our second charka, what can we do with this energy?

Well, first of all, we don't have to do anything with it. We can just keep it for ourselves and experience it for what it is. I find many people who are so intent on sending their sexual energy up their spine, that they have ceased to be able to really appreciate the experience. They remain outside of their bodies, as if externally controlling the energy, and the intensity of their experience is diminished. Sexual energy can be sent to any of the charkas. It can be grounded, and used to make the body more real, more centered and solid. It can be used in the second charka for triggering movement, emotion and tension release, for sheer pleasure, for making the sense clearer and sharper. It can be used in the third charkas as power and energy. Chakras vibrate, and just by increasing the activity of a charka, you increase the general vibrational level of the body. This can give you more physical energy. But please, on a third charka level, let's avoid the power plays and games that often go along with sexuality (more about that in the next article). To use sexual energy for love is self-explanatory (4th charka). Using sexuality on a fifth charka level is interesting. Many things can be communicated with one's body that cannot be communicated any other way. Sexuality itself can also be improved when the communication between the partners is clear, both in the general relationship and in the communication of sexual needs and preferences. On a sixth charka level, I find that it is much easier to link minds, or read telepathically with people I have been sexual with. Sexual communication also enhances the ability to intuit needs. And on the seventh charka level—at that is some of the best energy this charka can aspire to.

The principles of sex magic and Tantra also work on the basic yin-yang of the universe. The belief is that these masculine and feminine forces manifest themselves as archetypes, some of which can be thought of as Gods and Goddesses. The idea behind Tantra (Hindu method of raising energy through sex) and western sex magic is that the partners involved are taking part in the basic dance of the universe, and are manifesting their own inner divinity as Gods and Goddesses when they make love. The act of sex, in this case, is designed to increase the realization of this divinity through mental connection to the Gods during sex, and mutual worship on the part of the parts towards each other as Gods. Each partner sees the other as the respective God or Goddess, and in the Union of these forces, the basic union of the cosmos is continued and experience. “As above, so below.” Some forms of sex magic involve stimulation to the point of orgasm, and some stop short just at the point of orgasm. In either case the purpose is to raise energy to use for whatever purpose is intended by the participant. Tantric practices generally try to inhibit orgasm, and it is part of the yogis discipline of self-control as well as an experience to realize deity. Unfortunately, Tantric practices are generally designed for men, and the role of the woman is only to be there for the religious experience of the man; to not be too demanding, too

erotic, but erotic enough. In India as well as other places, there are temples where there are women who are trained to do just that, and it is considered part of their spiritual work. In America we have prostitutes, and our culture does not consider this part of a woman's spiritual work. I personally think that anything we do is part of our spiritual growth if we are awake and aware while we do it. However, I do not believe oppressive sexism is particularly spiritual for any of us, and I would like to see more techniques of sex magic developed for women.

Although sex magic is based on the union of opposite forces it can be just as valid for homosexuals of either sex. It may ever be that women are more able to be Goddesses and consecrate each other as Goddesses due to the common understanding they share of the feminine principle (and likewise respectively for men). I think homosexuality is part of the whole process of releasing cultural taboos around sexuality, and leads us to greater freedom, understand, and general enlightenment for members of either gender.

I would like to insert here another note about sexuality and power. In our present culture, there has been greater permission given to men for sexual gratification than for women. Women are taught to wait, to withhold, to be "good" girls. Aside from the theory that this custom comes from a basic denial of the female principle, it is interesting to note the relationship between men and women concerning power. The men presently have the power, the confidence and the energy to go out and do what they intend, while the women stay home and fret about their acceptability, get lost in their emotions (remember validation?) and generally remain powerless. It has been my experience in working with pre-orgasmic women (women who are unable to achieve climax) that when they learn to ask for their own pleasure, to achieve orgasm and feel good about their sexuality, their whole outlook on power changes, and they develop a new self-confidence, a feeling of power and energy in their daily lives.⁴ This is rapidly changing and will soon be out of date, but it does prove a relationship between sexuality and the upper charkas.

Conclusion

We have come a long way in our discussion of qualities associated with the second charka. We have talked about polarities, yin and yang, movement and the basic motion of the universe. We have brought these principles into our bodies and examined how they work on a personal level – as emotions, feelings, desires, sexuality and sensation. We have talked about sensation being a level of data that has not yet become information and the need for validation in order for it to do so (self-validation is also possible). We have talked about emotions and the need for their release and the organism's shut down true to lack of release. And we have culminated (as second charka energy tends to do) in sexuality; talking about sex magic and consecration to the Gods.

We live in a culture that is basically upper charka oriented, and we talked about the negative effects this has on the environment and on its inhabitants. I have stated my personal bias in favor of opening the second charka and supporting sexuality. However, I would like to add that despite the open avocation of sexuality, it is only one level of consciousness and one level of energy. To dwell too much on it is to miss out on some of the very exciting things that are yet to come.

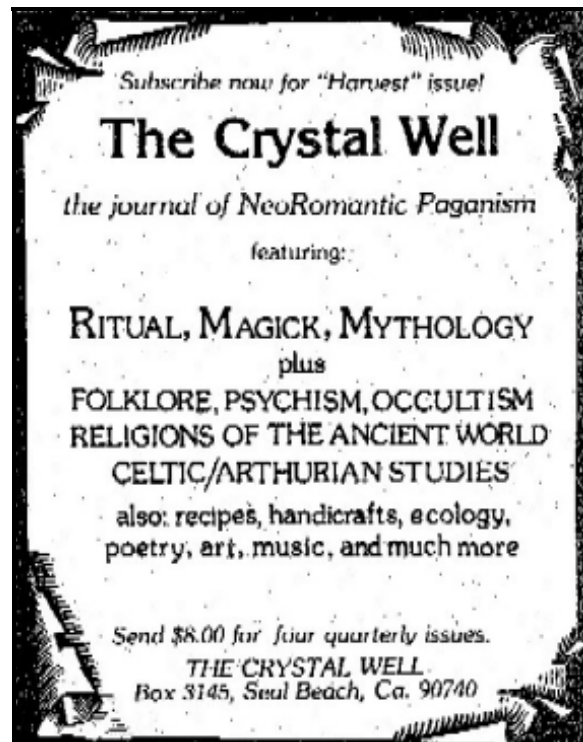
Notes

For a discussion of degrees of freedom in physical theory, see *The Reflexive Universe*, by Arthur M. Young, Delacorte Press 1976.

"Body Pleasure and the Origins of Violence," by James W. Prescott, *The Futurist*, 1974.

Webster's New Collegiate.

For more discussion on this see *Sex for Women*, Carmen Kerr.



Autumn Equinox Meditation

I see the sunlight streaming down in great gold shafts and blocks, solid, as it never is at any other time. The grass is greener than in spring, forest green, rich, not with growth, but with fulfillment. The earth, the air itself, is thick with richness and harvest, and approaching cold.

Praise be the gods that never died, for they are True Gods, and non man-created only, though for long and long we thought them extinct. Still, times like this, they sing to us, and we know it is not only our own voices that we hear, not only the sunlight, not only the grass. The dulcimer lays across my knees. I can no longer play it. I had to stop, to look at the wood, the light in it, the curving sides, the great carved head, the strings and frets. Autumn had got into it, and I could longer use it as a tool. It had become Magick itself. Each season has such times, when the singing comes through, and all is as the Mother dreamed it, not as it is on Earth.

Coffee and bread and wood smoke on the air, and I am not longer on the Mountain, but among the houses of men, and my time approaches, the wild sweetness of it. It feels so strange to be in Faerie, and on the common streets. We thought the Magick died, and belonged to an older world, but it is here! Here! I was like the young Jew, who feared that if he moved to another land, his God would not hear him. I ask forgiveness. Magick is not defeated by

asphalt, and the myths of the new Age are now, for now there is more than fear, more than hope. And I wear a body in this time, and I am glad.

Autumn has got into me, too, and I am Magick itself, the full fruit of the earth, and such fruits as not a score of centuries has seen. They thought it dead, and, after a while, so did we; and now behold, the light has become so solid as to make a body, and given life to me, and to these others, and to a new time of myth. To believe it cannot happen again is only to fail, and to build up walls between ourselves, and the unseen which are being torn down from the other side. I could not have come down from the Mountain otherwise.

And now I know those others' fears of us were in their own way correct. For if I am Magick, I make all around me Magick too, and the foot I have in the other world treads the common ground. Praise to the Gods of Harvest, praise the kitchen garden, grey with dew in the cool mornings, mellow in the long afternoon sun, praise the warm fruit in the hand, for the seed that was dead always reaches its impossible fruition, and no cycle lasts forever.

Joan Carruth, D.A.L., O.D.C.

Co-Adr. Mother Grove

Prayer for Foghamhar

The Lady's tears
Glisten on the webs of spiders
Glutted with the blood of summer

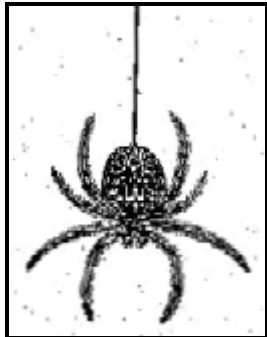
The sky cools.
Its fire has fallen
Onto the leaves of Autumn

Day retreats,
Night returns on wings of wind,
Shaking the stars.

The eternal Hunter,
Pinned on his back,
Struggles to rise
To herald the time of death.

Let us drink then
Of the waters of life.
Let the fire of spirit
Flow in our soul
From here back to summer

Kyle Griffith 9/21/79



Stonehenge

I have seen the cold stone faces
of holy men in sacred places
praying with unspoken phrases
to exorcise me of my sin

I have seen my temples torn
by viciousness of 'sanctity' born
and I stand silent there, and mourn
the Silence of the gods within.

I have seen the witches die
in flames that lit the winter sky
while laughing crowds of men stood by
and cheered their victory.

And I have seen the druids come
to worship in the newborn Sun
the cycle has again been run –
Can *now* the Truth be free?

19 February 1979

Arlynde d'Laughlan

Two Serpents

by David Geller

I saw two serpents arise
from the morning's edge
Both were green, with the wings
of eagles
Below them the clouds became
as two great outstretched hands
Freeing them to fly
These two serpent, who were brothers
And one turned from green to gold
and his wings became flames
& cast a great light
& the other turned to blue
& his wings became shadows
& his eyes became
stars, & from the beating
of his wings
came a cold wind
& in the falling of
his feathers
came snow
& he rose against his brother
& they wrestled across
The sky
& the weight of the dark
Serpent brought low
his light brother
& the light one was enfolded
in Shadow-wings
& all was cold
& all was still.

To Lesley

& the breath of the Light one
struck the wings of
The dark one
Thus came the mist.
Thus came the rain.
Thus came the green things,
Slowly upward
& the serpents turned
About
in the sky.
Over the edge
of the shadow wings,
lightening
The shadow sings,
came The
feathers of
The Golden
Serpent
& The Gold Serpent rose
& weighed down
his brother
Neither
being vanquished, neither
dying; each in his turn, becoming
weary
of the weight of the
Other
each giving to the other
The hours & the seasons
of resting
& of waking –



I have met the witches, and
They are burning.
They move with a cat's velvet grace,
void silhouettes with diamond eyes
and brilliant fingertips,
and burning, burning
with all the memories
of all the human conflagrations.
Burning, milky
luminous around the old ones,
opal fire around the young ones,
the weak ones burn in wanting,
the strong ones like the center of the sun;
the hurt ones burn in self-pity,
the angry burn in bitterness.
Behind their shoulders, within the flame
I can see the other lives, chained back
screaming pain,
screaming ecstasy.
They do not forget.
Sometimes behind a man's shoulder I
will see a woman's white throat;
sometimes behind a woman the
blistered body of a man: but
the soul-feeling is the same.
These are
The souls that dared
that turned their faces from the
well-lit world of men
and walked straight into fear,
though not always without trembling.
The ones who remember with hatred can
lead you to that sad, dark land
and leave you stranded.
The ones in whom even hatred has burned away
can lead you out
with one, sure hand
and the best ones burn in love,
having burned through nervous tissue and personality
to make of flesh a viaduct
for Himalayan waters,
coll and burning.
You cannot face such eye:
Within them is the Name Abraxas,
eternal death and life.
The hand holding the ritual cup
is white with flame.
And should you drink, you yourself
will burn,
burning in the furnaces of Shiva,
til every tear is shed, every fear passed through,
released in a different morning,
on an unknown earth,
with diamond eyes
burnt away with the seeing
of other worlds.

And I took the cup.
 And, Oh! my backbone is being pressed against
 something dry and wooden;
 and Oh! my body is burning!
 And every move is met
 with searing chains!
 And there is only this time left
 to tell you want I can see
 through eyes not yet consumed.

They tell me
 the Craftman is fashioning new ones for me,
 and that they are jewels.

Joahn Carruth
 written August 1970



Our Father

Words & music by Isaac Bonewits

They told us that You had gone quite mad;
 They told us that You were insane.
 you were the Lord of Love and Light
 And they made you the God of Death and Pain.
 Our Father...Our Father...

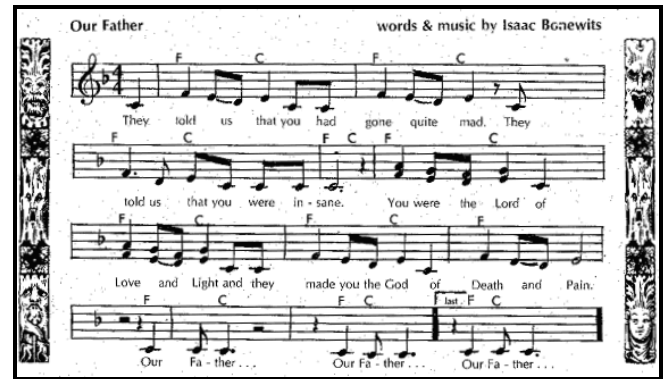
Earth Shaker, Sky Mover,
 Lord of the Wind and the Waves.
 You were the joy of all free hearts,
 And they made You the God of Slaves.
 Our Father...Our Father...

Lord of Lust and God of Hunt
 Brother, Lover true.
 Often a warrior, never a soldier,
 They took Your own sword and cut You in Two!
 Our Father...Our Father

The love that You hold for your Lady dear
 Brought You both great joy and fame,
 Till they made you a figure of hate and fear---
 Now even Your daughters curse your name.
 Our Father... Our Father...

Father, Mother and Holy Child,
 A trinity most true—
 Come back to us both tender and strong,
 The Father we once knew.
 Our Father...Our Father...

By the sun and the Star and the Standing Stone,
 By the hammer and the Spear –
 Your children call You back to us.
 We need Your balance here!
 Our Father...Our Father...Our Father...



Readers are invited to use the Feedback department to comment on previous issues, including previous Feedback letters, or on other matters likely to be of interest to other readers. We encourage you to be as controversial as you wish, but please no profanity, obscenity, gossip or personal attacks – PJ is read by folks outside our community as well as inside. We reserve the right to edit such items out and to shorten ramblings. We don't have the room to publish every letter we receive, but we do try to print as many as we can, regardless of whether or not we agree with their contents.

Letters meant for Feedback should be typed or clearly printed, and should specify what name (legal or other) and what address (if any) are to be published with them. If you write more than 750 words on any given topic, we may ask you to do us article instead! Write "For Publication" across the top or side, and send your letters to: Pentalpha Journal, Feedback Dept., Box 9398, Berkeley, CA 94709

Big One Coming

I was amazed to discover the Church of the Latter Surf is Neopagan. Your informative description of Neopagan religions in the Summer Solstice 1979 issue sounded strangely like the basics of Surfing; especially the aversion to monolithic religions. Surfers have almost unanimously rejected organized religion over the years, and even today a few consider LDS too orthodox.

LDS believes that the Seismic Forces are in balance with the Cosmic Forces. The Truly Touched Surfers are in tune with the Reality Waves passing between Seismos and Cosmos. They know that none of this will matter when the Big One comes, thus the characteristic aura of joy or peace that they have about themselves.

The Surf is where three powerful forces come together – Air, Land and Sea. This is a sacred place to the Surfer, much like the Druid's Groves. There the Surfer can become one with the Seismos and get "touched to the tits." (What we call "Triple T-ed").

Most important is the coming Big One. This is not the first Big One, nor is it likely to be the last, but it's undoubtedly the only Big One we will ever see. The last Big One came about 3,000 BCE to South America's West Coast. Archeological evidence shows us that ancient Surfers were in touch with the Seismos and prepared for the coming Big One, much as the Church of the Latter Day Surf is doing today.

Deep down you know it's coming soon.

Seismically yours,
Captain Cook, President
Church of the Latter Day Surf
P.O. Box 131
Bend, Oregon 97701

Heart of Mother Earth

I just returned from the Gathering of the Tribes in Georgia. A messenger came to us asking the help of all those peoples on the spiritual path towards the Mother, in defending the Place of Her Heart Chakra, which is at Black Mesa. The federal government has declared the Mesa and surrounding lands as a "National Sacrifice area," and declared their intention to "utilize the resources" there without regard for ecological ramifications. Needless to say, the Elders' protests have gone un-listened-to, since the BIA has decided that a rival council of "progressive" Uncle-Tom-toms represent the "true will" of the Hopi Nation. Meaning they do what the BIA tells them to.

The enclosed material tells most of the story. The Elders also those who can't join them to pray and make magick at home. And also, although the "deadline" is past, you can write to Pres. Carter, % Don Hewitt, producer of 60 Minutes, and demand an accountability for the government's policies. The address is: President Carter, c/o Down Hewitt, 60 Minutes, 624 W. 57 St., New York, NY 10019. Mr. Hewitt has said that if enough people write he will do a show on Black Mesa "from the Elders point of view."

Please spread the word as fast and as far as we can. Black Mesa is the Heart Chakra of the Western World, and if we let them kill it, we'd better get used to living on land that looks a lot like the moon.

Thanks & Blessed Be
Lady Dana
P.O. Box 7242
Boise, Idaho, 83707

This letter came right after our Summer Solstice issue, and the enclosed information is out of date. If you would like to know more, the address given for the Co-ordinating Center and Information is: Heart of Our Mother Earth Protection Alliance, 4 S. San Francisco St. Flagstaff, AZ 86001.

Storms & Celebrations

By third class mail I've sent you all the back issues of my fanzine *Time Machine*. The first three issues include some reports about current activities at Miskatonic University, including a brief account of the student riots of 1969. They began, you may recall, when a Xerox machine was put in the Rare Book Room.

Also in *Time Machine* are a couple of times that I copied from an issue of *Pentalpha Journal* that Pat loaned me. I should like also, in a future issue, to reprint the ritual for recycling beer cans. In company with Brian B., one of Judy H.'s housemates, I have over the course of the years emptied a good many cans and bottles of beer, and even a couple of kegs. I will send you some publications of the Beaker People Libation Front that go into the matter in further detail.

Even if the 1999 eclipse is not total at Stonehenge, the Witches of England and their foreign guests can simply reschedule the event at Tintagel. The eclipse will be total there, and there are many mythic associations with Tintagel. Scarcely one stands upon another now, but the site is said to be most impressive. You will find details about it in the de Camps *Ancient Ruins and Archaeology*, which was paperbacked as *Citadels of Mystery*.

Before the 1999 eclipse, however, there will be another English observation that might be worth commemoration by devotees of the Craft. In July 1988 will be the 400th anniversary of the defeat of the Spanish Armada. According to the late Dr. Gardner, the English Witches claim credit for the storm that scattered the ships of the Armada after Drake's fleet had knocked chunks out of them. Considering what the fate of all the English would have been, Pagan and Protestant alike, had the Spanish landed, the Witches' efforts deserve commemoration.

Arrangements for both celebrations probably should get under way in the not too distant future. Tintagel may be placed under the same limitations that now obtain at Stonehenge.

Stay well,
Roger Herwell.

Medieval Women Writers

Just finished the March Pentalpha (believe it or not, I'm much more nearly caught up on your publication than on most others to which I subscribe). I was about to make out a renewal check to you, and then I saw it goes somewhere else. I think I'll renew for 3 years...

I greatly enjoyed the beginning of your article on Druidism – Past, Present & Future. But I can't allow one statement to go by unchallenged: "Throughout these centuries, the scholarship of learned men (women weren't allowed to write)..." The centuries in question seemed to be about the 7th to 16th c.e., and women were "allowed" to write. Just off the top of my head, I can think of 3 women writers: Teresa of Avila, 1515-1582; Gertrude the Great, 1256-1311; and Roswitha or Hrotswitha, 10th century c.e. No doubt there were many others. Far from being forbidden to write, some of their works were approved by the Roman Church, and Teresa was actually given the title of Doctor of the Church. No doubt, most learned women of the day were nuns, and hardly likely to be better inclined toward Druids and other Pagans than were their male counterparts, nor would they have had access to any unbiased materials on the subject had they been fair-minded

toward other religions. Your phrasing however, implies that the male hierarchy actively and legally or perhaps canonically *forbade* women to write, which could not have been the case. And I just remembered at least two *secular* authoresses: Margaret of Navarre, 1492-1549, and Marie de France, late 12th century.

A few stray thoughts on the *Mishmash*, 2:4 People are more important than property. Granted! But a certain amount of property is necessary to sustain life, even under the provisions of 2:6. In their best intent, the property laws of Western Civilization are designed to guarantee that individuals may possess and enjoy what property they need for survival and a reasonable degree of luxury, and what they or their parents have worked for. Thus, property laws are meant to protect people; they are an extension of the principle that people are more important. Unfortunately, the ethos has gotten out of hand and the underlying reason has largely been lost in the shuffle, but the basic notion of personal property rights is not thereby invalidated, any more than the basic principle of farming is invalidated by certain mammoth companies that push out small farmers. And yes, indeed, Dru Chwerthing – a good Christian convent is a *communistic* community, for instance. Also, there's a difference between the free principle of Capitalism, with its emphasis on individual effort, and Capitalism run amok.

Sorry, I'd meant to keep that short and humorous. Well, re 2:6 and the possibility of persecution of Neopagans, I hope you can believe that if that ever comes, here's at least one monotheistic Christian who will be on *your* side against the persecutors.

I enjoyed the little ad for the "Christians 900, Pagans 1" stickers re *The Wicker Man*. Speaking of which, did that film *Dark Secret of Harvest Home* get your community as angry as it did our household?

Sincerely P. A. Carr



Harvest Holidays.

Thought I would send a comment on your last issue. If Lammas is called Harvest Home, I suspect it is a modern application. I have always seen Harvest Home applied to the end of the harvest, not the beginning. Since the pilgrims got the idea for Thanksgiving from European custom, I have seen Harvest Home applied to that time.

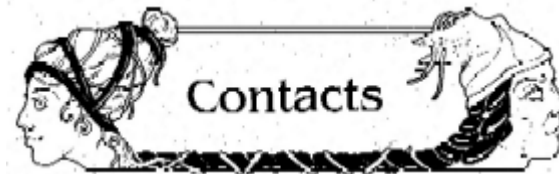
Lammas is loafmass, a time to consecrate bread made from the early harvest. Lughnasadh is the funeral games of Lugh, which give him new energy for the following year.

I suspect both are behind the American custom of holding outdoor fairs at this time. I understand some rural Britons hold picnics in a common pasture on this day.

We have a new Stonehenge here, which was just completed. It is called Stone cairns, and resembles Medicine Wheel in Wyoming. It is between Hood River and the Dalles, Oregon. For information, send a stamp to Portland Center for Visual Arts, 117 NW 5th, Portland, Oregon, 97209.

Elwell Norris

See Cyprian's article in this issue for another theory of the origin of "Lammas." Here's a picture Elwell sent along, showing Stone cairns.



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.

Always remember to enclose return postage when writing, and if you are in a hurry for a reply, telephone instead.

Abbreviations: RDNA is the Reformed Druids of North America, NRDNA is the New RDNA, ODNA is the Orthodox DNA, GSOS is the Golden Section Order Society, BCUB is the British Circle of the Universal Bond, Adr. is Archdruid/ess, Co-Adrs. is Co-Archdruids, MG is the Mother Grove (NRDNA).

We can't vouch for all of these groups, and we suggest that you approach new group open-mindedly but carefully, following your own intuitions about whether it's the right place for you. Circle Guide to Wiccan and Pagan Resources, by Selena Fox, has some excellent suggestion on how to decide if a group is for you, and is available from Circle, Box 9103, Madison, WI 53715 for \$5.50. It is an excellent resource guide, and we recommend it for further ideas about what's available in the Neopagan community worldwide.

California

California Society for Psychic Study, oldest such group in CA, meets on fourth Monday evening of every month. For more info, write to: CSPS, Box 844, Berkeley, CA 94701.

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, ODN, Adr. Robert Larson, c/o Grundy, 820 Circle Court, South San Francisco, CA 94080. Meets biweekly & Highdays; services in Irish Gaelic. Membership restricted to Clann, an Irish cultural society. Irish library with 100+ books & photos.

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; Irish Druidism. Celtic library with 600+ books & microfilms.

Herondia Lodge, meets on full moons, and on Sabbats. Study group meets every Wednesday evening and covers a wide range of occult topics. Those interested please call Danann at (415) 961-1567, in Sunnyvale, CA.

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 Grove, GSOS, Danaan Parry & Lila Forest, P.O. Box 82, Occidental, CA 95465, (707) 865-1498. Celebrates the Highdays; holds workshops and seminars.

Mother Grove, NRDNA, Co-Adrs. Joan Carruth, 8259 Terrace, El Cerrito, CA 94530, phone (415) 525-0498; and Isaac Bonewits, Box 9398, Berkeley, CA 94709. Phone: 415-547-6697. Meets bi-weekly & Highdays; Eclectic Druidism.

Order of Dian Cecht, NRDNA, Matriarch Joan Carruth (see MG listing above). A Neopagan healing order dedicated to discovering; learning and sharing both magical and mundane methods of healing. Meets once a month, usually on the Sunday evening closest to the first quarter moon.

Order of Oberon, NRDNA, Matriarch Linda von Braskat, 557 Mira Vista, Oakland, CA 94610. Phone (415) 465-6849. A Neopagan bardic order, dedicated to developing musical and poetic skills of the community. Biweekly rehearsals before MG meetings, biweekly Saturday night Bardic Revels.

Our Lady of Enchantment, an eclectic coven located in Danville. Meets on Full Moons and Great Days. Offers a complete course in Wicca, Magic and Spiritual Awareness. Great Day rituals are open to sincere seekers. For more information call Sabrina at (415) 820-1891 or write to *Our Lady of Enchantment*, 1087 Lehigh Valley Cir., Danville, CA 94526.

Southern Shores Grove, RDNA, Adr. Steve Savitzky, 343 Leigh Avenue, San Jose, CA 95128. Phone: 408-294-6492, 6-11 pm only. Meets for Highdays only.

Thelema Grand Lodge, O.T.O., Box 2303, Berkeley, CA 94702. The American (Caliphate) 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.

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.

Maryland

KAM, The Keepers of the Ancient Mysteries, Witchcraft covens of many traditions working together. write: KA, P.O. Box 34464, Bethesda MD 20034.

Missouri

Arch Grove, NRDNA, Adr. Carolyn Clark, 10611 Jesskamp Drive, St. Louis, MO 63116. Phone (314) 867-8392. Meets for full moons & Highdays; Wiccan & Hasidic 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 Avenue Stn., Syracuse, NY 13217. American branch.

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

The Church of the Latter Day Surf, dedicated to preparing for the coming Big One and helping Surfers attain attunement with the Seismic Forces. Bitching Dogma is a buck a sack; cash. Box 131, Bend, OR 97701. Publishes "Tsunami!" Captain Cook, editor.

Oaken Moon Pagan Association, 242 Brentborough on Broadmeade, Box 242, Sheridan, OR 97378. Phone: (503) 843-2866. Published *The Elvenstone*, \$4/year. NocAonghais, editor.

Washington

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

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.

England

The Druid Order, An Druidh Uileach Braithrearchas, BCUB, 161 Aukland Road, London, SE 19, England. Ceremonies, classes & lectures.

Golden Section Order Society; the Bardic Chair of Caer Llyndain, f2/239 Silhurst Road, London SE25 6XP, England. Branches near Glastonbury, Newport, The Wrekin, Edinburgh & Occidental CA. Publishes a quarterly *G.S.O. Newsletter*, as well as numerous charts, posters & booklets.

France

Confraternite Philosophique des Druids, Grand Druid E. Coarer Calodan, 24 Rue Copernic, 44000 Nantes, Breizh, France. Breton Druidism, publishes *Neved* magazine.

K.A.D., Cahier de Philosophie Druidique, Le Reilly 44360, Saint Ehenne de Montluc, Brittany, France. Breton Druid magazine.

Referral Services

The following three organizations maintain referral services for people interested in contacting Witches and other Pagans. Write for more information (send self-addressed stamped envelope).

Circle, Box 9013, Madison, WI 53715/

Covenant of the Goddess, Box 1226, Berkeley, CA 94704

Gnostica Wiccan Referral Service, Gnostica, Box 3383, St. Paul, MN 55165.

Newsflash!

The Women's Coven Newsletter has changed its name and gone public! The first issue of *Home Brew: A Journal of Women's Witchcraft* is hot off the presses with 46 illustrated pages of fascinating materials bound to be of interest to all female Witches (and friends). The cost is \$6.00 for three issues (published every three months) or \$2.50 each. Send your orders or subscriptions to: *Home Brew*, c/o Deborah Bender, P.O. Box 6, Berkeley, CA 94704.



The Lhasa Karnak Herb Co.

The Best Selection of Quality
Herbs, Spices, Ginseng
Tea Blends, Bath Herbs, Smoking Mixtures,
Oils, Fragrances, Extracts,
Capsules, Books, Balms & Accessories

Specializing in Prompt Mail Order Service
Mail Order Catalog – 50 cents (refundable with order)
2513P Telegraph Ave., Berkeley, CA 94704
(415) 548-0380



A new convention is born! By popular demand the people in Grimoire Games and the Multiversal Trading co. have formed an organization to bring to you the kind of conventions we all want, but very seldom get. The first "GRIMCON" will be held over the last weekend of October the 26th, 27th and 28th, starting at 5 p.m. Friday evening.

The motto of these conventions is simple: *SOME ARE BIGGER, BUT NONE ARE BETTER!* Take a look at our lineup and you'll see what we mean.

Tournaments in Runequest, Cosmic Encounters, Barsroom (John Carter of Mars), Elimination Dungeons (DMd by prominent local DMs), Fantasy/Ancients Miniatures, and several others.

Seminars by people such as Dave Hargrave (The "Arduin" Author"), Stephen Abbot (Head of a *real* Druid's Grove), William Voorhees – doctor of internal medicine, and many others.

A film program of incredible proportions (over 18 hours!) and quality. Also we will have *TWO THEATERS!* The *confirmed* program consists of:

- 20,000 Leagues Under the Sea
- Equinox
- Them
- Laser Blast
- The Wizard of Oz
- What's Opera Doc?
- Phase Four
- Moon Zero Two
- The Thing
- The Dunwich Horror
- and all four hours of Flash Gordon Conquers the Universe

There will be a "Come as Your Character" costume contest, medieval fighting demonstrations, Micro Computers, a huge 2200 square foot open gaming area (plenty of room for all!) and so much more there just isn't room to list everything!

The location is super; it's the Oakland (Edgewater) Hyatt House, only one mile from both the Oakland Airport and the Coliseum BART Station. There will be *FREE!* pick up by shuttle van from both locations by the Hotel! Simply call 562-6100 and they will pick you up. See you there!

Room Rates: \$36 a night for a single room. \$46 a night for two, three, or four.

(These are special GRIMCON rates) (\$6 additional charge for rollaway)

Con Rates:

	Pre Registration	At Door
Three Days	\$11.00	\$12.50
Two Days	\$10.00	\$10.00
One Day	\$8.00	\$8.00

SEND TO:
GRIMCON, 1749 Sonoma Ave., Berkeley, CA 94707

For groups/clubs of 6 or more, and for *Active Military Personnel*:

	Pre-registration
Three Days	\$10.00
Two Days	\$9.00

And for Active Military Personnel at the door (Sorry, no group rates at the door).

Three Days	\$11.00
Two Days	\$9.00
One Day	\$7.00

Military personnel will be required to show their active duty card when they pick up their badges on the day of the Con.

Pentalpha Publications

Number Wanted	Item
	Reprint of Volume 1 of The Druid Chronicler , \$3.
	Reprint of Volume 2 of Pentalpha Journal & Druid Chronicler , \$7.
	Reprint of The Druid Chronicles (Evolved)* , a 230 page collection of history, philosophy, liturgy, polytheology, songs, humor and other materials related to the Reformed Druid movements, \$11.
	Reprint of The Great Druish Books* , Part 5 of The Druid Chronicles (Evolved), including "The Mishmash of Hasidic Druidism" and all the commentaries to date, \$3.
	Leaflets: "What is Neopagan Druidism?" by Isaac Bonewits.
	Leaflets: "Pagan Musings," by Tony Kelly, (Eclipse Edition), with major Neopagan groups listed. **
	Leaflets: A Minister Speaks Out on the Psych and the Devil," by J. Gordon Melton.
	Leaflets: "Psychics and Psychic Readings," by Isaac Bonewits.
	Leaflets: "Which witch is Which?" by Isaac Bonewits.

* These items are all double-sided photocopy editions until further notice.

** For orders of 500+ copies, we can print in your preferred list of local groups.

All leaflets are 25 cents each, 10 for \$1.00, 100 for \$7.00. Please add \$1 for book orders (and leaflet orders of 500 or over) outside the U.S. and Canada. Make all check and money orders payable to **Pentalpha**, and send to **Pentalpha Publications, Box 9398, Berkeley, CA 94709**. Allow six weeks for delivery.

Total amount Enclosed _____ (Please use U.S. currency and do not send cash!)

Name _____
Street or Box _____
City, State, Zip _____

To avoid damaging your copy of PJ, use a photocopy of this page (or include all the information on a separate sheet.)

SUBSCRIBE!

- 1 year (4 issues) \$8 U.S. \$11 Canada \$15 elsewhere
- 2 year (8 issues) \$15 U.S. \$21 Canada \$29 elsewhere
- 3 year (12 issues) \$22 U.S. \$31 Canada \$43 elsewhere
- First Class Mail option (U.S. only) \$3 extra per year
- Please check if this is a renewal.
- Sample issue only \$2 anywhere.

Total Amount Enclosed _____
Name _____
Street _____
City, State, Zip _____

Please make checks payable to **Pentalpha** and mail to **Pentalpha Subscriptions**, c/o Randal Millen Registry, 921 Colorado Avenue, Palo Alto, CA 94303. Please do **not** send cash.

OFFICE USE ONLY:

Amt. \$ _____
Ck. No. _____
Dated _____
Jrnl. _____