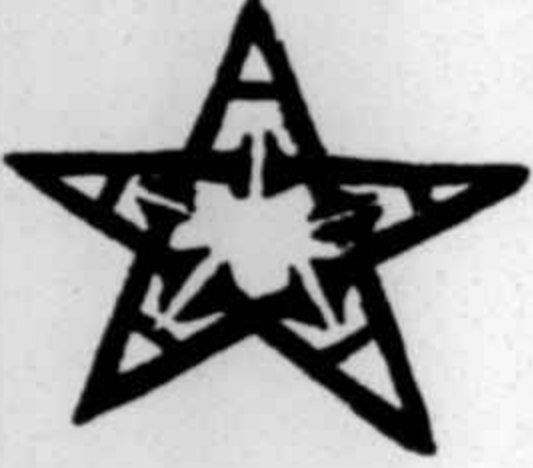
 Pentalpha Journal
&
DRUID CHRONICLER 

Volume 2, Issue 1
Whole Number 6

Samhain 16/17 y.r.
November 6/7, 78 c.e.

Editorial:

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

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

But Pentalpha will be engaged in many other activities than those linked with the NRDNA. We'll be working with Neopagans of all persuasions, as well as with the clergy and members of other Aquarian faiths. Even now we are organizing lecture and seminar activities around the Bay Area and other parts of the country. In time we will be funding research projects by parapsychologists, psychic healers, spiritual experimenters and others.

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

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

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

--Isaac Bonewits,
Editor, *PJ&DC*

Samhain:

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

Mother Grove News:

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

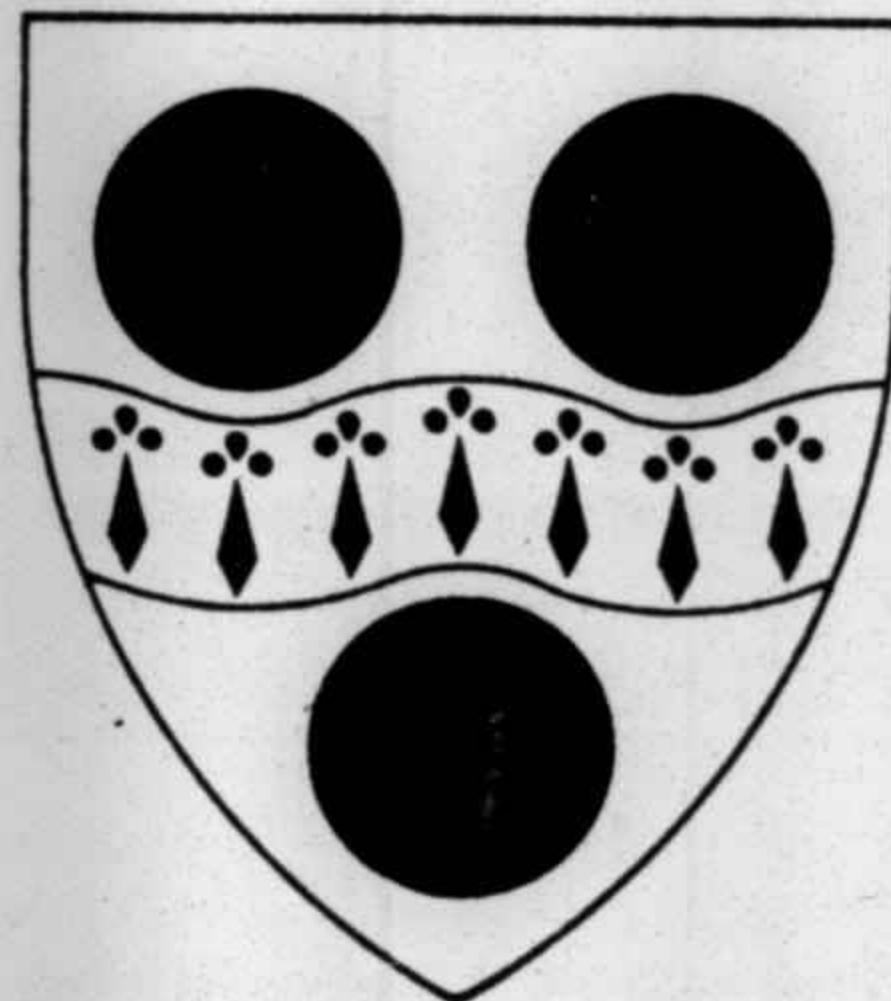
Evergreen Grove News:

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

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

Addressing: Will address single or multiple pieces - envelopes, flat or folded papers, packets, etc.

Memberships: Will keep membership lists, mailing lists, and so forth, for clubs, groups, businesses and organizations. Privacy and confidentiality are strictly guaranteed. Mail announcements, renewal notices, individual letters; process changes of address; furnish mailing tapes for publications. New memberships and renewals kept up-to-date and accurate. Statistical and analytical breakdowns available; sorting by membership categories, expiration dates, offices or positions held, special interests, etc.



Randall Millen Registry
Contractual Clerical Services

Labels: Will furnish printed, gummed address labels singly or as rolls of gummed tape, for all your mailing needs.

ENQUIRE ABOUT
SPECIALIZED SERVICES
DESIGNED FOR YOUR
PARTICULAR NEEDS.
REASONABLE RATES;
SPEED, ACCURACY, AND
CONFIDENTIALITY
GUARANTEED.

● MAILING LISTS A SPECIALTY

(415) 327-4017
921 Colorado Avenue
Palo Alto, CA 94303

NROOGD News:

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

Hazel Nut Grove News:

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

Pentalpha Class:

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

Corrections:

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

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

Samhain Seminar 78:

The Church & School of Wicca's annual Samhain Seminar will be held this year in Albuquerque, NM (Holiday Inn Midtown) on November 10-12. The seminar is free (though they are asking for donations of whatever people can spare) and the speakers will include: Jim Alan & Selena Fox, Gavin Frost, Lady Sintana, Bill Linzie and others. The program will start with a handfasting (wedding) between two young witches, and will include slide shows, workshops in circle construction, ESP exercises and contests, and much more. For more information, contact the sponsors: The Star of Enchantment Church of Wicca, Box 26841, Albuquerque, NM 87125; phone (505) 877-0153.

Group Subscriptions:

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

Clanna Brocheta Grove News:

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

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

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

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

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



Concerts Lectures Music Lessons

shíela na gíg

Traditional Music of the Celtic West!

1634 7th Avenue, Oakland, CA 94606.
415-465-5996

Tree Planting and Healing Circle:

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

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

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

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

Last year we began in a small way. A dozen volunteers with no experience in tree planting joined several "Hoedaddies" (tree planters) in planting 1,000 redwoods and 1,000 western red cedars on land that had been badly logged some years back. According to the California Division of Forestry, our success rate was *twice as good as professional standards*. Nearly 70% of our trees survived the severe Northern California climate, because we put a lot of love into them.

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

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

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

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

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

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

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

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

"Reflections on Celtic Time Reckoning," continued:

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

III. The Coligny Calendar

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

The months of the Coligny calendar begin with the "last" quarter of the moon and are subdivided into dark and light halves. The months are of two types, "complete" and "incomplete," consisting of 30 and 29 days respectively. With some variation and permutation these two types of months alternate through the year, beginning with the "complete" month of "SAMON" (Samhain). This kind of system is a common and quite accurate approximation of two lunar cycles, being only some 1½ hours short of exactitude. The calendar begins with Samhain on the 30th day of its month, followed by a 30 day intercalendary period. The lunar year consists of 12 months. After 2½ years, or 30 months, another 30 day intercalendary period is inserted at Bealtaine. The calendar as a whole consists of 64 months, including two intercalendary periods.

THE BEE TREE

everything for the beekeeper

*raw local honey
mead making information*

(707) 643-6520

638 MARYLAND ST.
VALLEJO, CA. 94590

Gwydion Sings:

Songs for the Old Religion

A record album of Pagan music & song
Send \$6.95 (postage paid) to NEMETON
PO Box 212, Redwood Valley, CA 94570

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

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

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

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

Starting out with Samhain occurring on the 30th of its month, we insert an intercalendary month and initiate the addition (S = Samhain, I = Imbolg, B = Bealtaine, L = Lunasa).

High Day	S		I	B	L	S		I	B	L	S		I	B	L
Date	0	(30)	2	5	8	11	13	16	19	22	24	27	30		

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

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

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

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

High Day L S I B L S I B L S I B
 Date 0 (30) 3 5 8 11 14 16 19 22 25 27 30

Insert another leap month.

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

Insert another leap month.

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



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

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

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

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

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

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

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

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

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

**The Prophecies will come
 When Shadow mates with Sun.
 Be There.**

**You know Where...
 2/26/79**



(PLEASE REPRODUCE AND CIRCULATE WIDELY)

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

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

On the other hand, if we instead add the day to the date after 22 years, we end up with a total cycle of 24.5 years = 303 months = 8947 days. The actual figures for the sun and moon are, respectively, 8948.429 days and 8947.771 days.

To be continued!

"Celtic Goddesses of the Moon, from A to C:"

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

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

Andrastea/Andraste/Andate: She is considered to have been worshipped in Britain and Gaul as a moon goddess, supposedly by the Druids themselves. T. C. Lethbridge has compared Her with the Egyptian goddess Adrasteia, whom he claimed was a moon goddess in ancient Egypt. In Britain She was known as the Goddess of Victory. We are told that in one of Her sacred groves war captives (who at a later time were mostly Roman soldiers who had been hapless enough to have been captured while razing a village or two) were immolated in Her honor. Usually this was done to punish malefactors for heinous crimes against the people. In this respect Andrastea was seen as a goddess of justice and was given the title of "She Whom none can escape."

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

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

To be continued!

Next Issue:

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

The Active Groves:

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

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

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

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

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

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

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

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

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

Pentalpha Journal & Druid Chronicler is the official church publication of Pentalpha: The Association for the Advancement of Aquarian Age Awareness. It is published eight times per year and includes news, articles and other materials of interest to the Aquarian community in general and the Neopagan community in particular, with a special emphasis upon items concerning the New Reformed Druids of North America. *Deadlines:* all items meant for publication must be *received* by Pentalpha by the 20th of November, February, May & August, and the 5th of January, April, July & October (about one month before each issue). *Copyrights:* all items not otherwise marked are Copyright (c) 1978 by Pentalpha and all rights are reserved to the original creators and publishers. *Payment:* by very special arrangement only. *Subscriptions:* individual subs are \$5 per year in U.S. and Canada (\$10 per year elsewhere). Group subs (10 or more to same address) are \$30 per year per 10 (\$45 per 15, etc.) in U.S. and Canada (double elsewhere). Send all funds to: "Pentalpha, Box 9398, Berkeley, CA, USA 94709." *Address changes & corrections:* send to Randall Millen Registry, 921 Colorado Avenue, Palo Alto, CA, USA 94303. *Advertising rates:* \$20 full page (9½"x7"), \$10 half page (4½"x7"), \$5 quarter page (2½"x7"), \$2.50 eighth page (2½"x3½") *per issue*. These rates are for camera ready, black & white, final size copy only.

Editor: Isaac Bonewits. *Advertising & Correspondence:* Selene Bonewits. *Mailing Services:* Randall Millen Registry. *Production Equipment:* The Chaosium. *Printing:* Paper Stork Copy Service.

This is Volume 2, Issue 1, Whole Number 6, Samhain 16/17 y.r., November 6/7, 1978 c.e.