

# Pentalpha Journal

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## DRUID CHRONICLER

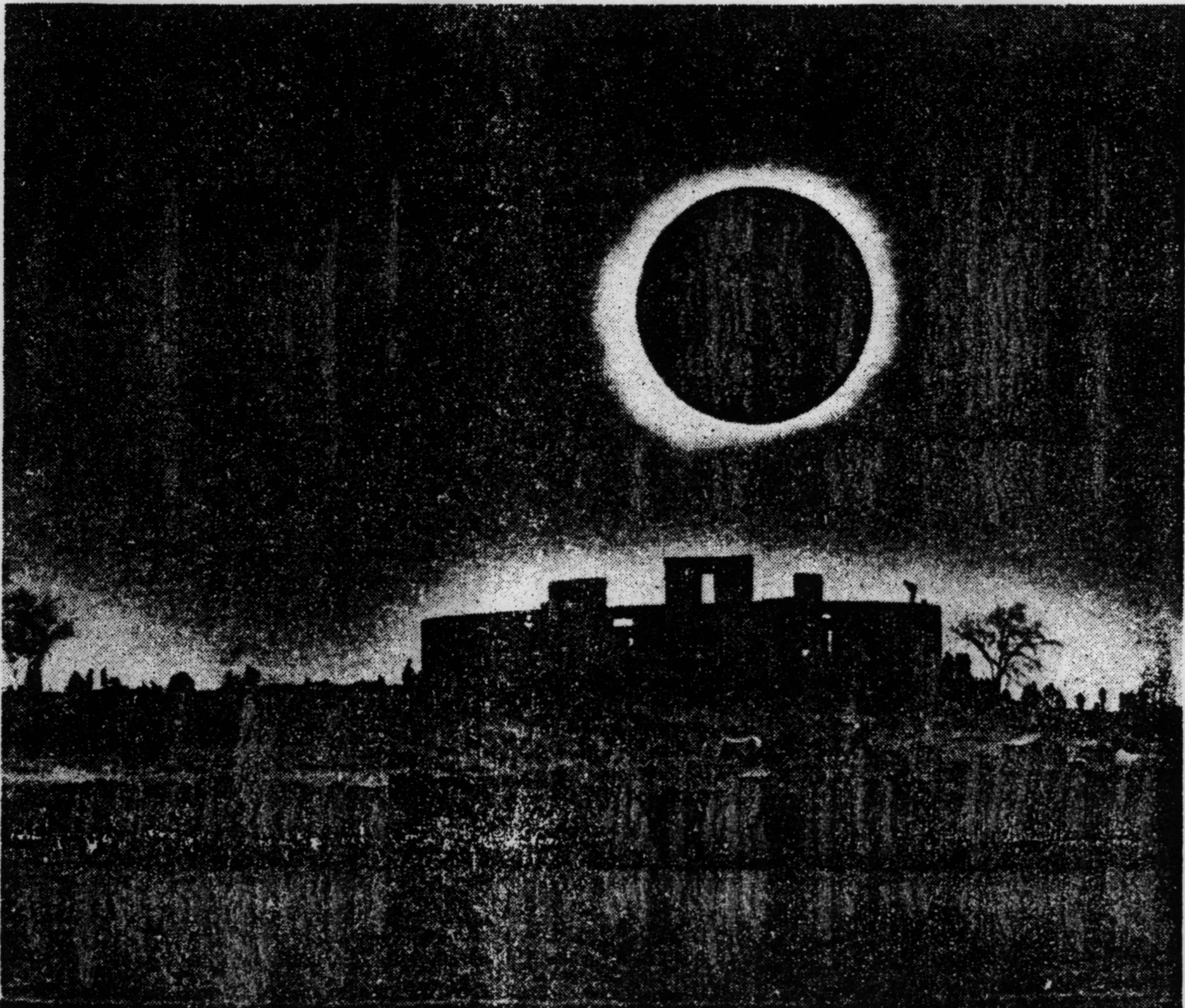


Volume 2, Issue 4  
Whole Number 9

Serving the Aquarian/Neopagan/Magical community

Spring Equinox  
March 20/21, 1979 c.e.

## Stonehenge Eclipse



A double-print photo from the Seattle Post-Intelligencer captures the total eclipse of Feb. 26, 1979 over the Stonehenge monument above the Columbia River. The photo (by Grant Haller) was from two frames shot at identical distances but slightly different angles with a 400 mm lens.

### Spring Equinox

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

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

### Lost & Found

Among those items left behind at the Pentalpha Oimeic ritual and the NROOGD Brighid ritual are a shell necklace, a

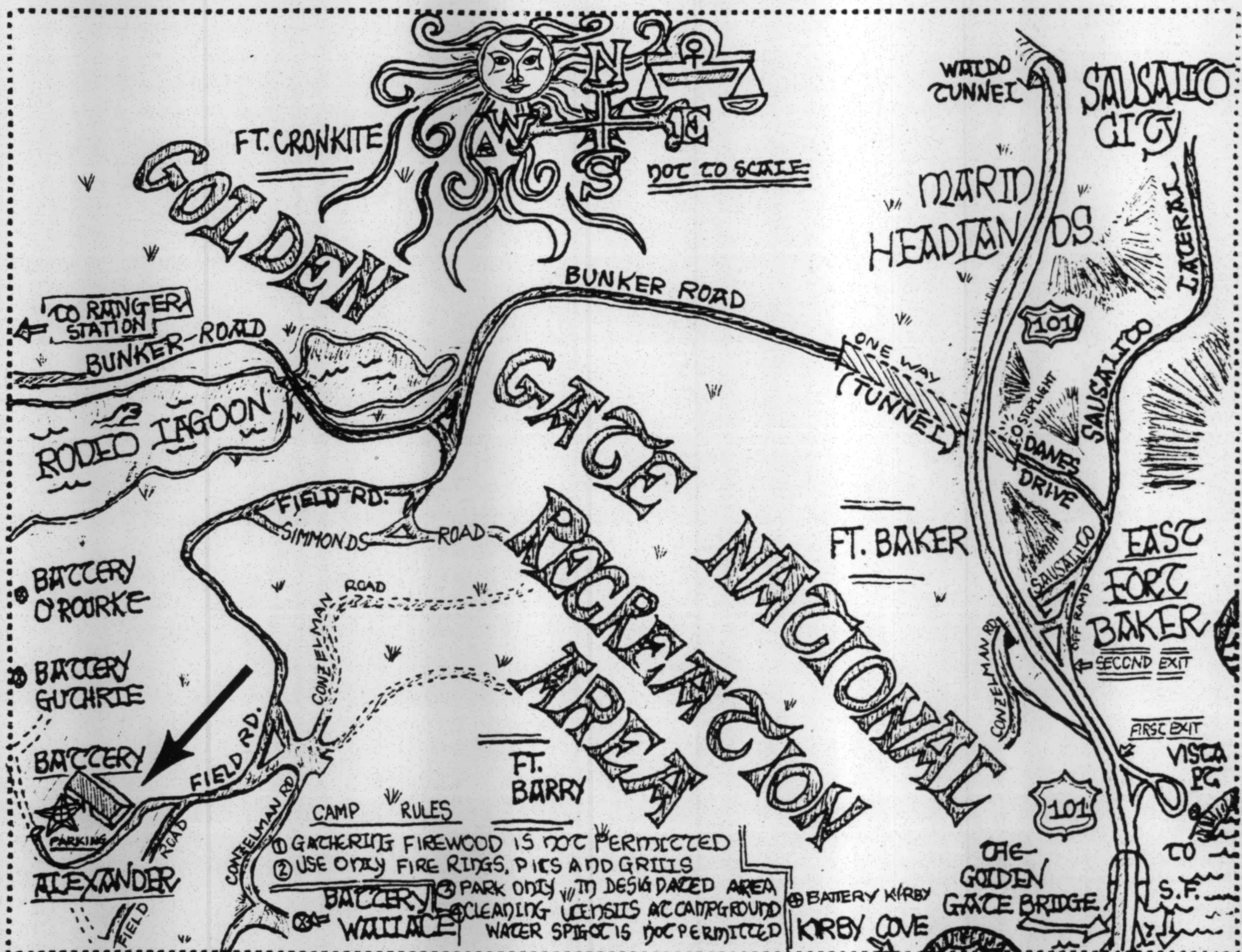
roach clip, a pottery cup and a tin cup. The owners may reclaim them by contacting Isaac & Selene.

### Mother Grove News

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

### NROOGD Eostar Spring Ritual and Campout

The New Reformed Orthodox Order of the Golden Dawn, a Neopagan Witchcraft tradition, will hold its Spring Equinox celebrations at the Battery Alexander area of Golden Gate National Recreation Area in southern Marin. Time will be from noon on Saturday March 17th to noon on Monday March 19th. Those attending are requested to bring: \$2.00 donation, food (grills are provided), firewood, sleeping bags (cots are provided), musical instruments, etc. Pets are *not* permitted by the Park. The combination for the gate is: 0300. See map for details.



## Celestial Light Show at Stonehenge II

by Otter G'Zell, Church of All Worlds

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

You know Where...



2/26/79

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

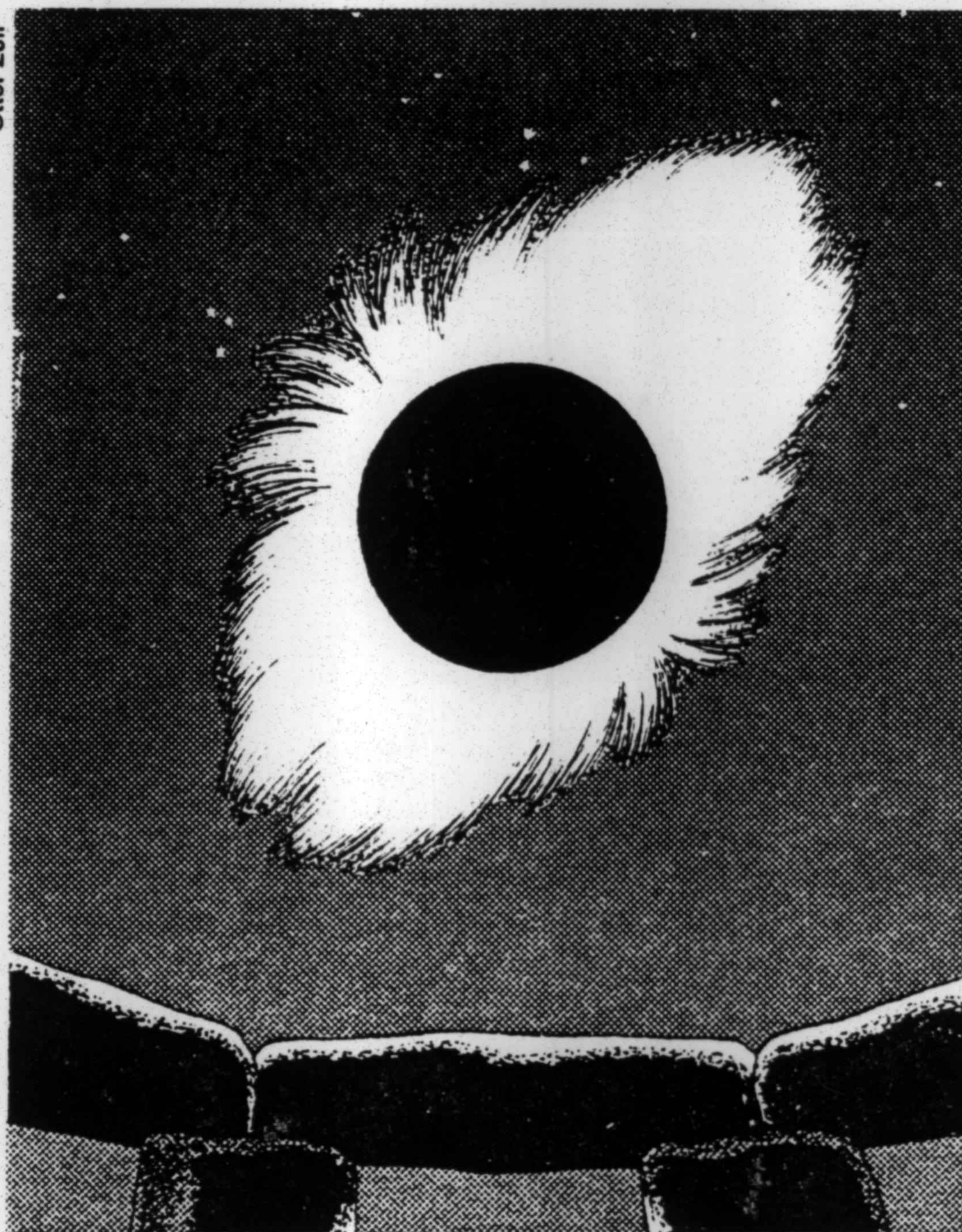
The Stonehenge replica was built near Maryhill, WA, on a bluff overlooking the gorge of the Columbia River, by the great road and railway baron, Sam Hill. A Quaker, Sam intended the monument as a "sermon in stone" — a forceful reminder that human sacrifice was still being offered to the gods of war.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

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

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

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

Otter Zell



By Sunday morning, the roads to Stonehenge were already lined with vans and campers planning to stay the weekend. Hundreds of people for whom Stonehenge had been but pictures in a book were wandering around somewhat overwhelmed by the restored reality. We spent most of the day talking to people, microphones and cameras, handing out literature, and filling our guest book with names and addresses. The atmosphere was charged with an excited tension of joyous anticipation. Later in the afternoon representatives of the various groups who were to be involved in the ceremonies held a press conference at the museum. Included were people from the New Reformed Druids of North America, the Covenant of the Goddess, the Church of All Worlds, Madrakara, the New Reformed Orthodox Order of the Golden Dawn, Pentalpha, and a number of Witchcraft covens. The questions and responses were articulate and intelligent, and a very positive feeling prevailed. Afterwards we toured the museum and its remarkable collection of art and artifacts of European aristocracy.

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

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

## Celestial Light Show, continued



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

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

*Rain, Rain, Go Away! Come again some other day!"* It was almost immediately changed to "Clouds, Clouds, Go Away!" and sure enough, as that powerful wave of psychic energy hurtled forth from a thousand minds and throats within that awesome Circle, the clouds parted to reveal clear skies for the entire eclipse!

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

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

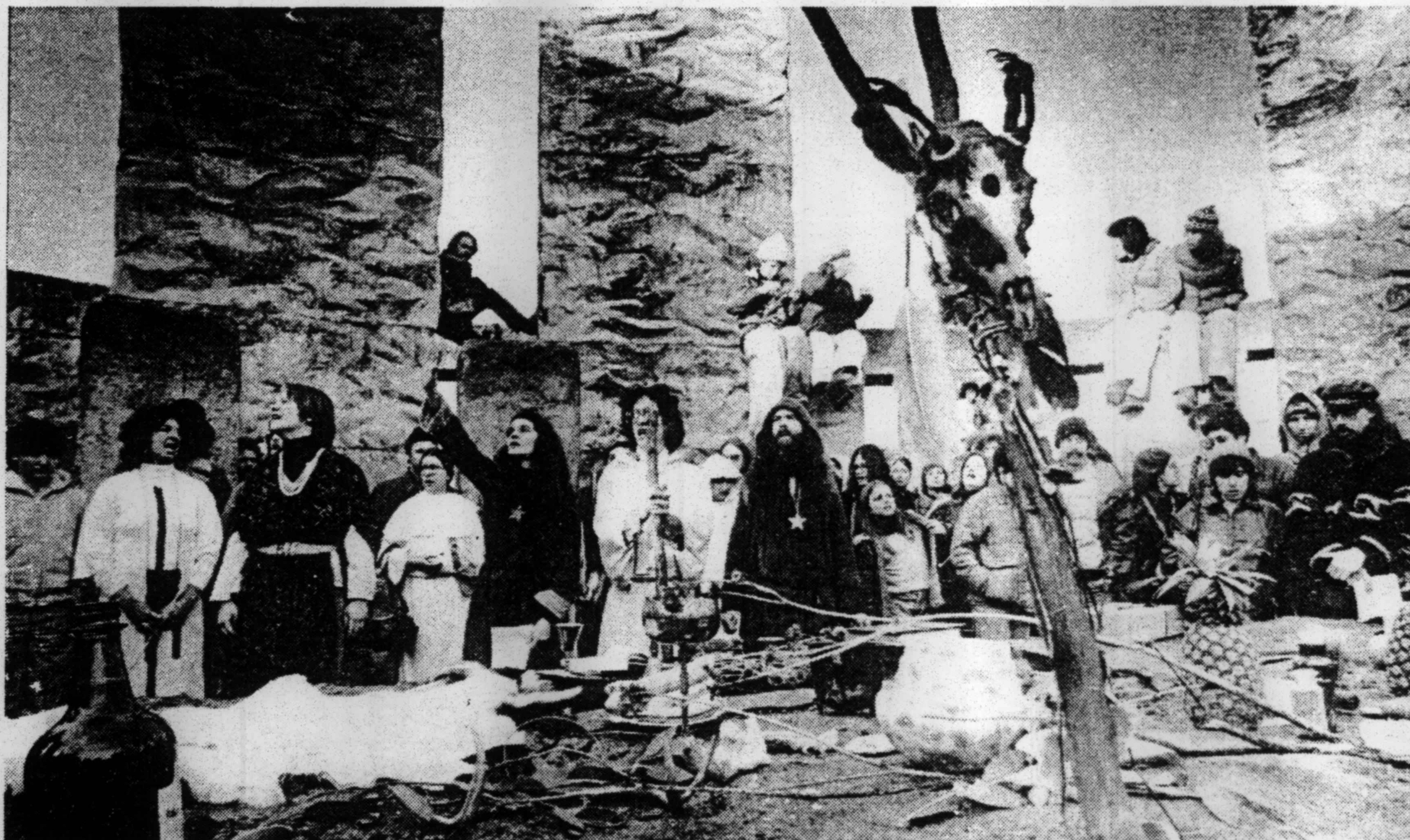


Photo by Gerry Lewin, Oregon Journal

Photo by Gerry Lewin, Oregon Journal



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

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

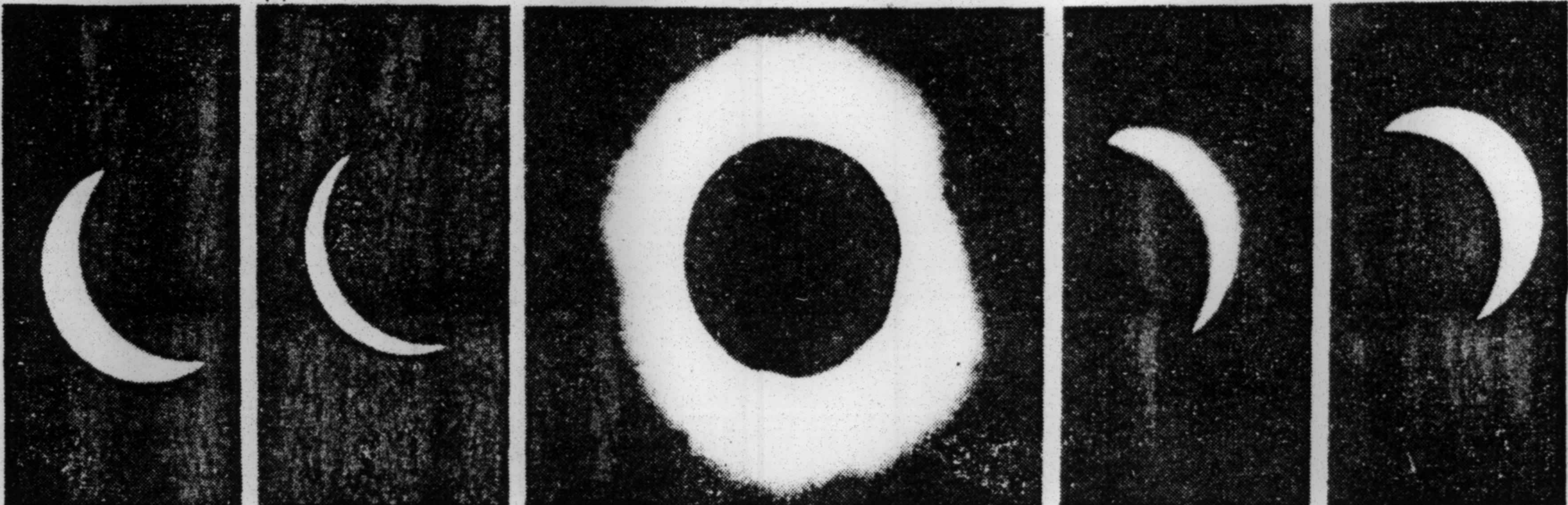
we poured a libation of wine over Sam Hill's remains, with thanks.

And what of the prophecies that were to come? Oh, they came...they came. 3,000 people have gone forth from that Circle of stone under the shadow of the Moon, and we have all been changed. 3,000 pilgrims have gone forth as prophets, and new tales will be told, new songs sung, new visions painted, danced, and played. Of such stuff are legends made. We are coming to a new beginning, and we have been sanctified together. Great beginnings require great endings of what has been before, and the Wheel is turning. This eclipse signalled to many of us the closing of the Age of Pisces (in which sign it occurred), but there must yet be an interval of Purification and Healing of the Earth before the book opens again on the Age of Aquarius. Twenty years of heavy changes. And on August 11, 1999, the final solar eclipse of the millenium will reach totality in the skies over Salisbury Plain...



When Shadow mates with Sun.  
Be there. You know where.

Randy Wood, The Oregonian



SIGHT OF A LIFETIME — Photographs made from Goldendale, Wash., of moon's path between Earth and sun. Frame center shot taken from plane 14,000 feet over Portland during "totality" of solar eclipse.

## The Eclipse Ceremony

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

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

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

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

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

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

She is bountiful, She is beautiful,  
She loves her children, Her daughters and sons.  
She won't forget us, She speaks within us,  
Open your heart, let her come.  
(this is the chorus of a song by Susan Arrows)

*Tom invokes the Sun Goddess:*

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

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

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

*Morning Glory leads her Prayer for Healing of the Earth:*

From the flesh of this planet we grew,  
She is our Mother;  
Let Her be Healed.  
People and Trees  
Dolphins and Bees  
We are the children of Earth  
Let the Earth be Healed.  
We are the cause and we are the effect  
for good or for ill

Our prayers create Reality...so:  
Let the soil be unpoisoned,  
Let the winds blow fresh,  
Let the waters flow clear,  
Let the fires burn clean,  
Let the Earth be Healed!  
However it must happen...  
...Let it Be.

*Isaac sings David Geller's "Now Do We With Songs and Rejoicing," Morning Glory does Oothoon's "Evocation of the Goddess" (both to be printed in future issues). Other songs are sung ("Will Ye No Come Back Again?," and "Here Comes the Sun.")*

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

*Otter chants:*

Children of the sea  
Whale and dolphin free  
Friendly manatee  
White fur seal baby.

*All repeat several times.*

*Morning Glory chants:*

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

*All repeat several times.*

*Anodea chants:*

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

*All repeat several times.*

*Isaac chants:*

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

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

*All chant:*

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

*Morning Glory leads her Eclipse Litany:*

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

*All chant Otter's words:*

The Prophecies will come  
When Shadow mates with Sun.

*Circle is dissolved and everyone goes off to find a place to watch the spectacle.*

## The Mating

by She-Aum Ba

Were you there? You know where  
The day they say was Feb. 26th  
The place, Stonehenge, Maryhill, Washington.  
They say! But we know different — it was day one — the vaginal canal.

Did you feel that energy; the unity of spirit; the all encompassing love?  
Did you feel that tingling exuberance as the one mind fused us all into one vibrant, pulsating embryonic cosmic spearhead?

It wasn't only felt at Stonehenge — it was an all prevailing cosmic experience felt everywhere in the universe, transcending time & space as the drama began anew right here on this tiny terrestrial speck, for at that instant when our mother moon and father sun began their dance — when they came together — when he entered her and silently, gently — oh, so gently took our mother, the entire universe shared in their orgasmic ecstasy. In that instant the earth became a shadow, falling black as death reclaimed creation. Consumed by their love, we the phoenix expired in flames sublime. An instant later a glorious new age was thrust upon us — the egg burst open — the slumbering bud blossomed. Full celestial elegance. The pageant of renewal was complete — and so, transmuted into a pure energy vortex we skyrocketed through all chakras at the speed of light to become a living star; cosmic fruit of the goddess' womb.

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

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

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

### People's Folk Dance Directory

\$2.00 from:

Box 8575  
Austin, TX 78712

## Third Ecumenical Pagan Council

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

Rowan Month of Luis — Aquaria XVII  
A Call to all Califia Pan-Pagans  
Third Ecumenical Pagan Council

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

We would like to discuss the following topics:

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

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

Hail the Goddess-Given Gods!!!

— Lady Svetlana for Pan-Pagan of South Califia

Please bring tasty morsels and libations for the feast to follow . . .

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



### Correction

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

AN ADDENDUM TO THE MOVIE, "THE WICKER MAN"

1978	SCOREBOARD	1979
CHRISTIANS		PAGANS
900		1
(ACTUAL CULT MURDERS)		(FICTIONAL CULT MURDER)
.... JONESTOWN ....		.... SUMERISLE ....

"...and the Christians are still ahead..."

When THE WICKER MAN comes to your local theater, take along a bunch of these colorful 5 1/2" x 2 1/2" stickers and plaster them around the rest rooms, on the movie ads, in front of the ticket office, and wherever else you think they'll do the most good! 6 stickers for \$1.00 from CHURCH OF ALL WORLDS, POB 982, Ukiah, CA 95482.

## Bristlecone Pines

article & photos by Shirin Morton

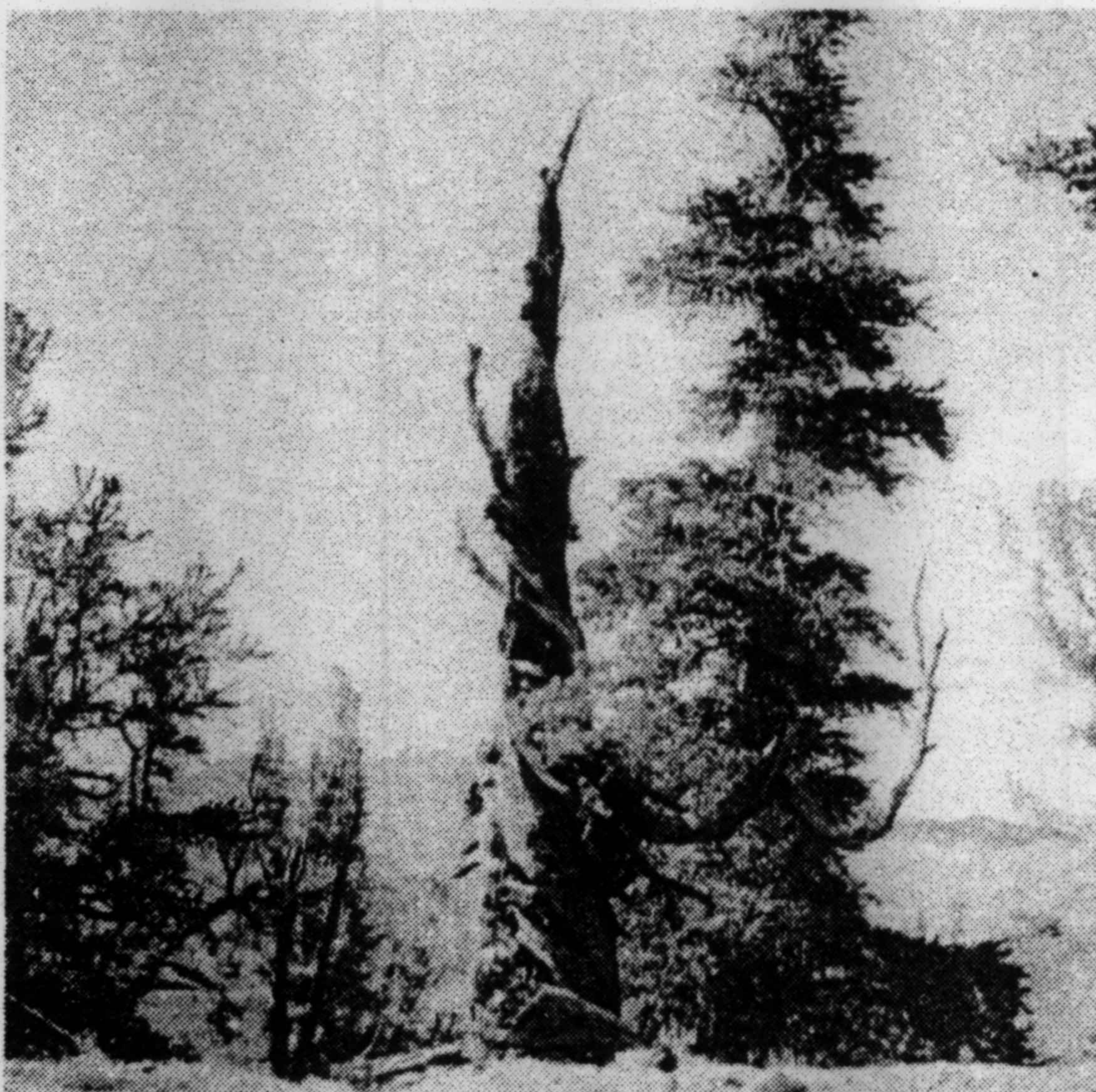
One day in May after purchasing a used Toyota and arranging time off work, I bounced home and said to my double Libran mate, "Guess what, pack your bags, we're going to the Bristlecone Pine Forest." Despite concern about finding camping spots on a holiday weekend, we loaded up the "Federation Shuttle-craft"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

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

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

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

The Bristlecones live at an elevation of 10,000 ft. in the White Mountains. Temperatures drop 5' for every thousand feet climbed, so carry appropriate clothing. If your car is not in shape for mountain driving, have it serviced before you leave. The road is hilly and becomes very rocky if you go



deep into the pine forest, and sharp rocks do interesting things to bald tires.

The Bristlecone, *Pinus aristata*, is a small to medium sized tree living near tree line in the high Rocky Mountains and Great Basin areas. It has a smooth gray bark, irregularly fissured, scaly and reddish brown. The needles are numerous and densely crowded, with 5 2-3½" long dark green needles to a cluster. The cones are short stalked, 3-6" long, and are yellow-brown with thick rounded scales and large seeds ¾-1½" long. (This scientific description is from a U.S. Forestry pamphlet titled, "Important Forest Trees of the U.S.", Agriculture Handbook No. 519. It can be had for the asking from any local Forest Department Office.)

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

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

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

Their longevity under extreme survival conditions is what awes me most about these beauties. A whole meditation of life and survival is achieved by visiting these trees. In this

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

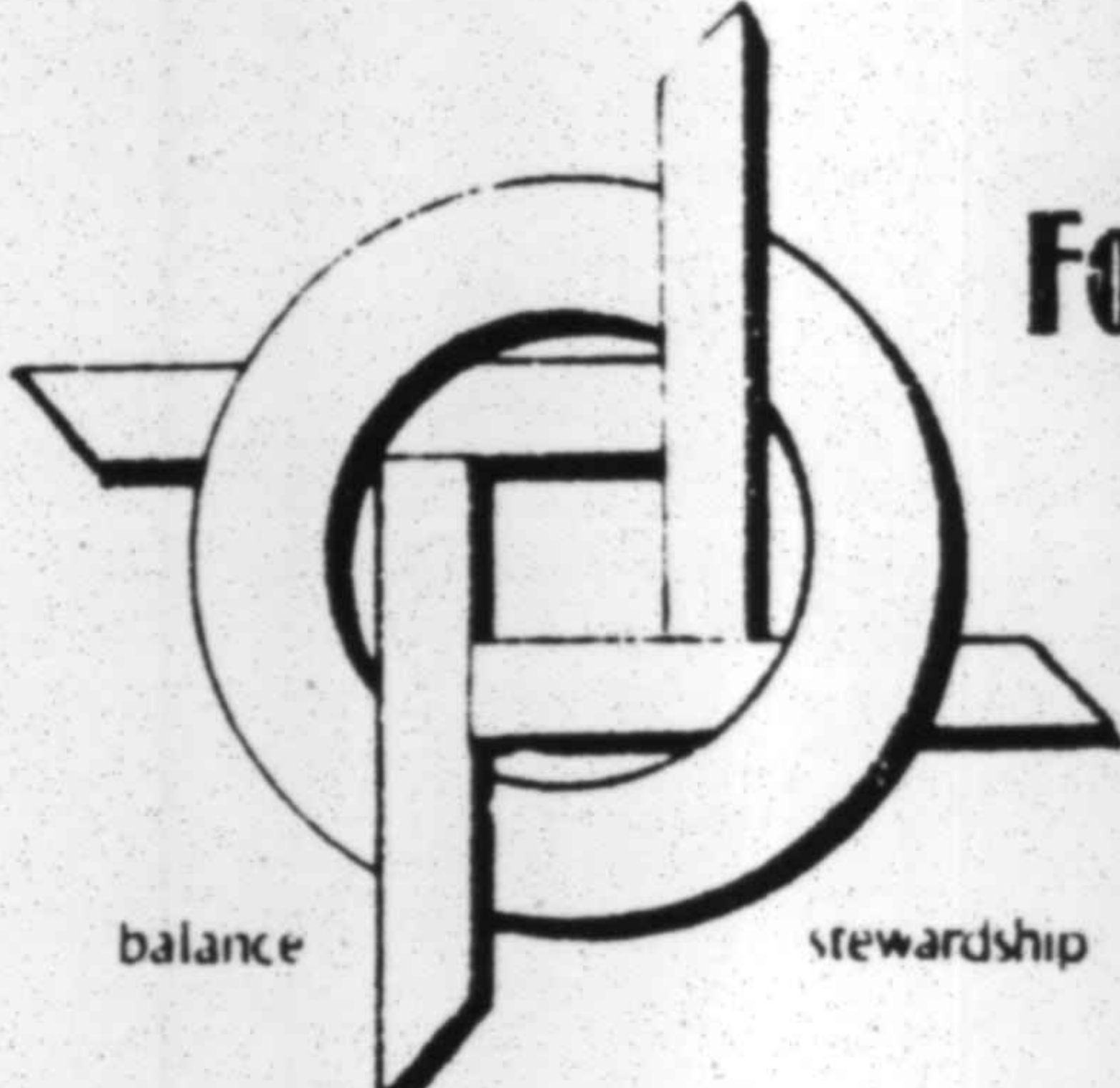
The Bristlecone Pine Forest is in two sections: Schulmann Grove and Patriarch Grove. Schulmann Grove is the first fully pure stand of trees you come to. At Schulmann Grove there is a ranger station, picnic tables and marked nature walks. One of the nature walks, "the Methuselah Trail," takes you to the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

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

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

If you decide to visit the Bristlecones, please remember

that the Forest Department has rules for the protection of these trees. Find out what they are ahead of time.



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## Pentalpha Oimelc

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

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

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

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

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

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

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

O Mother  
Blend your milk with ours.  
Give us nourishment  
To strengthen our spirits  
As well as our bones.  
As we drink  
From your breast  
Pour your light in

Through our hearts,  
To dance in our cells,  
To glow with our eyes.  
Through us  
Your light spirals & spreads  
Out our fingers  
To all we touch  
And on...  
To heal the Earth  
And to heal the people of the Earth  
So that we may live & die  
In harmony with your rhythm.

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

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

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

All chant:

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

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

## Oimelc Poem

by Ailean MacGregor

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

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

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

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

## Pentalpha Beltane

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

## Druidism — Past, Present & Future Part 1: The Paleopagans

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

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

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

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

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

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

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

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

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



### An Feilire Draiochta

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

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

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

That just about sums up what we really know for sure about the Paleopagan Druids. There are no real indications that they used stone altars (at Stonehenge or anywhere else); that they were better philosophers than the Greeks or Egyptians; that they had anything to do at all with the mythical continents of Atlantis or Mu; that they wore gold Masonic regalia or used Rosicrucian passwords; that they were the architects of (a) Stonehenge, (b) the megalithic circles and lines of Northwestern Europe, (c) the Pyramids of Egypt, (d) the Pyramids of the Americas, (e) the statues of Easter Island, or (f) anything other than wooden barns and stone

houses. Neither is there any proof that the Ancient Druids were "Prechristian Christians"; that they understood or invented either Pythagorean or Gnostic or Cabalistic mysticism; or that they all had long white beards and golden sickles. We don't even have any proof that they were the only magical workers among the Paleopagan Celts (or among the tribes conquered by the Celts). And although there are sporadic references to a "seminary" for the higher training of Druids in "Albion," (which could have meant either the physical country of Britain or Wales, or else the Gaelic "Otherworld," i.e., higher training between lives); there is no proof for this nor for any really developed inter-tribal communications between Druids.

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

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

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

To be continued!

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# Spring Equinox Song

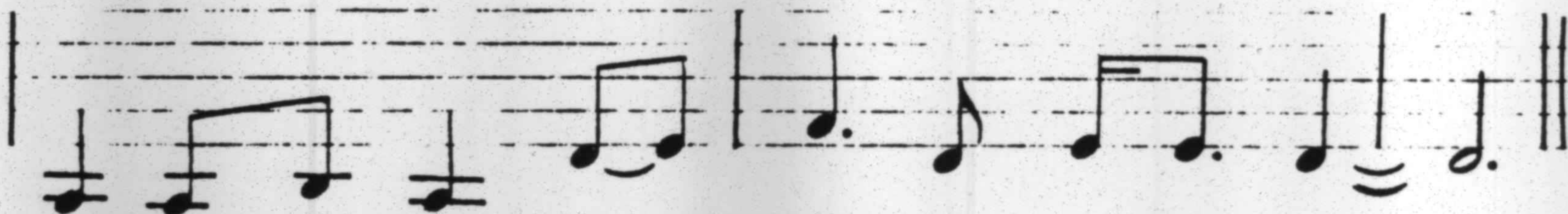
by Frodo Okulam



1. I come I come with the ri - sing of the Sun to the  
 2. O 2. O  
 3. We 3. we



East of East where mor - ning lies, and I feel the Spring coming on the  
 2. you'll  
 3. we bring 3. with us



wings of the wind, O rise, my spirit, rise.

In the budding of the leaf and the greening of the grass  
 In the boles of the trees the Spring is coming fast  
 And as the Goddess lights the rainbox in the skies  
 O rise, my Spirit, rise.

As the flower is born from its sleep beneath the snow  
 You shall rise from the dead and like the flower grow  
 And you'll feel the Spirit in the depths of your soul  
 O rise, rise, and be whole.

There's a new day a-coming with the rising of the tide  
 I can feel it in our strength and in our growing pride  
 I can feel it in the love that is given to us all  
 We shall rise, rise and never fall.



# Magickal Mirror of Darkness

by Morning Glory Zell

Cm B<sup>b</sup> Cm Fm

Ma - gic - kal mir - ror of dark - ness Gol - den cre - a - tor of

E<sup>b</sup> A<sup>b</sup> E<sup>b</sup>

light Your em - brace for the mo - ment sur - rounds us We  
In

E<sup>b</sup> B<sup>b</sup> Cm B<sup>b</sup> A<sup>b</sup> B<sup>b</sup>

share in your per - fect de - light, de - light, We share in your per - fect de -  
sha - dow we search for in - sight, in - sight, In sha - dow we search for in -

Cm

light.  
sight.

STEVE NEHL/Oregon Journal



# THE MISHMASH

## OF HASIDIC DRUIDISM

The Mishmash of Hasidic Druidism consists of a listing of the basic laws, customs, vocabulary and ethical principles of the Hasidic Druids of North America. A major function of the Mishmash is to provoke regular and extensive debate about every aspect of the religion. Known as "Hairpull," this scholarly debate encourages every generation of Hasidic Drues to re-evaluate their beliefs and to adjust them to their current environment. It is important to note that the verses of the Mishmash are not eternal laws carved in stone (see 1:4), but are designed to provoke debate and meditation. Nonetheless, they are a serious attempt to condense, into one concentrated source, the ethical principles believed in by, it would appear, a large number of living Neopagans (of all persuasions).

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

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

### The Mishmash

#### Chapter Two: On General Ethical Priorities

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

### The Te-Mara

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

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

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

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

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

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

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

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

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

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

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

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

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

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

applies, and one should persevere. However, if Druids whose wisdom one respects disagree with one, this is a case where one should listen to them even more carefully than usual, because this Law deals with one of the most important aspects of practical morality (Dru Earl).

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

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

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

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

There's a difference? (Dru Chwerthin).

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

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

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

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

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

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

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

There is nothing wrong with physical comfort, as it says in 2:13, but nonetheless, a Druid should never get to the point where one is reluctant to do necessary survival planning and acting because of inconvenience or expense. Survival always requires sacrifice, and Druids should be smart enough to realize this (Dru Amherghin).

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

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

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

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

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

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

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

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

It is actually a religion of both (Dru Amherghin).

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

To be continued

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

## Contacts

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

### California

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

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

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

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

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

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

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

### Minnesota

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

### Missouri

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

### Ohio

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

### Washington

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

## Massachusetts Pagan Gathering

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

## PJ&DC Subscriptions

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

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

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

Or you folks can help! If every subscriber to PJ&DC were to convince just *two* of their friends to subscribe, our financial problems would be over for the rest of the year. If every



person who regularly reads PJ&DC were to actually purchase their own sub, we would be able to operate securely for a very long time indeed.

And so, Dear Readers, we put the fate of PJ&DC into *your* hands. If you like what we have been doing and want to see more of it, you are going to have to help out on the Earth-plane. The typesetters, photographers, printers and especially the Post Office are simply not impressed by our metaphysical wonderfulness — they want cash. And we have to have that cash to give them, or we simply can't continue to put out PJ&DC as we have been. And that's the sober and unromantic truth.

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