

Pentalpha Journal

&

DRUID CHRONICLER



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Serving the Aquarian/Neopagan/Magical Community

Summer Solstice
June 21/22, 1979 c.e.

Summer Solstice & Lughnasadh

The Summer Solstice is a Minor High Day, usually occurring around June 21st or so. Also known as St. John's Day and Midsummer (and, confusingly enough, in at least one Neopagan group, as Beltane!), it shares mythical elements with both *Beltane* and *Lughnasadh*. Like both, it is a feast celebrating the glory of summer and the peak of the Sun God's power. But in many systems of belief, it is the day of the biggest battle of the year between the Dark Sun God and the Light Sun God (or between the evil one and the good one), who are usually brothers or otherwise intimately related. Midsummer is a peak from which the Sun can only fall, for it is the day on which the hours of light slowly begin to shorten.

The symbolism of Midsummer is related primarily to the eternal conflict between youth and old age, a battle that must be fought by all living beings. The solstice represents the *mature* phase of a person's life, when she/he is in their prime. It is a day on which we honor the adults of a community, especially those who are literal or symbolic mothers and fathers. This is a time to meditate upon the meaning of maturity, and to contemplate ways of being adult in the positive senses, without being a "grown-up" in the negative ones.

Lughnasadh (Loo-Nu-Su) is a Major High Day and is known in Modern Irish as *La Lunasa* (Laa Loo-Nu-Su), in Welsh as *Gwyl Awst* (August Feast), as *Lla Lluanys* or *Laa 'n Ouyr* (Day of the Harvest Season) in Manx and as *Lammas*, *Apple Day* and *Harvest Home* in English. It is the anniversary of the funeral games given by Lugh, the God of All Crafts, in honor of His Father. Essentially a harvest festival, this signals the beginning of the harvest season and the ripening of the apples (as well as other fruits and vegetables). Enormous quantities of applejack, hard cider, mead and other alcoholic beverages are consumed at this time by enthusiastic Neopagans. Hasidic Druids may prefer to drink ten-day-old *slivovitz* (plum brandy) at this time, but it's their stomach linings!

This holiday is a day of mixed joy and woe (Irish wakes are an *old* tradition), for it is by now obvious that the days are getting shorter. Stories of the battles between Lugh and Balor (the good Sun-Fire God and the bad one) are retold, as the autumn quarter of *Foghamhar* begins.

Lughnasadh continues the symbolism of the changing cycles of time. The harvest that begins to ripen now is not just that of fruits

and vegetables, but of a man or woman's life. Thus on this holiday we honor the elderly members of our community. By listening to them we have an opportunity to learn much that will be of value in our own lives. We give them honor even if they happen to be what our society calls "senile" or "in their second childhood," for there is often much wisdom hiding under such facades. We forge a link between the eldest and the youngest members of our community and hand their wisdom down from generation to generation. And thus we cheat Time of its "triumph" over our lives.

According to the Neopagan Druid calendar, the Summer Solstice occurs this year at precisely 11:50 pm GMT on June 21st, while Lughnasadh occurs at 5:46 am GMT on August 8th. To convert this to local time, first *subtract* one hour for every 15° (time zone) your location is west of Greenwich, England (which is 0° longitude). (If you really want to be precise you can subtract four minutes for every single degree west thereafter). Since most of the U.S. and Canada is now on Daylight time, *add* one hour to the results of these calculations.

Druids start each day at sunset of the civil day before, so official celebrations can begin at sunset on June 20th and August 7th throughout North America (except that extreme East Coasters may start Midsummer at sunset on the 21st). Unofficially, however, many Druids (like most Neopagans) will celebrate on whatever day is most handy.

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The City Pagan

by Morgana bro Morganwg

I still worship you, Mother,
Rock and soil and water,
All the fires that forged my being;
But sometimes here, walled in
By brick and stone and steel,

Grey pavements that mar your face,
I can feel alone, cut off from you.
I need to search within myself
To find your presence in my heart
So I can see your signs:
The vibrant yellow fire of crocus
Pushing through the snow
Against the grimy brick city wall,
The raucous cawing of sky-herald crow
Against a roof-line, the squirrels

Come back in Spring, the sun
Warming walls and hearts,
Calling forth the grass to grow
Undaunted through the concrete's cracks
As the snow melts and runs in gutters.
Water again, seeking return to you.
You are here, too. I know you, Mother.
You have never gone from us,
Though sometimes we have gone from you.

Important Notice To Subscribers!!!

Big changes are in the offing here at Pentalpha. There will be No Lughnasadh issue of PJ&DC. Beginning with the Fall Equinox (Volume 3, Number 1) issue, PJ&DC will (1) be published quarterly as *Pentalpha Journal*; (2) be twice to three times as thick; (3) be mailed to most subscribers bulk rate; and (4) as of August 1st, cost \$8.00 per year (\$11.00 for First Class delivery) in the U.S. and Canada and \$15.00 elsewhere. Multiple subscriptions (10+) will continue to be 40% off.

What's going on?!? Economics, that's what. We just can't afford to keep putting out the publication the way we've been doing it. The expenses have been consistently outrunning the income from subscriptions and ads. By consolidating into a quarterly magazine we save money on printing and postage, especially using bulk rate. The new length of each issue will enable us to carry longer articles without interruption. The raise in subscription price will enable us to gradually increase the number of pages in each issue, while providing us with a safety factor in our budget (to brace us for the inevitable rise in paper, printing and postage costs).

We will continue to carry scholarly articles, specialized columns, polytheological essays, ritual scripts and critiques, poetry and songs, and announcements of major national conferences. The only thing we won't be carrying will be announcements of upcoming local events, since bulk rate mail and Pagan planners are both so slow. But we will continue to carry news of local activities for Pentalpha, Druidic and other groups (along with contact numbers so you can find out directly what their future plans are).

One brand new element in *Pentalpha Journal* will be a letters column! No, it won't be quite the "Forum" of the old *Green Egg*, but we will print thoughtful and provocative letters discussing articles and other materials that have appeared in *PJ* or which the writers deem important to discuss. Please, no gossip, obscenity, profanity or personal attacks — *PJ* is read by people outside our community as well as inside. We won't have room to print every letter we receive, but we will print the best ones, regardless of whether or not we agree with everything the writers have to say.

Remember that the subscription cost will rise as of August 1st, and to send your subs and renewals directly to: *Pentalpha Journal*, c/o Randall Millen Registry, 921 Colorado Avenue, Palo Alto, CA 94303. Those of you who have subscriptions that would have expired with the Lughnasadh issue will get the Fall Equinox one.



Pentalpha Journal

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DRUID CHRONICLER



Pentalpha Journal & Druid Chronicler is the official church publication of **Pentalpha: The Association for the Advancement of Aquarian Age Awareness**. Beginning with Whole Number 12, it will be published quarterly and includes news, articles and other materials of interest to the Aquarian community in general and the Neopagan community in particular. **Deadlines:** See Notice to Subscribers. **Copyrights:** All items not otherwise marked are Copyright © 1979 by Pentalpha and all rights are reserved to the original creators and publishers. **Subscriptions:** See Notice to Subscribers. **Advertising rates:** Please inquire.

Editors: Selene & Isaac Bonewits. **Subscriptions & Mailing Services:** Randall Millen Registry.

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Deadline for next issue: August 1

Deadlines for all materials (articles, ads, letters, announcements, etc.) will be the following dates, *absolutely without exceptions:* August 1st, November 1st, February 1st, May 1st (send to Pentalpha, P.O. Box 9398, Berkeley, CA 94709). We should have each issue in the mail by one month later, in plenty of time (even with bulk rate) for the solstices and equinoxes.

We're going to have some of the country's best theologians, occultists, metaphysicians, poets, songwriters, priests and priestesses, parapsychologists, and other creative geniuses from a dozen arts and sciences, sharing their work in our pages.

We're excited and starry-eyed about what *Pentalpha Journal* can become — and if we're lucky, we may even pay our bills while we're working on it.

Mother Grove News

by Co-Adr. Isaac Bonewits

For the third year in a row, Beltane services were held in the Berkeley Rose Garden, with the general public invited. Fortunately the grove was able to hold a bardic practice beforehand, with the result that several songs were successfully sung, making a generally fine ceremony even better.

David Geller, Patriarch of the bardic Order of Oberon has retired, investing Linda von Brasket as the new Matriarch of the Order. She has announced that there will be regular bardic practice at noon preceding the biweekly Mother Grove services.

The dates for those services are: June 24th (Midsummer), July 8th & 22nd, August 5th (Lughnasadh) & 26th, September 9th & 23rd (Fall Equinox), October 7th & 21st, and November 4th (Samhain). Services are generally at 1:00 pm in John Hinkle Park in northern Berkeley. There is a possibility that one of the Highdays may be held among the giant redwoods if enough interest develops. Keep in touch with the Co-Archdruids for details.

Joan Carruth, Matriarch of the healing Order of Dian Cecht has (1) become Co-Adr. of the grove, (2) been initiated into the Order of Oberon, (3) announced monthly healing circles to be held at her home on Sunday nights closest to the waxing first-quarter moons, from 8:00-10:00 pm, and (4) announced monthly bardic circles to be held there on Saturday nights closest to the waning third-quarter moons, from 8:00 pm on. Her phone is: 415-525-0498. Call her for details.

Evergreen Grove News

by Adr. Cyndie Schuler

The Evergreen Grove recently held a weekend retreat to celebrate Beltane. We met on private land and lit a 12 foot tall bon fire (how could the Sun not be sympathetic to that). Only fallen wood and old stumps were used for the fire and members were careful to respect the Mother's forest when pitching all tents and setting up smaller camp fires.

Most members vigiled all night until sunrise when we met on a hill to celebrate around a huge natural stone altar. Adr. Cyndie Schuler led the group which contained people from Olympia, Bremerton, Seattle, and Portland.

A companion service was held in Olympia, a day later, for those who could not make the retreat. Following those services we shared poetry, music, and dance until the wee hours of the morning.

Life is in the Waters and She's showering us with "blessings beyond anything we were able to conceive" in the winter. She keeps her promises.

Arch Grove News

by *Adr. Carolyn Clark*

The Arch Grove held its Oimelc ritual on Feb 9 at Dru Llew's apt. Since we're city Pagans, we celebrated the day by observing the signs of Spring in St. Louis — the appearance of the first green shoots, the melting of snow, the first time the sun could be seen above the city skyline at 5:00 pm. Afterwards, we discussed the difficulty of maintaining contact with the Goddess while living in this festering hell-hole of a city. We decided that certain concessions to city life had to be made (such as our way of observing Oimelc, for instance — the lactation of ewes doesn't touch us as closely as does recognition of the first time we can leave work in daylight, thus giving us an even chance to reach the bus stop without being mugged). But with those concessions must go an effort to discover and cherish whatever signs of the Goddess's presence we can find among the urban blight. Vacant lots may yield plants for medicinal and other uses, as well as opportunity to observe and learn from small animals. Patches of wilderness exist within a half-hour drive of our homes. Our biggest problem is that suitable camping areas (suitable for Pagans, that is) are non-existent or nearly so. We are severely cut off from Nature, and must work triply hard to keep our Paganism at a gut level and prevent our religion from becoming only a head-trip.

The Arch Grove was represented at the Ostara ritual held at Don Wildgrube's home, at which he announced the incorporation of his Earth Church of Amargi.

Beltane was celebrated in Memphis, Tenn., with a bonfire, Maypole, and traditional May Eve fertility rites. We camped out and attended an SCA event that weekend (which did not interfere at all with our private devotions — I love that phrase "private devotions." It sounds so modestly devout, yet covers such a range of activities).

Hazel Nut Grove News

Archdruid Stephan McCaully has moved! The new address is 3215 Brookdale Avenue, Oakland, CA 94602. Phone: 415-536-7353.

Alternative Research

This is a group in Canada describing itself as "a clearing-house of information on the Alternative Movement, including anything from animal welfare and earth magic to survival and natural lifestyle, to the political/spiritual and self-help." They are publishing a "newsletter of resources" as part of *Both Sides Now* (1232 Laura St., Jacksonville, FL 32206, \$4/10 issues) and are working on a catalog "of progressive periodicals" which will list 500-1000 titles world-wide. If you are interested in having your publication listed, send them a few different copies for review along with any other information you wish included. They are also looking for articles up to 3,000 words. For more information, and to send materials, write to: Alternative Research, Box 1294, Kitchener, Ontario, Canada N2G 4G8.

Icelandic Paganism Lives!

According to a recent announcement in *Vor Tru*, the "long lost" Allsherjargodi (high priest) Sveinbjorn Beinteinsson has finally been contacted. Beinteinsson received international publicity several years ago for reviving Norse Pagan customs in Iceland, then became almost impossible for anyone outside of

Iceland to contact. He told the editors of *Vor Tru*, Eirikur Thorarinsson and Inga Verdandi Palsdottir, that his organization is "very much alive." They now have a temple in Reykjavik, are holding regular ceremonies, and are working on a collection of "blot-customs" or rituals for marriages, funerals, etc.

Many of Beinteinsson Asatruarmenn do not speak English, and there is no guarantee that letters will be answered, but if our Norse oriented readers would like to try writing to the Allsherjargodi, here is his mailing address: Sveinbjorn Beinteinsson Draghals, Strandahreppur, Borgarfjardarsysla, Iceland.

Vor Tru is published quarterly by Asatruarfelagid I Ameridu, 511 West Panorama Road, Apt. #F86, Tucson, AZ 85704. It is published in Icelandic and English with occasional items in Swedish, and is dedicated to the restoration of Asatru — the Old Norse Religion. Subscriptions are \$6.00 per year, and checks should be made out to Eirikur Thorarinsson.

Dictionary Petition

This is being circulated on the East Coast. Readers who want to help could retype this on a clean page and collect signatures. Petitions with names and addresses should be returned to: Pagan Information Council, % Ron Parshley, 11 Washington Way, Lawrence, Mass. 01843.

We, the undersigned, hereby lend our support to the efforts of the Pagan Information Council and other Wiccan-Pagan groups and councils to petition the publishers and compilers of the various dictionaries and encyclopedia to change, and/or add to, the current definitions of the terms 'witch'; 'witchcraft'; 'pagan' and 'paganism'; definitions which more truly reflect the usage of these terms as indicating the practice of valid philosophies and belief systems in contemporary society.

Unicorn News

Andrius' Coloring Book of Numbers, with 11 magickal drawings of numbers, & information on the philosophy of numbers, will be available July 7th. Artwork is by Rick, who was cover artist for *Andrius' Book* (an herb manual, reviewed in the Beltane issue of PJ&DC). \$3.00 postpaid from the Unicorn, Box 8814, Mpls, MN 55408.

The Unicorn is looking for materials for a children's book; the deadline for sending things in will be Halloween, and the book will be mailed out Dec. 7th. Materials may be mailed to Lady Laureli, editor, at the Unicorn. Work will be judged on the following merits: magical fantasy; imagination; ability to delight & to instill love & trust; educational value. Artwork must be no larger than 3½ x 4½", able to be photocopied. 3 large 8 x 10's (maybe more) will be used, for children to color. "We strongly encourage children to send work — all works should have name & age. Anything — recipes, poems, etc. This is a communal effort — a true Yule gift for all children regardless of tradition. They reserve the right to edit — no copyrighting — and children will help judge!!

Exploring Earth Mysteries

The Western Institute of Esoteric Science is presenting a four day intensive experience at Madrakara (mountain retreat 2 hrs. north of San Francisco — see *Contacts*), August 24 - 27. This training program will include seminars on geomancy, dowsing, sacred mathematics & celtic interlace, celebrations of nature, dreaming, the Tuatha De Danann, stone circles, divination, runes & ogham, vibration, sound and movement, etc, as well as a ceremonial fire circle and meditation in an 8 foot pyramid. For more information on *Exploring Earth Mysteries*, write to Madrakara, P.O. Box 82, Occidental, CA 95465.

Grand Healing Rite

by Isaac Bonewits — a report and critique

In early May a popular science fiction writer and occultist who is a dear friend and colleague fell ill and checked into a Palo Alto, California hospital. By Saturday he had slipped into a coma, with what the doctors diagnosed as viral encephalitis — an incurable and usually fatal disease that attacks the nervous tissue of the brain and spinal cord. Using a combination of occult community and science fiction fandom grapevines, literally thousands of people nationwide (and a few overseas) were alerted by Sunday morning. That day and night, over 20,000 were sending healing energies in his general direction.

The overwhelming majority of these were not trained psychics or magicians, but they had read enough science fiction and fantasy to understand the basic principle that "thoughts are things." Dozens of covens, lodges, groves, temples and churches — Pagan, Christian and Other — sent a continuous flow of healing energy all day and evening. Several of them, including our own impromptu gatherings in Berkeley, concentrated on focusing the widely scattered and amorphous thought being aimed towards Palo Alto.

Our groups worked on the creation of a gigantic quarter-mile-wide lens, floating in the sky over the southern part of the Bay. This lens was designed to "suck in" all the good thoughts being sent to the patient and to convert them into a single powerful beam of healing energy going down to his hospital bed. The Mother Grove worked on this during its afternoon services, then our impromptu group worked between 8:00 and 10:00 pm, Pacific Time. We had sent word out along the grapevines, inviting occultists in other time zones to coordinate their evening actions with us. Our evening group used various Sanscrit mantras to invoke the appropriate deities we wished to help us, continuing each chant for fifteen and twenty minutes at a time, then pausing for brief rests. This resulted in a series of "pulses" of energy sent out to the lens, and enabled us to continue far longer than we normally would have been able to.

The psychics with us at the time gave us various optimistic reports, which seemed to be justified. Much to the astonishment of the hospital workers (who had given up on him — to the point of letting in several accomplished psychic healers to do laying-on of hands) *something happened!* He woke from his coma, appeared to recognize people around him, then went back to sleep — apparently at the exact moment that two of the members of our circle collapsed unconscious at peaking. The next day he was doing much better and everybody congratulated themselves on a job well done.

Too soon! After the excitement of Sunday's working, most of the folks who had been helping dropped out. Only a few of the healers stuck with the work. As a result perhaps, he took a bad turn near the middle of the week and was once again in danger! We gathered as many of our people as we could together again on the next Thursday night, and asked folks elsewhere to do the same. But only a fraction of Sunday's energy was floating through the ether, and found ourselves more tired out than we had been from the first working. Many of us continued privately to work on him through the following days and we finally heard the good news that the encephalitis virus had mutated into a form of herpes virus that the doctors were able to treat with new medications. The last we heard, he was slowly recovering and does not appear to have suffered any permanent brain damage (though that usually happens in those who survive encephalitis). As soon as we're sure, then we can pat ourselves on the back.

We did a number of things very well and a few very badly. Our grapevines worked astonishingly well, as far as getting the basic facts out to thousands of people. The lens and other focusing techniques seem to have worked fine. The on-the-spot healers did an excellent job of channeling their own and other people's energies. Our resident psychics got clear pictures of energy flows coming in from all over the country and were able to help direct it into the lens.

But — information about timing on the healing work did not get transmitted as efficiently. The lens we put up was probably larger than it needed to be. There was no general consensus of exactly what sort of energy to send him, other than the vague idea of "healing." Many of the healers were themselves ill for several days afterwards, having given all of their own internal energy, rather than *channeling* external energy. Worst of all, most people gave up too soon, thinking they had *already* achieved success by bringing their friend out of the most critical danger, and not following through with further support.

The patient is now alive and apparently recovering, thanks to the love and strong thoughts of his friends and fans, but it seems odd that our psychic technology is so inefficient that it took as many healers working as it did, and that we were not able (with 20,000 people for Dian Cecht's sake!) to get an instant healing. We should be proud of the work we did, be thankful to our Gods, and be determined to work harder on improving our healing abilities.

Woman's Choice

This is a new publication put out by Louise Lacey, author of *Lunaception*. She describes it as "a network voice (not a newsletter) for contemporary oral history of values from a feminine perspective, spoken as between intimates, around a different topic each month." We've seen the first seven issues and they are really fine. Several women and men gather every month to discuss a different topic (fertility, reincarnation memories, menstruation, success, loneliness, how some men see women, and dependency have been covered so far). Louise then interviews various people (mostly women) and edits the transcripts of their conversations. These are typeset and printed in a newsletter format, with appropriate illustrations.

The interviews tend to be extremely articulate and since announcements of future issue themes are made way in advance, many excellent written submissions come in from various thoughtful folks. The only problem is that subscriptions are \$18 per year, though sample copies will be sent for \$1. Back issues are available at \$2 each.

Although this is not officially an Aquarian publication, we suspect that most of our readers would find it well worth investigating. Certainly reading it can provoke some wonderful arguments about complex topics. The address is: *Woman's Choice*, Box 489, Berkeley, CA 94701.

Invocation of Gaea

Taken from an 11th century Alchemical Text and edited by Morning Glory Zell.

Mother Earth, divine Goddess who generates all life... Whose breath is our air and whose blood is the sea; through your power all tongues fall silent and all eyes close in sleep. And it is you who turns your lovely face towards our Sun, bringing us the gift of dawn... and yet again you turn away and cover us with your shadowy mantle. You are the Mother of Chaos infinite, yes, and winds and showers and storms. They come and go at your pleasure; your moods, Lady, are our ever-changing weather. You give us your body as the food of our life with eternal surety, and with eternal surety our souls depart to return to your body for reunion. Indeed you are called Great Mother of all. You can never perish or be forgotten, for you are ever-present, conquering the hardest hearts by the mention of your divine name alone...

Goddess, we adore you!

Pentalpha Beltane

by Selene Bonewits — a review and critique

Planning

We have been attempting to create rituals that emerge from the psyches and experiences of the group that works together on the creation process. Many of us have individual ethnic or cultural identifications that lead us to follow what we believe to be the style and/or content of the rituals of our ancestors, but we do, after all, live in a melting pot society. I find myself drawn to pieces and bits of many different mythologies and ritual styles, and feel extremely limited when forced to follow a form that arose in a culture which I can only read about. To make ritual meaningful, we need to reach within ourselves to find the archetypal images that hum for us, to find our own personal mythologies as modern ritualists. My belief is that this can best be done as a group process, allowing a ritual to create itself from our combined thoughts and energies. The result is a ceremony that none of us could/would have put together by ourselves, an entity with its own life energy.

A loose group of Bay Area Pagans from an assortment of traditions met together to work on an open ritual for Oimelc, starting from the basic premise that we didn't have to follow any traditional forms. Beltane was the second public rite of this sort, and in discussing it here I want to include a bit about our creation process and a bit of our own self-criticism.

Our first meeting had several purposes: (1) to decide where and when we wanted this event to happen, (2) to come to an understanding about what Beltane means to us, here in Berkeley, California in 1979, (3) to figure out what our basic reason for doing a public ritual of this sort was, and (4) to brainstorm possible ideas for us to go home and think about for the next meeting. The first was fairly easy — the second three were more thought-provoking.

We generated Beltane imagery first, talking about what the holiday means to various different cultures, focusing on the following ideas:

- beginning of the summer half of the year
- adolescent energy
- sensuality/sexuality — erotic imagery
- 3 of cups of tarot (felicitous partnerships)
- opening, blossoming *within* as well as around us

Our basic purpose we stated this way: *for those of us who are working on being in touch with earth's rhythms (all who come to the ritual) to broadcast that consciousness to others, raising the general awareness level of the earth's population, waking everyone up, so that the destruction of the earth and the creatures of the earth will stop.*

The ideas we brainstormed ranged from the ultimate in craziness to formalized, structured, seriousness. The joy of brainstorming is that *no* idea is too weird or unreasonable — this process comes *before* the internal and external censors are allowed to do their work. A sampling of our many thoughts (in their raw, unedited form):

- guided movement meditation, folks on the ground and working up to the age of adolescence
- fire-oriented ritual — abundant life & fire
- light, loose easily removed clothing
- small child coming out of a chalice & grabbing candy
- sensual, erotic part with one male, one female dancing, playing; others join in one, two at a time til everyone is part of the playful erotic dance
- Native American chants — something simple & basic
- invocation of corn deities
- throwing flowers at each other
- squirt guns
- punk rock music ('cause it's adolescent energy!)
- weave everyone with something as we dance - crepe?
- fools, clowns

- touching is OK — if we communicate this in the way we dance, everyone will pick up on it — touching people, touching the earth
- square dance structure — get people to switch partners
- center dancers have breakaway clothes, various stages of undress (so new people will feel OK about either taking clothes off or leaving them on)
- noises, voices, etc., heavy drumming
- invoking the Star Kachina of Hopi legend
- overcoming inhibitions — let first couple play out the shyness in their dance to release tension in all
- men & women on either side, then coming together
- no crescendo — all move out to the woods & surrounding areas to play with each other and the earth & flowers & trees, experience the blossoming of energy in their own way
- animal masks & face & body paint — dress up
- not grounding at the end — letting the energy stay high

Obviously, many of these ideas weren't appropriate (none of us like punk rock), but we waited until the next meeting to weed them out, giving us a chance to roll them over in our minds and expand on them. The next get-together brought us refinements. We decided to have everyone cast a circle by dancing around to a Native American chant, then have a small group act as an "invocation formation," turning to point to each direction to invoke the quarters. From there we intended to move into the guided movement meditation idea, starting from the womb & guiding people up to adolescence. We decided to use the Hopi Star Kachina (who comes from the stars to plant the seed of intelligence among the earthlings, inducing our evolution to our present state) as the male part of an erotic, sensual dance with a woman who would symbolize Earth. Our vision was that these two would focus all the erotic dance energy going on around them and act as a model, allowing everyone else to be uninhibited as well. Much discussion took place as to whether the two central dancers should actually consummate the sacred marriage. It was decided that we should wait and see where the group energy was at that point — and if the mood was right, we should do it. The ending would have to wait to see what happened, and we had confidence that all would end up right, whether people scampered off to the woods or ended up auming in a circle.

Our last planning meeting happened at the site for the ritual, so that we could see if what we had planned would work there. We found that everything seemed different out there — the invocation formation seemed less appropriate, and the guided meditation turned into a guided trip through the elements, from earth to water, to air, to fire, with an invocation to each element coming within the guided fantasy of that element. We added a few things and we dropped a few things, and then we waited to try it out the next time with a full rehearsal.

Unfortunately, the full rehearsal ended up being only a fraction of a rehearsal, since not everyone was able to get there, so the first true run-through we had was the ritual itself. Everyone was fairly sure of what they were doing, though, and the form of the event was a flowing one that didn't depend on a rigid structure to follow. Improvisation was something we were hoping for and depending on (rather than a fall-back procedure if someone forgot their lines).

Ritual

Getting to the site was a scattered mess of missed rides and waiting — there was no time for our core group to center as a group, so each of us fended for ourselves. For me, dancing the Earth-woman role, this meant saying hello briefly to friends who had already arrived and then going off to warm up my body and merge with the earth for awhile. We had planned the ritual to happen at around sunset, and the sun doesn't wait for Pagan

☞ Pentalpha Beltane, cont.

Standard Time, so Gini started close to the time we had set, leading us over to the meadow where Anodea had already turned into a grey rock. We sat in a circle around her, settling in and finding our spaces, then beginning an aum. As the sound rose, steady, she/it unwound, waking, to turn and smile and see herself surrounded by people. She stood, very grounded, and began to guide our journey down, to the earth's core, joining at the center, unmoving but pulsating rock, vibrating with unborn energy. At an appropriate place, Anna invoked the element earth. We moved up slowly, Ron's flute moving around us, quietly joining the sounds of the stream and the birds and the forest. We danced up through water, hot springs under the earth, pushing through, roaring and flowing. Shirin invoked the water, all of us up and dancing around her by this time, *being* the water.

Ailean took over from Anodea as guide, moving us up to air, swirling and gliding with each other, breezing along the grass, playing and whooshing. We moved through the meadow and Isaac invoked air. "I circle around, I circle around, the boundaries of the earth, wearing my long-winged feathers as I fly," and we circled around and flew to the bridge, walking over the stream and into the realm of fire. Jim invoked and lit the fire, huge and tall with carefully stacked wood. We had all left our drek and junk from our winter selves in a pile near the fire — now we collected it to pile on the fire and burn, setting us free of it.

And Ailean took us further up, following the wisps of the fire through the trees, out to the sky, dark blue now, just past the last light of day. He talked of the Hopi myth of the Star Kachina coming from the stars to plant seed on the earth, that we might grow and change and become who we are and beyond. We are our ancestors, come from the stars to return to the stars. He invoked the Star Kachina to come among us — and Eric was there, dancing with the sky, dancing with the fire, dancing with the people. And I danced too, danced *all* of the elements, danced *all* of us, *all* of the earth. We connected, shyly, spinning away from the connection to watch each other, wary but excited, hearts beating, hands, thighs and earth clapping around us, roaring in our ears as we danced the essence of star-earth meeting. We rolled on the ground, kissing with abandon, fire in our bodies, thunder all around us. We kept our sense of where and who we were only enough to realize that the group wasn't *with* us, they were *watching* us — standing, not dancing, seeing us as performers rather than as focuses for a total *group* joining. So we broke apart and danced some more, ending with Eric in front of the fire, speaking of why he'd come, bringing the seed. And I answered that I had taken it and would make it *live*. Anodea and I spoke back and forth, trying to communicate our purpose — and then we sent everyone off to eat, romp in the woods and be merry. Folks wandered, and drank wine, and sang songs around the fire, and eventually we all made our way out of the woods (appreciating the haloed moon on the way) and back to our homes to party, meditate, etc.

Critique

We wanted to get together our core group all at once for a critique session, but schedules were tight, so some of us sat around and discussed it the next day, and scattered comments came in from the others one at a time. After we came down from the high of the ritual itself, and the strokes we got from people after it, we looked at it objectively and found many things we would like to improve on next time.

One problem that seemed important (that we had noticed at other rituals, also) was that we were all very involved in getting into our ritual spaces before the ritual. No one was dealing with folks who had never been to a ritual before, who didn't know anyone, didn't know what to expect, and felt intimidated by the groups of people who seemed like old friends. Perhaps what is needed is a welcoming committee — or at least someone who

will act as host/hostess and make sure new folks get introduced around. It seems sometimes like Paganism is only for insiders, and only the fairly aggressive newcomers find their way in.

Even the groups of people who knew each other could have used a general introductory beginning to establish all who were there as a distinct group (at least for the duration of the ritual) and to establish clearly what we were planning to do (purpose of the ritual). We had wanted to just present what we were doing, plunge everyone into the experience, rather than tell people what to expect first. A happy medium could be found, though, to center us and explain without taking away the freshness of the unexpected.

Our core group, too, felt the lack of a centering for ourselves — our cues to each other would have been easier and clearer if we had all joined for a moment before we started. In fact, all through the planning stages, we could have used more centering within our group — something to ground us and join us before and after the high-energy activity of creating a ritual.

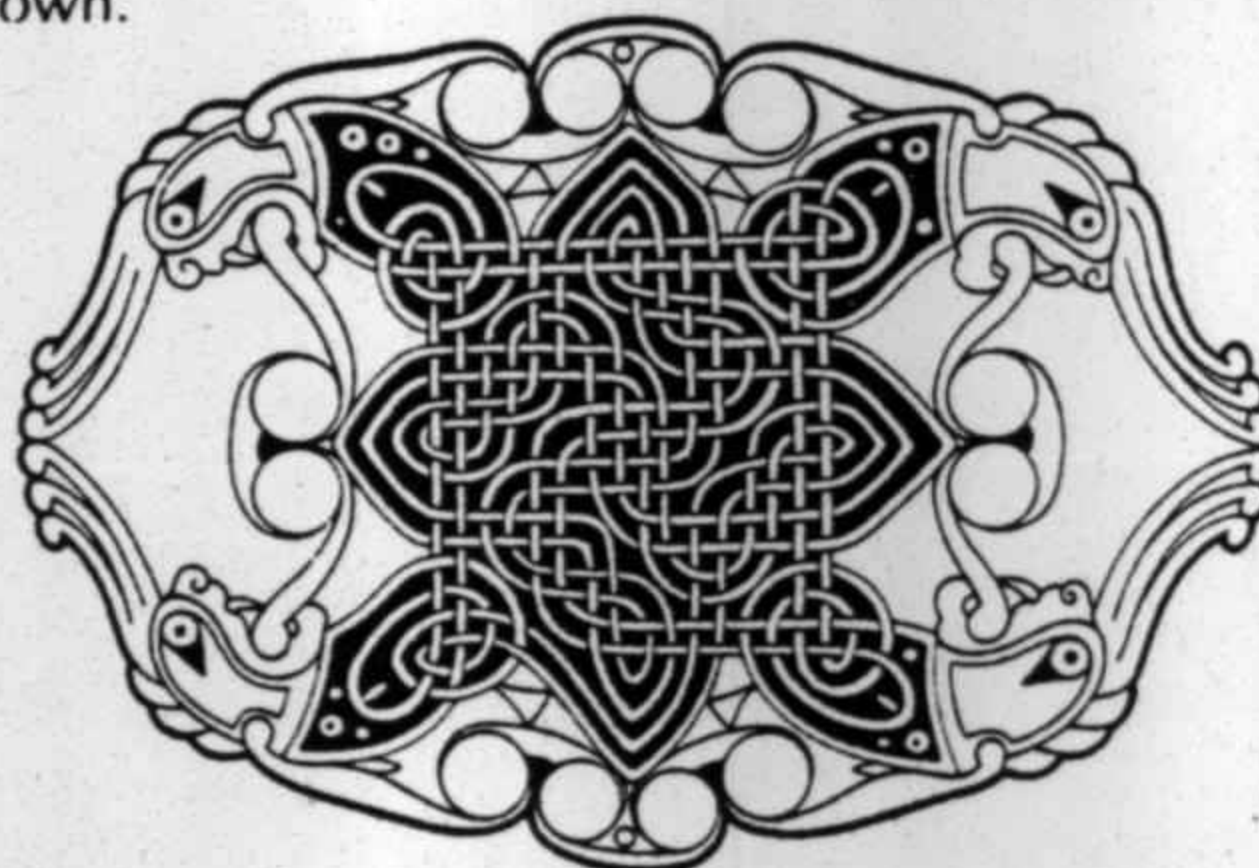
We wanted to allow people to respond freely, but most folks seemed to be fairly inhibited and needed overt direction and permission before they could let themselves go and just dance wildly. Everyone seemed to be moving by the time we got to air, but somehow the energy dissipated as we arrived at the fire and we all stood staring at the flames, unmoving (we had expected wild dancing). More intense music would have helped on this (wild drumming induces wild dancing) but we also should have explicitly verbalized activities to have given people the permission they needed.

Some other things we didn't like — we had to leave the site too early (everyone was just getting comfortable when we had to pack up) leaving the energy feeling slightly scattered, too many mosquitoes when we were lying down in the grass, due to the timing (dusk), a group thing at the end would have been more satisfactory (energy was very high, but very individualized).

Some of the things we liked — the fire was *great*, the spot we picked to do the ritual was perfect, the guided movement meditation framework with invocations inserted worked nicely, everyone did their parts with great emotion and involvement, the music we did have (flute and kalimba) was beautiful.

Ideas to think about — advantages and disadvantages of similar or uniform clothing (everyone wear the same color, for example), avoiding heterosexism without getting vague about entities invoked, getting more group verbalism without responses repeated in unison (the Oimelc milk dedications, for example), do we want to be dealing with large crowds of newcomers and introduce people to Neopaganism and ritual or do we want to deal only with small bunches of people who are familiar with all this?, avoiding the energy drain of organizing this kind of large gathering, perhaps doing a more organized sit-down feast around the fire with bards (music to feast by), getting *more music!*

Creating ritual can be as exciting as *doing* ritual, and the preparation can become a ritual in itself. This is part of the process (I see ritual as a process, rather than as a static thing), and our rituals have room for growth, much as we grow from doing them. We would love to receive articles and/or reports from people who are doing similar kinds of ritual creation processes — we can learn from each other's experiences as well as our own.



Norse Paganism — A Chronology

by Harald Moe

Harald Moe is the Godi (Priest) of Kvasir Lundr, a new Norse Neopagan group devoted to the proper mead-inspired appreciation of all the Norse divinities.

We are all familiar with the Vikings and their "barbarous" ways, and most people in the last thousand years have tended to judge all of ancient Scandinavia by those jolly fellows, quoting the late medieval sagas that told of their exploits. Yet few are aware of the complex history of Norse Paleopaganism, of how it slowly evolved over thousands of years from the shamanistic cults of the Stone Age hunters and gatherers into the sophisticated fertility religions of the settled farmers and fishers, before it eventually developed the heroic beliefs of the raiders and traders who awakened a sleeping Europe in the eighth to eleventh centuries of the common era ("c.e."). The religions of the North were never a unified belief system, but rather were as individualistic as the men and women of Scandinavia themselves.

The following outline of the changing relationships between the gods and goddesses of the North is one that I have developed as a gestalt of my studies in Scandinavian mythology and religion. I welcome new information and studied opinions on this topic.

Norse Paleopaganism began around 6000 b.c.e. (before the common era) with the first expression of religious and magical attitudes in rock carvings of animals, fish, boats, spirals, circles and mazes. The animal carvings were apparently used in hunting magic, both to insure the success of each hunt and to give the recently released souls of the slain animals a place to reside until the hunters could perform the correct rites for the safe journey of the animal spirits to the Place of the Dead. This Place may also have been the ultimate destination of each human soul, with the possibility that it might at some time return to the world. The other symbols mentioned are not as easily interpreted, although they are symbols that appear all over the world.

The major deities at this time were: (1) Heimdall, the Transcendent God who resided in the heavens above the sky; (2) Tiwaz (or Tyr), the Skygod who gave the lightning-fire and the rain; (3) Ullr, the Great Hunter, who was the first hero of the North; (4) Odinn (or Wotan), the Great Shaman who guided the dead to their proper place, healed the sick and performed other magics as needed; (5) Loki the Trickster, a common figure in most shamanistic religions, who (perhaps because of the relative simultaneity of his and Odinn's arrival in the North) later came to be called the "blood brother" of Odinn; and (6) Aegir, the ancient Seagod.

Heimdall, as the Transcendent One, was said to have created the world and set things in motion, but then ceased to play a direct part in the affairs of mortals. Ullr was gradually eclipsed in importance by the rise of Odinn's popularity and the slow conversion of the ancient Scandinavians to an agricultural way of life. He became the Winter God, doomed to hunt with His Bow and arrows across the frozen landscapes of the North. It's been suggested that Ullr might have originally been a Skygod who predated Tiwaz, but I don't think so.

This introduction of agriculture caused a shift (around 2600 b.c.e.) in emphasis to the Great Goddess, who was called Frig (Indo-European *Prij) in the North. The Goddess cult and the more sedentary lifestyle that agriculture brought contributed to the development of the priesthood (which became necessary in order to perform the seasonal rituals to insure fertility). In this era could be placed the appearance of Balder, who was the son and favorite of Frig. As such, Balder corresponds closely to the Mediterranean deities Attis, Adonis and Tammuz, all of whom (like Balder) descended to the Underworld. Balder could then be viewed as the first high priest of the Lady in the North.

By the beginning of the Bronze Age (around 1600 b.c.e.) the stone sepulchres that had characterized the preceding thousand

years were receiving less prominence. They remained as family graves, but the emphasis had shifted to the great mounds of the Heroes. With the rise of the Hero cult, Odinn, once the psychopomp for all mortals, became exclusively that of the warriors. With the advent of cremation rites, Odinn began to be identified with the Skygod who received the Smoke (spirits) of the warriors. And so Tiwaz began his gradual decline.

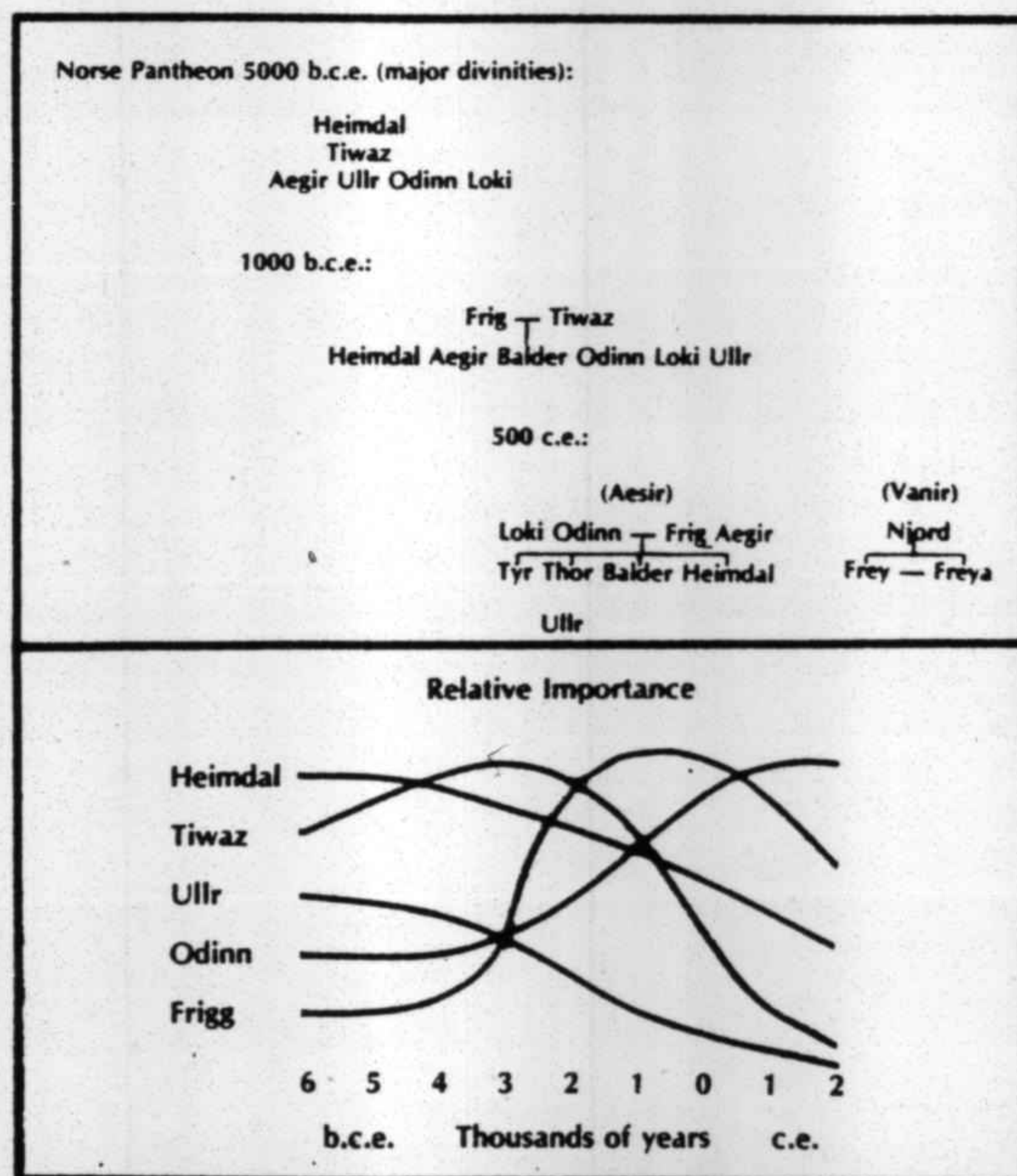
The Bronze Age also marked the introduction of the axe as the symbol of lightning and thunder, and by inference of the Weather God Thor. The introduction of the wheel put Thor on a chariot; the Norse rune for the letter R (ᚱ), *reid*, has the double meaning of "wheel" and "thunder." The Firegod aspect of Thor survives in the late myths that describe Him as having a piece of flint in His head (thrown there by a stone giant). It has been suggested that this may have been a northern version of the Prometheus myth, with Thor having brought the fire in the flint to mortals. Thus Thor also borrowed attributes from Tiwaz, which again weakened the latter's standing among the Gods.

Concurrent with the development of the Thor cult in the Bronze Age were the rock carvings of bulls, stallions, rams and boars. While the bull may never have been ascribed to any particular deity, the other animals entered the mythology as Odinn's eight-legged stallion Sleipnir, the rams (or goats) of Thor, and the boar Gullinbursti, sacred to Frey.

The wagon that came with the wheel entered the stories as the conveyance of the sun across the heavens. A boat was believed to have carried the sun through the underworld, and eventually became the carrier of the dead.

By around 300 c.e., Odinn had finally superseded Tiwaz as the Skygod and All-Father. Tiwaz then became Tyr, the Swordgod, since this weapon had been one of His symbols in the Bronze Age. Also at this time the goddess Nerthus, who had arrived from the south about 450 b.c.e., became the god Njord, who was almost immediately described as the father of Frey and Freya, the agricultural Lord and Lady. The reasoning behind this becomes clear when we consider that the wifeless Njord had been, as Nerthus, a virgin mother (or rather was a mother figure before the idea of fathergod was completely understood in the south).

By 500 c.e., the major gods and goddesses of the North had assumed the personalities that They would retain with only minor adjustments until the closing of the Pagan Era. The following charts may help make their shifting relationships clearer.



Stones Update

Loy and Louise Stone have been the victims of a murder frame-up campaign by their conservative anti-witch neighbors. The following update comes from the Arianhu Church of Wicca.

For those wondering about the fate of Loy and Louise Stone, here is as much as can currently be told. Their trial has been postponed three times and will now be sometime in mid to late summer.

They still get telephone threats, but rarely now, and a small amount of harrassment. Rumors about hanging them or burning them out still go around, but there seems to be an attitude of waiting for the outcome of the trial before taking any violent action.

The Stones feel that physical harm would have already occurred if not for the help of the entire occult and Pagan communities working for them and their well-being. They wish to express most profound thanks to all the groups and individuals who have participated in any way in helping them.

They've sold most of their income-producing property and

heavily mortgaged their home to pay attorneys and investigators. The amount so far exceeds \$60,000 and they are looking at another \$25,000+ before it is settled, even if they are found not-guilty. Due to the charges against them, getting a loan has been exceedingly difficult.

Though realizing that time is their ally in regard to the outcome of the trial, the waiting has been extremely hard on their health. Both Loy and Louise have developed health problems connected with anxiety, i.e. insomnia, ulcers, high blood pressure, etc. Added to the stress was the necessity for major surgery and expensive dental work required by Louise. Also during this past year, Loy's mother and her only remaining sister died.

The bright spot in all this is the tremendous help of all those who have written, called, contributed and otherwise let them know that they are not alone. They have seen, felt and benefited from the knowledge that Pagans and occultists everywhere can and have rallied to help them.

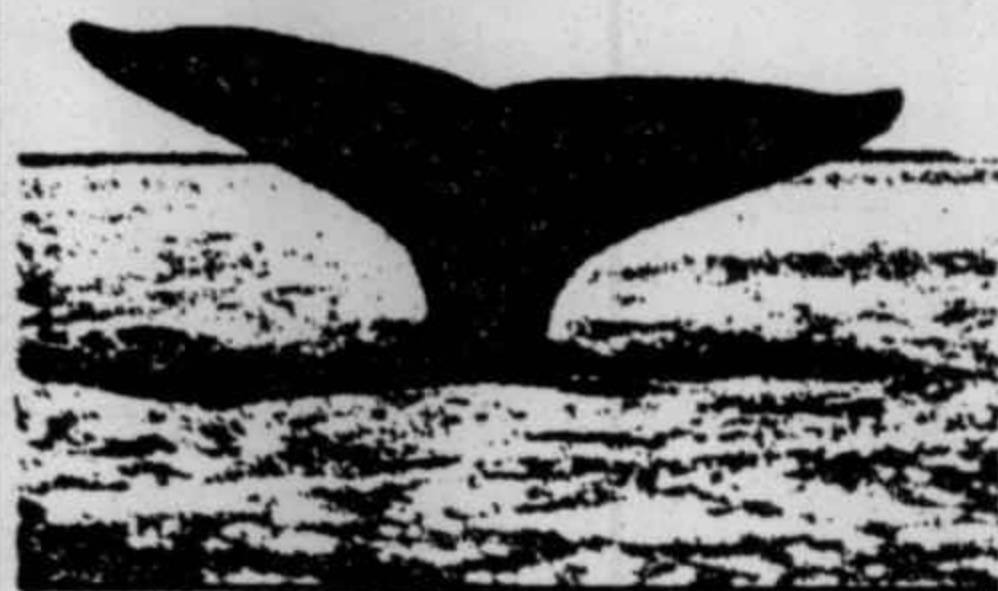
The money that has been contributed has helped and is deeply appreciated by the Stones. However, their monetary need is great and urgent. If you care to help, contributions can be sent to Arianhu Church, Box 69, Dimmitt, Texas, 79027. Mark your checks "Stone Defense Fund." Please continue to send them "Good Vibes" and work for their protection.

Voodoo

by Julia Vinograd

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Druidism — Past, Present & Future Part 3: The Neopagans

by P.E.I. Bonewits

This concludes the article begun two issues ago. Part 3 is available as a separate leaflet from Pentalpha (see order form on inside back cover).

In the last two issues we have discussed both the probable and the fanciful history of Druidism in western Europe and North America. In this concluding section I'll talk about the one Druid movement with which I am the most familiar, since I am both an Archdruid within it and its resident historian: The New Reformed Druids of North America. Few, if any, legendary tales have to be dealt with here, since the movement was founded only sixteen years ago and its actual history is easily traced.

But first, I will repeat the main definitions I've been using for the historical varieties of Paganism, mentioning once again that these are broad and frequently overlapping categories.

What is Paganism?

The term "Pagan" comes from the Latin *paganus*, which appears to have meant "country dweller, villager, or hick." After 1500 years of propaganda, the term became synonymous in many people's minds with "atheist, devil worshipper, or heathen." Today, most people who define themselves as Pagans use the word as a general term for "native and natural religions, usually polytheistic, and their members."

The term "Paleopaganism" refers to the original polytheistic tribal faiths of Europe, Africa, Asia, the Americas, Oceania and Australia, when they were still practiced as intact belief systems. "Mesopaganism" is the word used for those movements founded as attempts to recreate, revive or continue what their founders thought of as the (usually European) Paleopagan faiths of their ancestors, but which were heavily influenced by the monotheistic/dualistic worldview of Judaism, Christianity and/or Islam. "Neopaganism" refers to the recent attempts to blend what the new founders perceived as the best aspects of Paleopaganism (as well as some nonpagan philosophies) together with current concepts of psychological growth needs, ecological awareness and mutual human interdependence.

The New Reformed Druids of North America represent only one of the many varieties of Neopagan religions now being practiced in this country. Together, these various groups form a rich tapestry of friendly differences and strong similarities.

What are Neopagan Religions Like?

Most Neopagans (of various persuasions) seem to agree that their similarities are often of more importance than their specific doctrinal distinctions or ethnic focuses. Some of these common beliefs appear to include:

1. *The idea that divinity is immanent (internal) as well as transcendent (external).* This is often phrased as "Thou art God" and "Thou art Goddess."
2. *The belief that divinity is just as likely to manifest itself as female.* This has resulted in a large number of women being attracted to the faiths and joining the clergy.
3. *A belief in a multiplicity of "gods" and "goddesses,"* whether as individual deities or as facets of one or a few archetypes. This leads to multi-valued logic systems and increased tolerance towards other religions.
4. *A respect and love for Nature as divine in Her own right.* This makes ecological awareness and activity a religious duty.
5. *A distaste for monolithic religious organizations and a distrust of would-be messiahs and gurus.* This makes Neopagans hard to organize, even for "their own good," and leads to constant schisming, mutation and growth in the movements.
6. *The firm conviction that human beings were meant to lead*



The first grove of Reformed Druids, 1963.

lives filled with joy, love, pleasure and humor. The traditional western concepts of sin, guilt and divine retribution are seen as sad misunderstandings of natural growth experiences.

7. *A simple set of ethics and morality based on the avoidance of actual harm to other people (and some extend this to some or all living beings and the planet as a whole).*
8. *The knowledge that with proper training and intent, human minds and hearts are fully capable of performing all the magic and miracles they are ever likely to need, through the use of natural psychic powers.*
9. *A belief in the importance of celebrating the solar, lunar and other cycles of our lives.* This has led to the investigation and revival of many ancient customs and the invention of some new ones.
10. *A minimum amount of dogma and a maximum amount of eclecticism.* Neopagans are reluctant to accept any idea without personally investigating it, and are willing to use any concept they find useful, regardless of its origins.
11. *A strong faith in the ability of people to solve their current problems on all levels, public and private.* This leads to . . .
12. *A strong commitment to personal and universal growth, evolution and balance.* Neopagans are expected to be making continuous efforts in these directions.
13. *A belief that one can progress far towards achieving such growth, evolution and balance through the carefully planned alteration of one's "normal" state of consciousness,* using both ancient and modern methods of aiding concentration, meditation, reprogramming and ecstasy.
14. *The knowledge that human interdependence implies community cooperation.* Neopagans are encouraged to use their talents to actually help each other as well as the community at large.
15. *An awareness that if they are to achieve any of their goals, they must practice what they preach.* This leads to a concern with making one's lifestyle consistent with one's proclaimed beliefs.

And Neopagan Druidism?

Neopagan Druidism is the latest phase in a movement, the Reformed Druids of North America, that started out as a quasi-religious Mesopagan protest against coerced religion at a small midwestern college, back in 1963 c.e. The RDNA was invented in order to test the amount of freedom allowed by the college's rules requiring all students to attend church. Much to the surprise of the founders, even after they had won their protest, many of the Druids wanted to continue the movement. The prayers to the Earth-Mother and the old Celtic divinities, combined with the anarchistic philosophy, had come to represent a valuable part of their spiritual lives. Graduates of Carleton College spread the Reformed Druid movement wherever they went.

➔ next page

☞ Druidism, cont.

It was in Berkeley, California that one of these alumni became the local Archdruid for a group of people who were already thinking of themselves as conscious Neopagans. Under their influence, an increasing overlap between RDNA and the rest of the Neopagan community began to form. Today, the handful of active groves (congregations) are almost all Neopagan and are using the name "NRDNA" (for New RDNA).

Are Druids Witches?

Only recently. Since the Paleopagan Druids were long gone by the time the Anglo-Saxons began using the word "wicca" ("bender" or "magician"), all speculations about "witches" having been the remnants of the prechristian Celtic clergy (i.e., the Druids) are unprovable. There is, in fact, no hard evidence to indicate that witches were ever thought of as religious functionaries until the Church invented Neogothic (or Satanist) Witchcraft in the middle ages.

But in recent years a number of Neopagan religions have been founded by people who have chosen to call themselves "witches." These Neopagan Witches have a great deal in common with other Neopagans, including the Druidic sorts, and several initiated Witches have become ordained Druids and vice versa. This sort of overlapping membership is extremely common in the Neopagan movements and is an understandable result of polytheistic theologies (or "theologies") and ecumenical meetings.

What are the Basic Beliefs of Neopagan Druidism?

Neopagan Druidism retains the "Basic Tenets" of the original RDNA movement and builds upon them. According to one Druid document, *The Book of the Law*, they run thusly:

The object of the search for religious truth, which is a universal and a never-ending search, may be found through the Earth-Mother; which is Nature; but this is one way, yea, one way among many.

And great is the importance, which is of spiritual importance, of Nature, which is the Earth-Mother; for it is one of the objects of Creation, and with it do people live, yea, even as they do struggle through life are they come face-to-face with it.

This has since been abbreviated, in *The Outline of the Foundation of Fundamentals*, to the following statements:

1. Nature is good! and the second is like unto the first:
2. Nature is good!

The material realm is personified as the Earth-Mother (or Mother Nature), one of the oldest archetypes known to humanity. Many now apply this name to the biosphere as a whole, in order to emphasize our dependence upon Her. The nonmaterial essence of the universe(s) is called Be'al (which is believed to be an ancient Celtic name of an abstract divinity, based on "Bel" or "shining one"), and the concept is rather similar to some versions of the Native American idea of the Great Spirit. Thus a polarity (not a dualism) of matter and energy, female and male, darkness and light, is established; but it is vital to realize that *neither* half of the polarity is believed to be superior to the other. There is a very strong gender equality running throughout the Neopagan Druid worldview, and an Earth-Father/Sky-Mother polarity (as in ancient Egypt) would be considered just as valid.

The "object of Humanity's search" is called "awareness," and is defined as "unity with Be'al," a task that can only be accomplished by also attaining unity with the Earth-Mother. Thus Neopagan Druids are urged to develop *all* the different aspects of their beings — physical, mental, emotional, psychic, artistic and spiritual — in order to attain the required state of dynamic balance that will lead them towards awareness.

Beyond these fundamentals of Neopaganism in general and Neopagan Druidism in particular, the philosophy and theology are kept deliberately vague. It is up to each member to work out

her or his own path towards awareness. Other goddesses and gods, both Celtic and nonceltic, are invoked by the Druids, but each member has his or her own personal definition of the concepts involved.

What About Organization?

The Neopagan Druids are organized into congregations called "groves," each with from three to ten or more members (though dozens of others may show up for major holiday celebrations). Only a handful of these are still active (in the San Francisco/Berkeley, St. Louis and Olympia areas), though a couple of dozen have been founded over the years. Every grove is an independent entity, and each may operate its own "flavor" of Neopagan Druidism. Currently there are groves practicing Norse, Wiccan, Eclectic, Zen and even Hasidic Druidism. Individuals frequently follow more than one variety at a time, depending upon their personal interests. Attempts to keep any sort of a "national government" going have been fruitless, due to the strong individualism of the members.

Pentalpha is currently instituting a Neopagan Training Program for members and would-be clergy of various Neopagan belief systems who wish to work within the Pentalpha structure (though followers of other Aquarian paths might find it of value as well). Neopagan Druidism is one path among many that participants in the program may choose to follow. Eventually Pentalpha will issue legal church charters to Neopagan Druid groves (as well as other groups) led by participants in the program.

But is it "Really" Druidism?

Obviously, Neopagan Druidism is a uniquely American phenomenon. Because of its tolerance for theological and philosophical differences, its lack of discrimination against women and other minority groups, its sense of humor about itself, its distrust of all organizational structures and its other similarities with the rest of the Neopagan community, it is drastically different from most other philosophical and religious movements that have called themselves "Druidic."

And yet the Neopagan Druids do have some fundamental concepts in common with the Paleopagan and Mesopagan Druids who preceded them. Down through the ages, their communities have known how to tell who the Druids among them were, because the role of the Druid has always been clear — scholar and artist, poet and priest, philosopher and magician — the one who seeks, preserves and extends the highest wisdom her or his people are capable of handling safely, and who uses that knowledge and inspiration for the benefit of their community.

The Path of the Druid, like that of the Brahmin, the Medicine Person, the Shaman or the Rabbi, is one of heavy responsibilities and hard work. But like these others, it is also a path of great rewards — physical, intellectual, artistic, magical and spiritual. For those who feel a link to the Paleopagan Celtic peoples, and who find themselves wanting to use their highest talents to serve their communities, Druidism can be a challenging and exhilarating way of life to explore.

The End!

Bibliographic note: I am delighted to announce that Stuart Piggott's book The Druids, from which much of the material in this series was taken, is now available in a paperback edition from the folks at "Stonehenge Viewpoint" (2821 De La Vina Street, Santa Barbara, CA 93105). The cost is \$4.50 (including postage), \$4.71 for California residents. "Stonehenge Viewpoint" is a fascinating monthly publication of "archeology, astronomy, geology and related arts and sciences," costing \$6.00 per year in the U.S., and well worth it.

THE MISHMASH

OF HASIDIC DRUIDISM

The Mishmash of Hasidic Druidism consists of a listing of the basic laws, customs, vocabulary and 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, 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 Contacts).

The Mishmash

Chapter Three: On Food and Drink

1. Any food or drink found to be fatal shall be declared *uncouth* and may not be consumed by Hasidic Druids.
2. Followers of Hasidic Druidism may be vegetarians, carnivores or omnivores, as they individually choose.
3. The flesh and blood of intelligent beings is uncouth and may not be consumed.

The Te-Mara

3:1 FOUND TO BE FATAL: An ancient proverb states, "One person's meat is another person's poison." Therefore, it is the individual's responsibility to determine what food or drink is harmful to him/her personally, and to avoid them with a minimum of interference with the diets of the other members of the household (Dru Earl).

A food or drink found to be fatal to some, but generally healthful, shall not be declared uncouth. Else those with allergies or dietary peculiarities would easily impose tyrannies on the majority of Hasidic Druids (Dru Margola).

Poison ivy, poison oak, poison sumac and other poisonous plants are thus uncouth and may not be consumed in injurious amounts nor used as sacrifices in rituals (the Ancients).

The Ancients of Blessed Memory were careful to state that poisonous plants may not be consumed "in injurious amounts." This is because many plants, though not of course the three mentioned, while poisonous in large amounts, are actually of medicinal or ritual use in smaller quantities (Dru Isaac).

Food or drink containing more than five unpronounceable artificial ingredients should be considered uncouth (Dru Iolo).

The number 5 is purely symbolic and ties in with the Law of Fives. The earlier versions of Dru Iolo's comment leave out the word "unpronounceable." And this older version seems more correct, for the true emphasis should rest on the artificiality of the ingredients. The point to

be made is: the more artificial, the more uncouth (Dru Margola).

A less literal but more readily understandable translation of Dru Iolo's comment would read, "Food or drink containing an excessive number of highly artificial ingredients shall be considered uncouth." Even so, it remains vague. Therefore, it is up to the individual to determine if a particular food or drink is uncouth to his/her own taste and metabolism (Dru Earl).

SHALL BE DECLARED UNCOUTH: In this verse we have the first and definitive definition of the word "uncouth." Those things which are uncouth are to be avoided exactly as if they were poisonous food or drink and, contrarily, those things which are couth should be sought after as if they were ambrosia and nectar to be consumed in ecstasy (the Ancients).

The term "uncouth" is used frequently in the Mishmash and forms the basic term of definition for behavior not acceptable to Hasidic Druids. The definition offered in this verse is literally "found to be fatal." However, this raises problems. Is the inability to compose poems, songs or blessings for any occasion literally fatal to a Hasidic Druid, as it is stated in 10:1? Obviously, this cannot be so. The Ancients of Blessed Memory have said "those things which are uncouth are to be avoided exactly as if they were poisonous food or drink . . ." This explication of the definition of the word "uncouth" is the solution to our difficulties. We are told that things which are uncouth, such as those mentioned in 10:11, 13:3, etc. are as if poisonous, that is to say, harmful to the life of the individual concerned. Thus we can see that anything that a Hasidic Druid shall find harmful to his/her life, physical or mental, shall be deemed uncouth for that person (Dru Lew).

3:3 THE FLESH AND BLOOD: This includes all other parts of an intelligent being as well. Therefore various products made from the bodies of intelligent beings are also uncouth and should not be purchased nor used. (Dru Chwerthin).

OF INTELLIGENT BEINGS: This includes not only humans, but whales, dolphins, other cetaceans and some would say elephants as well. Naturally, extraterrestrial visitors would be included (Dru Isaac).

The prohibition by Dru Isaac of the flesh and blood of "whales, dolphins, other cetaceans and . . . elephants" is based on spiritual rather than purely physical grounds: on the fact that the proscribed creatures are believed by many, including Dru Isaac, to be intelligent beings, not because their flesh is unwholesome. Therefore, the individual may add any creature whose spiritual qualities he/she especially reveres (i.e., "Taboo Animals") to the list. However, such additions are binding only on the individual making them, although common courtesy impels all devout Hasidic Druids not to ostentatiously violate the personal taboos of members of their household or others around them (Dru Earl).

It is sometimes necessary to expand this prohibition even further. For example, many refuse to eat the flesh of tuna, because many dolphins are killed in the pursuit of tuna fish, and dolphins are uncouth to eat. In a similar fashion, others refuse to deal economically with those nations who pursue and kill cetaceans, and this is certainly a couth attitude. Yet it is a pity that one cannot refuse to purchase products from nations that regularly kill another endangered intelligent species, humans (Dru Iolo).

AND MAY NOT BE CONSUMED: Historically there have been exceptions to this rule; the eating of Michael Valentine Smith, for example. We can conclude that a truly willing sacrifice is an exception, and therefore couth (Dru Margola).

That is a very dangerous thing to say, for our Paleopagan ancestors were not always careful in deciding who was truly willing and who was not. Better it is to say that a person who dies in an unexpected manner, that is, not in a sacrifice, and who insists upon being eaten by his/her friends as a memorial service, than has flesh and blood that is neither couth nor uncouth (Dru Amherghin).

Rites of Spring Festival

Judy Harrow of New York sends us this report of what must have been a superb festival, May 11-13 in Boston, Mass.

This was my first big, out-of-town Pagan conference. We heard about it from Circle Network News and made a very last minute decision to go. After various bus problems, we got there at about midnight on Friday. Andras, the festival's coordinator, met us at the closed, dark bus terminal and took us to our weekend "home."

Our hosts were at once a commune, a coven, and a ceremonial magic order. Their huge apartment included a temple room furnished with the gleanings of local flea markets, ingeniously recycled as ritual objects. The same intelligent creativity was reflected in their redesign of the cabalistic Tree of Life, using Greek and Egyptian symbology for the kind of force represented by each sephira. As the roommate of a rock musician, I was especially excited by the tapes another of their members had created: rock mixes for ritual use, appropriate to the purpose of each ritual. The same person had also brewed the damiana wine that passed from hand to hand in a long, spiralled drinking horn throughout Sunday afternoon. Getting to know their household was so exciting that, even after the grueling bus ride, I just didn't want to go to bed. I felt I was with people who were having a lot of fun playing with our infant religion and at the same time feeding it the kind of caring innovation that it needs to grow on.

Reluctantly, at 3:30 am, we decided we had to "take a nap." Two hours later we were on our way to the festival. The day was heavily overprogrammed, with events scheduled from 7:00 am to 9:00 pm. I suppose everybody would have chosen different items to drop. For me it was the dogmatic and (I thought) unethical lecture on astrology which, after about the first ten minutes, got replaced by a walk in the woods.

And, yes, it was in the woods. All activities took place in a lovely forested park in Waltham. We had our own campsite with a summer house, a fireplace, and an outhouse, but no running water. That became a minor problem, when some of us discovered a small brushfire at the next campsite. Thankfully, we were able to control it with one gallon of water and lots of stomping until the fire truck got there.

There were many rituals during the weekend, some elaborately and beautifully staged and some completely spontaneous. It's interesting to me that the onsite changes in the schedule were all to *drop* workshops and to *add* rituals. The rituals seemed to be part of what transformed a group of strangers into an intense, if temporary, community. The welcome to non-locals was incredibly warm. They said they'd keep the cost low, and succeeded in making it non-existent with their open homes and their pot-luck meals. I told my hostess that I was feeling incredibly taken care of. She said that's how they treat each other. So mote it be!

Saturday morning started with a Maypole dance, the first ever for most of the people there, since this was Boston's first outdoor celebration. We've had Maypoles in Central Park for some years now, so I was drafted to teach people how to do it. That kind of free-flowing sharing was another big part of the feeling of the weekend. For the rest of the festival, all activities took place around that braided Maypole, our totem.

There seemed to be hundreds of workshops. In fact, only seven were actually held. For me, it was an overload of new information and new ways of perceiving things I already knew. I'll be a long time in assimilating it all. The most exciting ones were about dreams, about our self-presentation to the non-Pagan community, about the development of a Pagan cabala (given by our hosts) and, especially, a presentation called "The Non-History of Wicca."

➡ to page 16



Ye Stone Misall, Canon Fadge.

Firstly scribed in 1285 by his illustrious foulness Canon Fadge. Now printed here in its entirety for "Little Baur", by Jon Symon, printer to ACORN.

This is the third book in our series of unobtainable grimoires from the archives of the Lodge of Borset, G.B.E.

It offers the first public insight into the truly gothic form of gargoyle evocation, with complete woodcuts of the 29 heirarchy of "gargolycals", and evocation and calls, ritual and weapons for their usage. Unlike demonologie, this art does not demand the use of astrology for constructing tools, nor is their any danger from the gargoyles. Truly a congenial art for any gothic minded occultist and a must for every grimoire collector and occultist.

Collector Features

hand binding colored sides colored woodcuts
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CLOTH BOUND - \$45.00 to be released
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Sushumna: The Chakra Column The First Chakra

by Anodea Judith

Sushumna is a series of articles about a system for categorizing various forms of psychic energy. These forms have been theoretically divided up into seven categories and correlated to the seven major chakras postulated by yogis of ancient times. The purpose of the articles is to offer a point of view, or model, from which one can better understand and communicate about the forces we experience in our everyday lives. This model is based on the author's research and experimentation on the subject and is offered as a guide rather than a dogma.

The seven chakras have been correlated to the following forms of energy: 1) earth, solid energy, survival, grounding, 2) water, liquid, emotions and sexuality, 3) fire, power, energy distribution, 4) air, love, 5) ether, communication, 6) time, clairvoyance, 7) hyperspace, spirituality. This is a very rough guideline, under constant revision. For more details on the overall scope of the chakra system, see issue #10.

We begin our journey up the spinal column at the base of the spine where the first chakra is located. This is the chakra that correlates to the element earth, and has the attributes of stillness and solidity; a mass of solid energy situated around a central point. Within our bodies the first chakra contains information regarding survival, our ability to ground, or connect with the earth, and our ability to be centered, or calm, collected and at one with ourselves.

Historically, the first chakra corresponds to the Paleolithic Era (30,000 -10,000 B.C.E.) when the main focus of consciousness was survival. Though cultures on this level still exist, the mass of humanity has become more complex and evolved.

This chakra is represented by red, the shortest visible vibration of the spectrum, but may appear as any color, depending on the individual looking or being looked at, as each person sees colors differently on a psychic level. The chakra begins at the base of the spine and reaches down the legs to the feet. In the feet are two minor chakras which are the primary transmitters of energy from the earth or physical plane.

The first chakra is theoretically the storage center for information necessary for the transformation from "higher" energies to solid manifestation. This is accomplished by a process analogous to condensation. The energy from the higher chakras, in the form of thoughts, desires, effort, and communication, gradually work their desired effect until the physical body creates whatever physical product or situation is needed to satisfy the original goal. For example, this paper is the physical result of a condensation of ideas, conversations, efforts, experiments, and desires concerning the writing of an article about the first chakra. I condensed all my energy into a tangible thing. This is a basic principle in magic. You put psychic energy into something until it becomes dense enough to solidify in the "real" or physical world.

Trying to cross a stream with a very strong current is difficult. The motion itself is a barrier, for still water is not hard to get through. Imagine several forces of motion all criss-crossing at one point — it could be an impassable force. This heavy intersection of forces is what the first chakra consists of. In *The Consciousness of the Atom*, Alice Bailey describes the atom as a point where a number of forces meet, a vortex. Solid matter is composed of many atoms, thus an intersection of intersections. At an atomic level, it is not solid, just very dense energy. Our bodies are also intersections of energy. These intersections occur on all levels and make us what we are. Each chakra is such an intersection of forces.

This is all on an intellectual level, though, and the first chakra is not concerned with intellect. The first chakra is more concerned with coming down to earth, being in the body, being grounded, centered, and surviving.



Grounding

The first chakra is the level at which the being within your body finds its grounding; that is its connection to the earth plane. It is also the level at which we store all our information regarding survival, which involves the continuation of our contact with the Earth plane. Here we begin our centering, because all centering begins with grounding (though our center encompasses more than our first chakra).

To understand this experientially, try the following exercise:

Sit up straight or lie flat on your back, with the soles of both feet planted firmly on the ground. Relax. Begin with eyes closed, breathing deeply. Send your breath down to your toes, pulling each breath in as if through channels in your legs, hips, and spine. Pull the breath in through your feet chakras, up your legs and out the top of your head. Imagine that you are pulling up energy from the earth through your feet with each breath you take.

After doing this a few times, you will be warmed up and in touch with your body and its energy, and can concentrate on grounding. This is best done from a seated position, again with feet planted firmly on the floor. Imagine a cord or tree trunk or pole or some long, straight item that goes from your perineum (bottom tip of the spine) down through the crust of the earth, down all the way to the center of the earth. If you have trouble visualizing this, or if you get stuck on something, just observe the pictures that come to you. This is a clue to something that is keeping you from being grounded.

When this contact with the center of the earth is made, come back up your column to the place where what you experience as your own being comes in contact with the earth. Feel this contact. Feel yourself to be in present time and present space. Feel the energy pouring up into your body. This point where you feel the focus of your energy as you do this is your first chakra. This is your grounding center.

If this is too complicated, here's an easier one for you: Go outside and find a patch of earth to sit on until you feel grounded. It's that simple!

What is the importance of grounding? Aren't we lighter, freer,

☞ Sushumna, cont.

more spiritual and more enlightened when we are not grounded? I don't think so. If you are reading this article, then you probably have a body. If you have a body, then you have to take care of that body; even the yogi who does not eat has to go through years of elaborate practices and avoidance of many things to maintain the state that allows him to do without food. You can stop everything and be spiritual and grounded at the same time. This is a state commonly referred to as dead and buried.

Being grounded means being aware of *your* contact with the earth plane, which is totally unique, and this leads to awareness of *your* space. (Space being defined as internal and external, mental, physical, and emotional states). This brings you into *your* body. When you are grounded and in your own space, you are in touch with your own information and are better able to process and respond to whatever comes your way.

People who are not grounded tend to float around on the astral plane (thought plane, for a quick definition) and pick up information from other people's thoughts and other beings they find up there, often without realizing it. Then they come back to their bodies and try to use that information for their own lives and it often just doesn't work. This makes them uncomfortable and sends them back out again. I know because I am one of these people. For me it results in confusion; not knowing what I want, what to do, or why I feel confused and exhausted.

Grounding provides protection, just as a lightning rod gives protection to a house during a storm. If you are daydreaming while crossing a street, and not really in your body, you are more likely to get hit, as you are unaware of the energy that is coming at you. In day-to-day interactions, energy coming at you is much subtler. It can hit you when you are not in your body and you may not even realize it consciously. When you are grounded, you have a channel to drain off this unwanted energy. This is partly a matter of knowing the difference between your energy and someone else's. When you are grounded that distinction is easy to make.

The element of the first chakra is the earth. As you ground and connect with the earth, you get in touch with it and its problems. It is fitting that as our culture faces survival difficulties in the form of economic depression and depletion of resources, we are correspondingly out of touch with the earth, living in smog, traffic and concrete. If we were all in our bodies more, our planet would not be in the state it is now in, because when you do something negative to the earth, it doesn't *feel* right. Alienation from our bodies produces an alienation from the earth and ourselves and each other in general, and this in turn is bound to produce action that is destructive to the planet.

Survival

Our survival is what we do to maintain our existence, going beyond the desire to flee when our lives are endangered. It encompasses all the thoughts and actions that are involved in our work, providing ourselves with food, and in maintaining the reality system that allows us to hold all this together. This is our set of morals and ideas that allow us to do what we do.

Grounding makes it easier to get your survival requirements taken care of. When you are in your body, awake and aware and in present time, you are more aware of your needs and quicker to respond to opportunities to gratify them. Your ability to have the things that you need in order to survive or the permission to go out and do what is necessary to obtain them is increased by validation of those needs. This is sometimes called *havingness*. If someone has trouble bringing in enough energy to maintain their survival, whether it be money, health, shelter or food, it could be that they don't have enough *havingness* to meet their needs. This does not ignore the obvious differences of class and economic status or situation but complements it. One of the greatest damages done to any oppressed group is the stripping of *havingness* — having nice things or even the ability to develop

the skills necessary to do well are such alien ideas that access to these things seems closed off.

This can be due to ideas that they *should* be able to do with less, that they are not deserving, that only rich people have those things, that it is necessary to have certain things they don't have in order to obtain the things they want. These are mental concepts or pictures, part of our programming, and they can keep us from experiencing things freshly and without bias, keeping us in a rut. Grounding helps to make everything within and around you more real so that these discrepancies resolve. Without grounding, people spend so much time in their heads worrying about things that they miss chances to do something about them.

At the simplest level, our survival depends on things that come from the earth — food, shelter, water. Everything else is an elaboration of this, developed (theoretically) to make the essentials easier. I am unable to decide whether this is true or not. Having lived in the country, close to the land, growing my own food, living essentially without money, I found that the closer my connection to the earth, the more direct, clean and simple my survival energy became. Of course, the other side of this was that I spent more time on a survival energy level. It may have been simpler, but it was more time consuming and it didn't necessarily free me up to do other things.

In the city, a flick of a switch provides light or heat; shop at the market and you have food. It is not really that simple, for you can't get food when the store is closed, or heat when the power fails or when your bill isn't paid. And all this is dependent on an elaborate set of actions on your part to make money for these things. The original goal is obscured, but it is still first chakra energy that gets you off to work in the morning.

Our survival information tells us how to take care of our bodies. The healthier our bodies are, the less energy they take to maintain. When the body gets sick, we are suddenly trapped in survival — unable to do anything but take care of ourselves. This can often be the first chakra saying, "Take care of me!" Breathing clean air, eating good food, and getting exercise tends to make one clearer and healthier both mentally and physically. Taking care of the earth helps to provide the clean air, good food, etc. "Healing the earth is healing ourselves and vice versa" is a common creed among Pagans today.

Our survival needs and solutions come from within us. Some people are linked to others for their survival, being supported by another. Often, what happens in these situations is that the supported person's chakra actually begins to shrink (except in the case of children or temporary agreements). Chakras are like muscles — the more you use them, the more capable they become.

Here is an exercise you can do with a friend to see if your grounding is really working (this is an exercise from the Berkeley Psychic Institute):

Pick a partner and stand opposite each other. One person tries to shove and/or pick up the other person while the shovee merely stands relaxed and thinks of nothing in particular. Then let the shovee concentrate on grounding, letting all the pushes filter down the grounding cord. Notice the difference. Practice until both people feel the shoves to be totally ineffectual. Change partners. This exercise is enlightening no matter which part you play.

After you begin to ground, it is easier to see whether other people are grounded. Next time you are in line at the bank or supermarket, watch the people and see who looks grounded and who doesn't. Compare it to the food they are buying or the money they seem to have!

Conclusion

We have begun our rainbow progression of the spinal column with the color red, representing the first chakra. Its element is the earth, and it represents solid matter on an energy level. On a body level it represents our grounding, our centering, and our

Letters

Paleopagan Sheep

I was surprised to notice two errors in the brief article on Oimelc in the *Pentalpha Journal*, Vol. 2, Issue 3.

In the second paragraph of the article the assertion is made, "Oimelc is known . . . as Imbolc, Candlemas and Lady Day in English." Lady Day, also known as the Feast of the Annunciation, is March 25th and marked the new year in England until the English adopted the Gregorian calendar in A.D. 1752 c.e. Lady Day, March 25th, is not the same as Imbolc or Candlemas, February 2nd. Lady Day, in fact, is the vernal equinox and would correspond with the average date of this equinox except that Pope Gregory in his correction of the Julian calendar in A.D. 1582 c.e. insisted the calendar be revised only to the date of the Council of Nicaea (A.D. 325 c.e.) when the calendar already was three days out of step. Thus, we find St. John's Day, June 25th, was supposed to mark the summer solstice, Michaelmas the autumnal equinox, Christmas the winter solstice and Lady Day, March 25th, the vernal equinox. Candlemas (Oimelc) is a cross-quarter day and as the article suggests may well have been a celebration in honor of the first-born among the flocks and herds.

In the third paragraph, the statement is made, ". . . the sheep was a very important animal, providing both food and clothing." The sheep was not considered a food animal until relatively modern times, about the 18th Century. The reason for this is two-fold, one offering support to the other: England and northern Europe had two and *only* two native sources of fiber until modern times; flax and sheep. All cloth had to be made from either linen or wool or a mixture, linsey-woolsey. The sheep simply was too valuable — one is tempted to say critical — as a source of fiber to kill and eat. Compounding this value is the sheep's slow and often uncertain reproduction. Once a sheep was killed it was difficult to replace via normal herd reproduction.

I suppose these are relatively minor matters but I believe we Pagans must strive for accuracy lest we provide the Christians with additional darts to throw against us!

Best wishes for ever more success with the *Journal* and . . .

Blessed Be,
Cyprian
% H. Roberts
2708 Old Lebanon Road
Nashville, TN 37214

I always thought Oimelc was called "Lady Day" because of Lady Bridget, but your argument makes just as much sense. Nonetheless, many Neopagans (especially in the Craft) do call Oimelc by this name. Clarifications by the readers would be appreciated. Thanks for the correction on the sheep. — IB.

British Druids

Thank you for sending us your journal. May you find success in your search to become more in contact with the source of Druidic inspiration. In this quest each one of us shares with the ancients the act of striving to embody ideals which transcend the limitations of space and time.

In response to your article on the Mesopagans we have enclosed the following items: 1) Copies of pictures relating to the chosen chief being turned out of Stonehenge at the request of Sir Edmund Antrobus. 2) Transcript of the remarks of Dr. George McGregor-Reid, chosen chief, on the presentation of Stonehenge to the nation. 3) Copy-picture of the noon 1930 ceremony. 4) The 1951 issue of the Festival of Britain booklet: "Stonehenge and the Druids." 5) A newspaper article concerning the 1959 Summer Solstice ceremonies including an interview with Dr. Robert McGregor-Reid, chosen chief.

The technical difficulty with your article is that the books considered to be authoritative in regard to the modern seekers of the Druid ideal, Piggott included, do not square with the facts readily available in the sources of public record nor the data in the Order's private archives. None of these authors have contacted the Order.

The problem is that they rely on a random sampling of a few newspaper articles. These are written by different reporters each of whom gives us a different name. As a consequence it would appear that there are more groups than there really are. How much of what goes on in your group's activities could be gleaned by reading a newspaper?

The real story of the last 2000 years of those carrying the Druidic light is yet to be written. In as much as the Druid is trained to bring about results without attracting attention to him or herself, this can never be done.

But those who are aware will know the cause of why prophecy and action become one.

Yours sincerely,
Pendragon
The Druid Order
161 Auckland Road
London SE 19
England

I certainly hope that as the years go by we will be able to pool all our resources and to accurately tell the tales of both the ancient and modern "seekers of the Druid ideal." Since I'm going to be writing a book based on the series ("Druidism — Past, Present & Future"), any further data that your Order would care to share would be greatly appreciated. It would especially be useful to construct a list of all the current Druid Orders known. — IB.



Back Issues Available

We now have back issues of PJ&DC for sale in special two-sided Xerox editions. Volume 1, Numbers 1-5, of *The Druid Chronicler*, runs from December 1977 to September 1978 c.e. This was when it was primarily a newsletter, but includes: a Spring Equinox Druid ceremony, vestment suggestions for Druids, "Some Notes on Oaks," Parts 1 & 2 of "Reflections on Celtic Time Reckoning," "The Woad Song," a new Druid Invocation, Isaac & Selene Bonewits' "Wedding Contract," and more.

Volume 2, Issues 1-6, Whole Numbers 6-11 of *Pentalpha Journal & Druid Chronicler*, runs from November 1978 to June 1979 c.e. This volume includes: "Celtic Goddesses of the Moon, from A-C," Parts 3 & 4 of "Celtic Time," the story of the Forever Forests "Tree Planting & Healing Circle," "The Epistle to the Myopians," "Notes on a Norse Neopagan Ceremony" and other Norse ritual and theological materials, "The Mish-mash of Hasidic Druidism," Chapters 1-3 plus commentaries, "Doing Things the Rite Way," "Welsh Pronunciation," the famous "Eclipse Issue," "Druidism — Past, Present & Future," "Bristlecone Pines," "Sushumna: the Chakra Column" (Parts 1 & 2), plus ritual scripts and critiques, songs and poems, movie and book reviews, news of Druidic and other groups, contacts, and more.

The costs for these special xerox reprints are: \$3.00 for Volume 1 and \$7.00 for Volume 2 (includes postage and handling). Remember that we also have xerox reprints of *The Druid Chronicles (Evolved)* available, for \$11.00. Checks or money orders should be made payable to "Pentalpha," and sent to: Box 9398, Berkeley, CA 94709.

Contacts

This section is a listing of groups that have open services, study groups that have opening, 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

Children of the Raven, an eclectic Witchcraft coven in San Francisco, meets at new and full moons and Highdays. For more information, call Rosemar: (415) 661-0794.

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

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

Hazel Nut Grove, NRDNA, Adr. Stephen McCaully, 3215 Brookdale Avenue, Oakland, CA 94602, Phone: (415) 536-7353. Meets biweekly on Saturday afternoons, with Mother Grove for Highdays. Celtic Library with 500 plus books & microfilms. Irish Druidism.

Heru-Ra-Ha Lodge, O.T.O., Box 3111, Newport Beach, CA 92663. American branch (see Thelema Grand Lodge for description of O.T.O.).

Kvasir Lundr, Pentalpha, Godi Harald Moe, 5543 1/2 Claremont Ave., Oakland, CA 94618, (415) 654-4521. Meets occasionally on weekend nearest full and new moon. Norse Paganism with accent on Mead (Kvasir) in ritual.

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

Madrakara, a community seeking attunement with one another and the nature forces. P.O. Box 82, Occidental, CA 95465, (707) 865-1498. Open Sundays to visitors for meditation, work, hot tub. Celebrations of the eight Pagan holidays.

Mother Grove, NRDNA, Co-Adrs. Isaac Bonewits & Joan Carruth, Box 9398, Berkeley, CA 94709. Phone: (415) 547-6697. Meets bi-weekly on Sunday afternoons and Highdays. Eclectic Druidism.

Southern Shores Grove, RDNA, Adr. Steve Savitzky, 343 Leigh Avenue, San Jose, CA 95128. Phone: (408) 294-6492, 6-10 pm only. Meets for Highdays only, semi-pagan.

Thelema Grand Lodge, O.T.O., Box 2303, Berkeley, CA 94702. The American branch of Aleister Crowley's Ordo Templi Orientis, a magical lodge accepting the Law of Thelema. Publishes the quarterly O.T.O. Newsletter at \$3.00 per year.

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

Canada

Gnostic Catholic Church, a non-profit religious society of practicing Thelemic magickians interested in ceremonial and ritual magick, alchemy, and Paganism. If you are an isolated Pagan/Wiccan/Magickian in Western Canada or traveling through, contact us at P.O. Box 4625, South Edmonton, Alberta, Canada, T6E 5G5. Anyone doing research into Slavic Paganism is asked to contact Eugene W. Plawiuk at this same address.

Illinois

Parthenon West, Box 613, Richton Park, IL 60471. Phone: (312) 748-8976. A beginning temple focusing on Homeric Greek Paganism. Anxious to contact other Hellenic Pagans.

Minnesota

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

Missouri

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

New York

Lashtal Lodge, O.T.O., Box 357, Bowling Green Stn., New York, NY 10004. American branch.

Ra-Hoor-Khuit Lodge, O.T.O., Box 6018, Teall Avenue Stn., Syracuse, NY 13217. American O.T.O.

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.

Oregon

Oaken Moon Pagan Association, 242 Brentborough on Broadmeade, Box 242, Sheridan, OR 97378. Phone: (503) 843-2866. Publishes *The Elvenstone*, \$2 for 4 issues. Sorcha MacAonghais, editor.

Washington

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

Sushumna, cont.

information regarding survival. The most important aspect is grounding. Grounding helps to bring the centering and the survival aspects into focus naturally, through your contact with the earth plane, by bringing you into your body.

In the next issue we will let our center expand and move to encompass another person's energy, through movement, emotion, nurturance, and sexuality — all aspects of the second chakra.

Festival, cont.

This last was the contribution of a High Priest who works as a historian. He began devoting his professional research skills to an attempt to build a defense of those claims that the Craft is a continuous tradition from pre-Christian times, and ended by discovering that those claims have no historical basis. He drew no static from his audience, which says something about the group.

The best parts of the weekend were not programmed: Like all the informal conversations. Like the moment when the man who had hitchhiked from Seattle to be there marched over the hill and down the road into our campsite playing his bagpipes. Like the impromptu concert of English traditional music given by the Rhode Island contingent, and the beautiful mime/ballet of Gwydion's "Spring Strathspey" that was their contribution to the handfasting. In fact, by the end of the handfasting on Sunday, the festival had assumed a life and momentum of its own. The people who had organized the weekend were open and wise enough to let it be, cancelling a couple of workshops in the process. And that's another indicator of what the weekend was about.

I feel like the festival is going to be with me for a long time, as a rainbow lighted island in my memory.