

the Schismatic Druids



of North America

THE DRUID CHRONICLER

Volume 1, Number 2

Mean Earraigh, 16 y.r.
6 Mar to 5 Apr, '78 c.e.

About this Newsletter:

This is the second issue of THE DRUID CHRONICLER, a highly irregular Druid newsletter published by the Mother Grove of the SDNA every 6-8 weeks (we hope). It contains news of all the Branches of Reformed Druidism in North America, depending on who sends us reports of local events. The Editor is Isaac Bonewits, Archdruid of the Mother Grove. All contents are Copyright © 1978 c.e., by the SDNA; though announcements may be reprinted freely by any Neopagan publication. Would-be receivers should let us know in writing and kick in a buck or two to the Publication Fund.

Ordinations:

To the Third Order: Laurence Gold (CL77), Greg Hoffman (CL77), Thomas Lacki (CL76) and Sue Olin (CL77). Sue was elected the new Archdruid of Carleton last May ('77 c.e.) and Br. Don Morrison is now in the Philosophy Dept. at Princeton.

Mother Grove Spring Equinox Services:

These will be held on Sunday March 19th, at noon, in Golden Gate Park in San Francisco. East Bay members and guests should meet at Sr. Shirine Morton's house (2820 San Pablo Avenue, Berkeley; phone 415-841-4833) by 11:00 am. They will drive to San Francisco and meet the West Bay members and guests at the north entrance to the Arboretum (across from the Tea Garden) at noon. Services will be held just to the west of the "Redwood Nature Grove."

After services, the Grove will walk over to the De Young Museum to see the "Irish Treasures" exhibit. Cost will be \$1.50 each for adults and the lines will be long. You may want to bring extra money to buy a copy of the beautiful catalogue and/or some of the Celtic jewelry on sale just outside the exhibit.

S. D. N. A.

Mother Grove: Box 9398, Berkeley, CA 94709

Mother Grove "Druid Nights:"

There aren't too many of these left before Beltane, just those on April 2nd, 16th and 30th. The meetings will be moved to the Archdruid's new house just as soon as the moving process is finished. So far, the average meeting has consisted of a Grove business discussion, a potluck dinner, Hasidic Druid "Hairpull" and Bardic activities, and they have been running from 7pm to 10pm or so.

If the weather in April is nice, we may start doing outdoor services again instead of, or in addition to, the Druid Nights. These would use the Order of Common Worship for Geimredh & Earrach. If there is sufficient interest, we will hold the Druid Nights throughout the summer as well.

Note on Open Ceremonies:

All Druid ceremonies, in every Branch of the Reform so far, are open to the general public (if well behaved) except for Ordinations to the Third and Higher Orders, and for some of the private rites of the Higher Orders that are restricted to their own members. If you belong to a nondruidic organization and would like to attend regular Druid services, you are more than welcome.

Druidic Education:

Br. David Geller, Patriarch of the Order of Oberon, has agreed to begin running weekly Bardic classes for Neopagans in the Bay Area, if enough people show a sincere interest in putting some work into music, poetry and singing practice. The idea would be to improve everyone's bardic abilities and to develop new materials for use in Druid ceremonies.

Sr. Joan Carruth, Matriarch of the Order of Dian Cecht, says that she will start some classes in Herbal Medicine, First Aid, CPR and Home Procedures this summer. Classes in Ritual Dance, Field Botany and Ceremonial Magic will also be offered by various teachers if sufficient interest develops. Contact the Mother Grove for details.

Keeping Your Copies of the Newsletter:

As can be seen by the three circles on the side of the first page of this issue, the newsletter is designed to be punched and placed into the same notebook that you keep your copy of the CHRONICLES (probably at the end of Part Four). If you don't have a copy of the CHRONICLES yet, it is still a good idea to keep a notebook, otherwise the pages of the newsletter tend to get buried and lost amid the reams of paper we all keep in our homes. Besides, many announcements of importance will be made only in the pages of THE DRUID CHRONICLER.

The British Druids:

Although the Reformed Druid movements have no known connection to the Masonic-Rosicrucian Druids in the British Isles, we have made friendly contact with American and English members of "The Druid Order: An Druidh Uileach Braithrearchas" which is also known as "The British Circle of the Universal Bond." A copy of their Book List can be obtained by writing to them at: 161 Aukland Road, London, SE 19, England. We will shortly be ordering a complete set of their writings for the Mother Grove archives, as soon as we can figure out how to convert the English prices into American currency.

Information Booklets:

"What and Why is Reformed Druidism in the 1970's?" is about to be reprinted by the Mother Grove. This four page booklet of typeset information about the history, customs, beliefs and Branches of the movement is designed to be reprinted by local Druids and has a space for local addresses to be added. Copies will be sent out with the newsletter. If you need extra copies let us know and we'll work out the costs to print as many as you think you'll need.

The booklet takes quite some time to read, so it is not really appropriate for handing out to strangers who stumble upon Druid rites in progress. If anyone would like to try their hand at writing a brief introductory leaflet let us know and we'll see about typesetting and printing it.

Mother Grove Highday Celebrations:

The Mother Grove decided March 5th that future Highday celebrations, at least for the summer, will be held as weekend campouts in various scenic spots around Northern California. Those who can leave early on Friday afternoons may precede the rest of the Grove to the chosen locations and set up camp for the rest who can't leave till later on Fridays. Most of the Grove would stay through Sunday afternoon each time. The campouts would include nature hikes, mushroom hunts, litter cleanups and overnight bonfires where safe and legal. The following locations and dates have been suggested so far:

Beltane: May 5th-7th, in Sequoia National Park, with actual ceremonies to take place around the General Sherman Bigtree (world's largest tree).

Midsummer: June 16th-18th, either (a) on a private ranch in Sonoma County or (b) private land elsewhere in the Napa-Sonoma area, depending upon whether or not the local Neopagan community decides to resurrect their giant Midsummer Festival. If so, the Druids will join Witches and other Neopagans from throughout California for three days of ecumenical celebration.

Lughnasadh: August 4th-6th, at the Harbin Hot Springs in Lake County.

Fall Equinox: September 22nd-24th, on the Bear River near Colfax, north of Sacramento, in the Sierra foothills.

Samhain will be celebrated the weekend of November 5th and Midwinter the weekend of December 17th, but the exact locations and activities have not been planned yet. The Archdruid would like to go snow-camping, but the Archdruid is known to be a bit odd.

All of these plans are extremely tentative until various authorities have been contacted and miscellaneous permissions obtained. Announcements from the Grove's Camp Director (Arlynde) will appear in future issues of this newsletter, giving such details as driving directions, costs, babysitting arrangements, what to bring in the way of food and clothing, etc.

In the event that the Mother Grove celebrates a Highday out of the easily immediate area, there is a good probability that at least one Third Order priest or priestess will be available to hold services for those who can't leave town.

Ritual Writing Contest:

Because a number of people in various Branches of the Reform have complained that they don't like the "Protestant sounding prayers" in the Druid services now in common use, we are inviting people to send us rewritten versions of current rites, as well as brand new ceremonies for Druid use. The most popular, artistic, interesting and dramatic of these re-rites will be published in this newsletter (and possibly in the new printing of the CHRONICLES as well). Liturgies using music, poetry, song and dance will be favored, but cultural inspiration does not have to be Celtic.

Ritual Vestments for Druid Services:

One of the things that makes a ceremony dramatically effective is the sort of clothing being worn by the participants. Among the Reformed Druids a white robe for Second and Third Order members has been customary, with the priestesses and priests wearing their red or white ribbons-of-office. The following suggestions have recently been made about vestment customs and local Groves are free to use, change or ignore them as they see fit:

The system used by the Masonic-Rosicrucian Druids in the British Isles could be modified thusly: First Order Druids would wear green robes; Second Order Druids would wear green-and-white robes; Third Order Druids would wear white robes; Bards would wear blue tabards over their regular robes; Guards would wear dark red or brown tabards, etc.

AND/OR everyone not wearing robes could wear Paleopagan styles of clothing, usually of the Celtic or Germanic sort. This would ease some of the trans-temporal clashes so common at Druid rites and would add greatly to the ritual gestalt.

AND/OR special seasonal tabards could be worn by the Archdruid (and other officers?) presiding over ceremonies. Simple rectangles (about 18"x36") of cotton or linen could be carefully embroidered, then sewn together at two corners. These would be worn over the head and belted. Each tabard would have a large tree on the front piece and a large Druid Sigil (☉) on the back piece, both in the appropriate seasonal foliage. One set of possibilities runs thusly:

From Samhain to Midwinter:	Rowan tree with bare branches, mistletoe and light snow.
From Midwinter to Oimelc:	Holly tree with berries, mistletoe and heavy snow.
From Oimelc to Spring:	Fir tree with new needles and light snow.
From Spring to Beltane:	Fruit tree in bloom, with budding branches.
From Beltane to Midsummer:	Oak tree in full green.
From Midsummer to Lughnasadh:	Sequoia tree in full green.
From Lughnasadh to Fall:	Fruit tree with fruit, some leaves starting to turn.
From Fall to Samhain:	Sugar maple tree turning gold and scarlet, dropping.

Los Angeles Protogrove:

Br. Chris Sherbak is trying to start an SDNA Grove in the Los Angeles area. He can be reached through: 588 North Lucerne Blvd, Los Angeles, CA 90004; phone: 213-467-5759.

News from Yuma, Arizona:

Sr. Katheryn Hughes is interested in starting an RDNA Grove in the Yuma area and says that she also "would like to correspond with any garrulous Druids concerning---well, basically the role Druidism plays in one's life---everything considered confidential if desired (this is for a sociology paper)." Other notes from her: "I've been doing business with a fantastic bookstore in Erin: Clodhanna Teoranta, 6 Sraid Fhearchair, Baile Atha Cliath 2, Eire. You might also want to pass this on: a quarterly publication called "Carn, links between the Celtic nations," with articles in English and all six Celtic languages. \$5.50 per year, write to Alan Heusaff, 9 Bothar Cnoc Sion, Baile Atha Cliath 9, Eire."

Other Protogroves:

At the moment we have people wanting to start Protogroves in the following areas: Columbia MO, Madison WI, West Palm Beach FL, Tacoma WA and Parkersburg WV. If you would like to help any of these people, just contact the Mother Grove and we'll put you in touch.

SDNA Internal Organization:

Groves and Protogroves belonging to the SDNA and its offshoots are reminded that they are supposed to send in monthly activity reports so we can be sure you are still alive and kicking. The Groves that haven't sent in a signed Constitution with a list of elected officers aren't legal yet. We also need notices of any ordinations done by your Third Order members, changes in officers, Special Orders set up, etc. We'd like to print your new songs, poems, rituals, problems and solutions, recruitment techniques, ecology actions and other news.

SDNA Grand Tour:

The Archdruid of the Mother Grove of the SDNA is tentatively planning to spend summer of 17 y.r. (1979 c.e.) making a "Grand Tour" around the United States with his wife Selene. We plan to visit Groves and Protogroves, as well as individual Druids and other Neopagans, in over thirty cities. The primary purpose will be to meet people who have been preparing themselves for ordination and to take them into the Third Order so that they can found legal Groves. If you'd like us to visit your town, be sure to let us know sometime within the next twelve months.

New Developments with the CHRONICLES:

As mentioned last issue, the first printing of THE DRUID CHRONICLES (EVOLVED) was sold out months ago. A new printing is planned for later this year, as soon as we have enough money in the Printing Fund. We are happy to announce that a source of nearly free printing has been found (a friend has bought a printing press) and that we only need to collect \$400-\$500 for paper and ink, instead of \$1500-\$2000 for added labor costs. However, at the moment the Printing Fund contains only about \$20---enough to put out another issue or two of the newsletter, but that's it.

Currently the PF is working this way: checks made out to "A.A.A.A.A." or "Berkeley Drunemeton Press" are being returned to their senders, since it will be months before the next 500 copies are printed. Cash, checks and money orders meant as donations to the Printing Fund should be sent to P. E. I. Bonewits, Box 9398, Dept. PF, Berkeley, CA 94709 and clearly marked as for the PF (otherwise I may spend it on beer and chips). These monies all go into a special savings account and when the CHRONICLES are reprinted, copies will be sent to everyone who has donated \$7.50 or more (2 copies for \$15, 4 for \$30, etc.). From time to time, money for the newsletter will also be taken from the PF. It may wind up being August or December, but if we get enough money we will reprint the CHRONICLES.

After we have broken even on the CHRONICLES, we may start a Druid Magazine if there seems to be enough interest.

Future of THE DRUID CHRONICLER:

We've already been sent a good article on California Oaks and Sequoias, and several bards have offered songs and poems for publication. Should we start printing these in the newsletter or stick to plain news? Should we include news of other Neopagan groups or not? Your Editor is masochistic enough to type the extra materials, but more pages mean more expense, and that means more subscriptions have to be sent in. We'll keep the prices as low as we can, but we have to have money for paper, ink and postage.

If you haven't already kicked in a buck or two to the Printing Fund by the time the next issue is ready for mailing, this is the last issue of THE DRUID CHRONICLER you will probably receive.

Miscellaneous Neopagan Activities in the Bay Area:

A Pagan Study Group exists in the Palo Alto/San Jose area. Their newsletter, Bay Leaves, can be gotten for a couple bucks from Randy Millen, 921 Colorado Avenue, Palo Alto, CA 94303.

An Open Sabat for the Spring Equinox will be held from noon March 25th through noon March 26th, at the Greenfield Ranch in Sonoma County, sponsored by the New Reformed Orthodox Order of the Golden Dawn (a collection of Neopagan Witchcraft covens and individuals). Bring your own firewood, hibachi-type food and hiking boots. For details, call Chandria at 415-731-4220, 6pm to 9pm only.

EDITORIAL: Ecology Action!

On February 25th the Mother Grove and the Hazel Nut Grove went to the Japanese Consulate in San Francisco to join various ecologists in protesting the slaughter of thousands of dolphins in Japan during the previous week. Although several of the people from Greenpeace were concerned about the impact of robed Druids on the public image of the protest, friendly arrangements were made for the Druids to form their own distinct demonstration group and for them to refer any curious media people back to the ecologists.

The Druids culminated their participation for the day with a procession at high noon to the front of the Consulate building, where with full ceremony they called down the curse of the Gods and Goddesses of the Sea upon those humans responsible for the slaughter. By the time the rite was nearing its end, several of the ecologists had joined the Druids in their cursing litany. At the climax almost everyone present shouted together "We curse you! We curse you!! We curse you!!!" with a volume that must have easily reached Japan, let alone the tenth floor of the building. Although the rite was good "street theater" and will no doubt have a purely psychological effect on those members of the Consulate who heard it, your Editor can assure you that a significant amount of mana was raised and discharged, and that we fully expect physical results to follow.

Since that time discussions have been held in the Mother Grove and we have decided that we will all start to be more involved in standard ecology action from now on. Druids will be expected to join various groups such as the Sierra Club, Friends of the Earth, Greenpeace, and so on, and to volunteer time and/or money to these groups. An increasing number of fieldtrips and campouts will be held and litter bags will be brought along so that we can clean up the woods as we hike. Druids will join more demonstrations and write more letters and boycott more consumer goods (such as real tuna, or Japanese & Russian products).

These decisions are being made because many Druids feel that it is hypocritical to claim that we love and worship the Earth-Mother if we aren't also trying to do something to stop Her rapists. As with everything else Druidic, the exact form and degree of action is up to each individual Druid, but the Druid organizations are going to start providing specific opportunities for intensive action.

Many ecology organizations may well prefer that Druids joining them be discreet, wearing ordinary clothing and not talking much about religion. After all, the general public often feels that ecology activists are weird enough as it is, without bringing up the topic of "funny religions." Other ecology groups may feel that the Druids are the logical "chaplains" for a movement that is already a religion for many of its members, and be at least as willing to have Druids along as they are to have Roman Catholic or Jewish clergy and laity along wearing their unusual garb. In either event, Druids should cooperate with the policies of whatever ecology organizations they wind up joining. Battles for religious freedom and ecological sanity can be fought separately as well as jointly, with no insult to either.

spring equinox

The following is a Special Order of Worship for the Spring Equinox. The chalice will be filled with the *waters-of-sleep*. The sacrifice should be of budding branches

The service starts with all participants standing some distance away from the area where the ritual is to take place. If both safe and legal, a fire should be started in or near the altar. The Druid/ess who is presiding (usually, though not always, the Grove's Archdruid/ess) should already have cut the sacrifice and have it tucked into his or her robe (or it may be held in one hand). The presiding Druid/ess may choose to speak the opening Invocation to Be'al alone, or may ask the Preceptor and/or the People (depending on local Grove custom) to join in speaking the alternating lines in *italic print*.

invocation

D: O Lord, forgive these three sins that are due to our human limitations; Thou art everywhere,

P: but we worship Thee here;

D: Thou art without form,

P: but we worship Thee in these forms;

D: Thou hast no need of prayers and sacrifices,

P: yet we offer Thee these prayers and sacrifices.

D: O Lord, forgive these three sins that are due to our human limitations.

P: O Mother, cleanse our minds and hearts and prepare us for meditation.

procession

Here occurs the Procession, often with the Grove singing the hymn from *Customs 2:1-3*. Upon arrival near the altar, the Preceptor and the Server (or any two others designated by the Grove) use their staves to mark the Druid Sigil upon the ground in front of the altar (usually on the South side), leaving the bottom of the circle incomplete. The Druid/ess steps into this Sigil, which is then closed by the two staves.

praise

Here an Incantation, Poem or Hymn of praise is recited or sung by the Druid/ess, the Bard(s) or the entire Grove.

sacrifice

The Druid/ess holds up the sacrifice to the sky, while saying:

D: Our praise has mounted up to Thee on the wings of eagles; our voices have been carried up to Thee on the shoulders of the winds. Hear now, we pray Thee, our Mother, as we offer up this sacrifice of life. Accept it, we pray Thee, and cleanse our hearts, granting us Thy peace and life.

The sacrifice is laid upon the altar or in the fire. The Druid/ess then turns to the Four Quarters and asks:

D: Hast Thou accepted our sacrifice, O our Mother? I call upon the Spirit of the North to give answer.....of the South..... of the East.....of the West.....

reply

The sacrifice is not accepted!

D: The four winds are silent; the Earth-mother sleeps.

chant

D: And the God of the Sun did arise from His tomb in the South; and once more did He fare forth to His children in the Northern lands. (pause)

O Belenos, O Thou unchanging God of many names, but one Face, we, Thy children, welcome Thee back to our lands.

E: O LORD OF LIGHT, WE WELCOME THEE.

D: O Belenos, O Lord of Light, long have we awaited Thy return, that the coldness of the Night might be taken from our lands.

E: O GOD OF SUN, WE WELCOME THEE.

* * *

D: The nights were long, the trees had shed,

E: THE NIGHT HAD CONQUERED DAY.

D: The days were short, and life had fled,

E: THE NIGHT HAD CONQUERED DAY.

D: The winds were cold, the land seemed dead,

E: THE NIGHT HAD CONQUERED DAY.

D: But the Sun returns from the Southern lands,

E: BALANCED NOW ARE WE.

D: Plants spring up on every hand,

E: BALANCED NOW ARE WE.

D: "Let Life return!" is the Sun's command,

E: BALANCED NOW ARE WE.

D: The Sun grows stronger every day,

E: THE DAY WILL CONQUER NIGHT.

D: The world grows lush and Life holds sway,

E: THE DAY WILL CONQUER NIGHT.

D: So let us praise Him in all ways,

E: THE DAY WILL CONQUER NIGHT.

* * *

D: O Belenos, O Sun, we praise Thee at Thy return to our midst. Welcome art Thou among us.

E: BLESS US WITH THY PRESENCE, O LORD OF LIGHT.

D: O Belenos, O Lord of Light, bless us with Thy warmth and light, that we may rejoice in Thy sight.

E: BLESS US AND LIGHT OUR WAY, O GOD OF THE SUN.

catechism

D: Of what does the Earth-mother give that we may know the continual flow and renewal of life?

P: *The waters-of-life.*

D: From whence do these waters flow?

P: *From the bosom of the Earth-mother, the never-changing All-mother.*

D: Has the Earth-mother given forth of Her bounty?

P: *She has not! The waters are here, but the spirit has gone out of them.*

D: Of what, then, does Belenos give that we may rejoice on this day of His return?

P: *The warmth of the Sun and the waters where He sleeps.*

D: Of what, then, do we partake?

P: *The waters of the Sun.*

D: Then give me the waters of the Sun.

consecration

The Druid/ess takes the chalice from the Server, who fills it if it is not already full. The Druid/ess then consecrates its contents with the following:

D: O Belenos, O Lord of Light, descend into these waters and fill them with Thy presence. Give us to know, O Lord, of Thy promise of Life as we take and drink of Thy warmth and light.

communion

The Druid/ess drinks from the chalice and blesses the Preceptor with the words, "the waters-of sleep") and the marking of the Druid Sigil in the air.

The Preceptor returns the blessing and receives the chalice from the Druid/ess. The Preceptor drinks, blesses the Server, is blessed in return, and gives the Server the chalice. The Server drinks, then goes around the circle of the Grove (usually clockwise) blessing each person, handing them the chalice, letting them drink, being blessed in return, and taking the chalice to the next person. The Server does NOT drink more than once.

In some Groves, the Druid/ess may merely turn to the left and exchange blessings with the person on that side, letting the chalice be handed around the circle by the members of the Grove.

In either method, the last person in the circle should NOT finish the contents of the chalice. This is returned to the Druid/ess with a last exchange of blessings. Then the Druid/ess takes the last sip, pouring the remainder upon the altar or fire, saying:

D: To Thee we return this portion of Thy bounty, O Lord, even as Thou returnest to us.

meditation

Here follows an appropriate reading, from any Nature-oriented scripture the Druid/ess may choose, read by the Druid/ess or by someone appointed for that purpose. After this comes a few BRIEF words of meditation from the Druid/ess and a period of silence and private meditation (usually two or three minutes in length—though longer with some Groves) by all. Eventually, the Druid/ess signals the end of the Service with:

Benediction

D: Go forth into the world, secure in the knowledge that our prayers will be answered, that the bounty of life will return to the face of the Earth, and then will the Earth-mother shower Her blessings upon you:

The Druid/ess blesses the Grove with three Sigils in the air, left to right, saying:

Peace! Peace! Peace!



END OF A SPECIAL ORDER OF WORSHIP
FOR THE SPRING EQUINOX

notes:

This ceremony can be dedicated to Belisima the Sun Goddess instead of to Belenos the Sun God, or to both. Just alter the gender references.

"Hymn to Hurray the Return of Spring" and "Will Ye no Come Back Again?" (both in The Book of Bards) go well with this ceremony.

The Active Groves:

The following are all the Druid Groves that your Editor knows are supposed to be alive and well. There may well be others that we haven't heard from.

Mother Grove SDNA, Adr. Isaac Bonewits, Box 9398, Berkeley, CA 94709. Phone: 415-547-6697, 2pm to 10pm. Biweekly Sunday meetings and Highdays. Various classes.

Hazel Nut Grove SDNA/NRDNA, Adr. Stephen McCaully, 6220 Telegraph Avenue, Oakland, CA 94609. Phone: 415-653-1710, 2pm to 10pm. Biweekly Saturday meetings and Highdays. Celtic library. Various classes.

Tuatha Grove SDNA, Adr. Pat O'Neil, 1808 Third Avenue, Apt. #1, San Deigo, CA 92101. Biweekly Sunday meetings and Highdays. Norse Druidism.

Acorn Grove SDNA, Adr. Avery Grant, 3540 South Columbus, Minneapolis, MN 55407. Phone: 612-823-1303, 2pm to 10pm. Ecumenical rites with local Wiccans.

Arch Grove HDNA, Adr. Vicki Rhodes, 475 Lockwood, Webster Groves, MO 63119. Biweekly Saturday meetings and Highdays. Hasidic Druidism.

Carleton Grove RDNA, Adr. Sue Olin, Carleton College, Northfield, MN 55057. Founding Grove of the Reformed Druid Movements. Meets weekly & Highdays, Sept to June.

Clan Na Brocheta Grove RDNA/NRDNA, Adr. Robert Larson, c/o Cody Grundy, 820 Circle Court, South San Francisco, CA 94080. Highdays only, in Irish Gaelic.

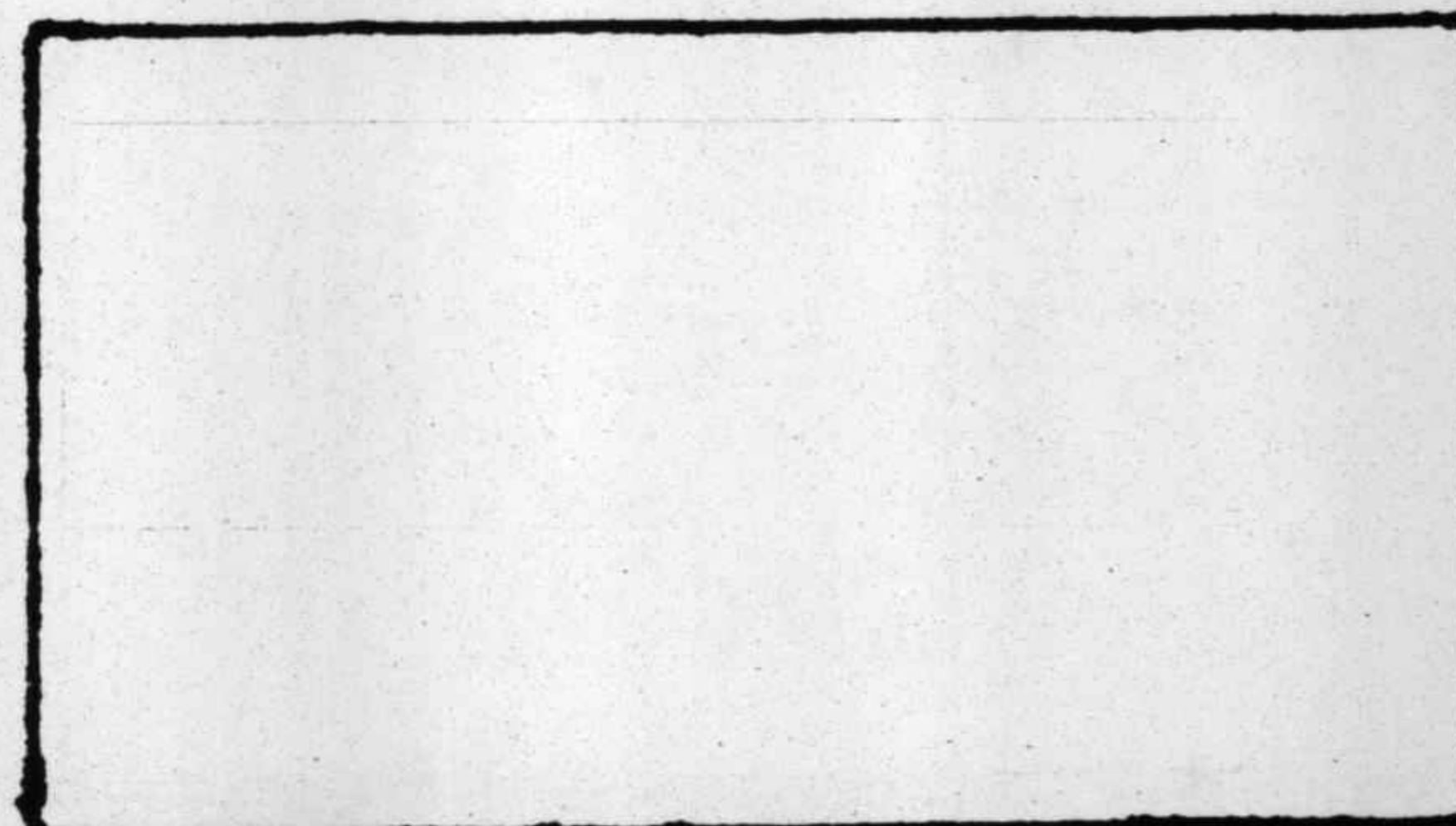
Southern Shores Grove RDNA/NRDNA, Adr. Steven Savitzky, 343 Leigh Avenue, San Jose, CA 95128. Phone: 408-294-6492, 6pm to 10pm only. Highdays only?

Ann Arbor Grove RDNA, Adr. Richard Shelton, 722 Dewey Avenue, Ann Arbor, MI 48104. Highdays only?

Chicago Grove RDNA, Adr. Michael Bradley, 5611 South Blackstone, Chicago, IL 60615. Highdays only.

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SDNA Mother Grove
P. O. Box 9398
Berkeley, CA
USA 94709

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