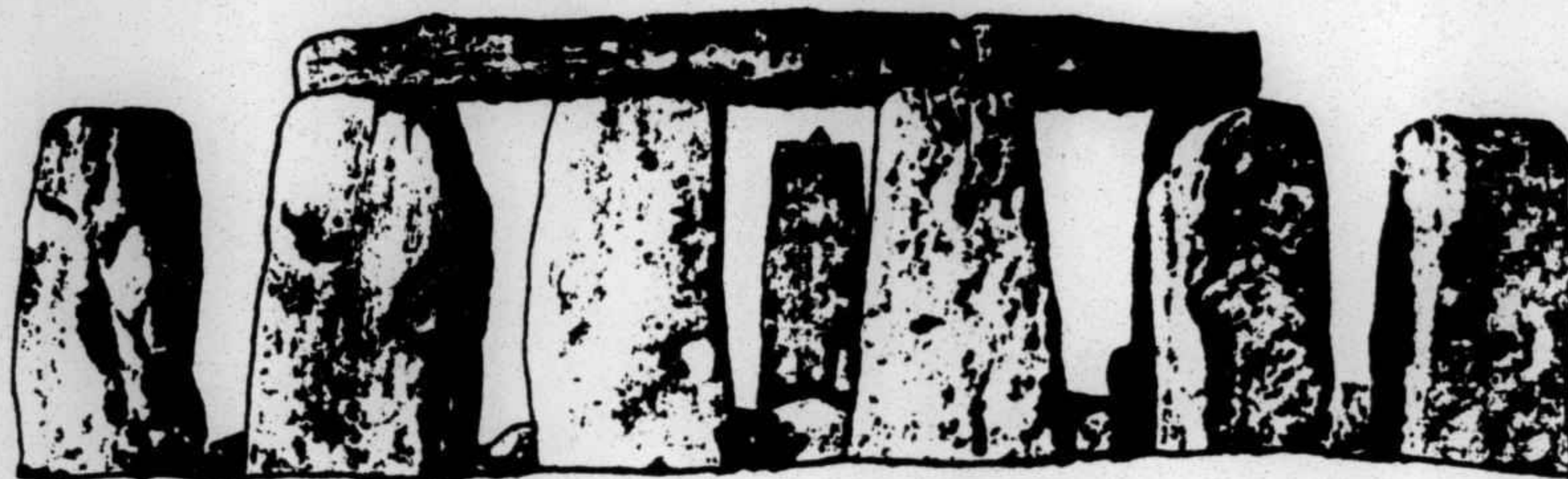


# the Schismatic DRUIDS



## of North America

THE DRUID CHRONICLER

Volume 1, Issue 4,  
Whole Number 4

Lughnasadh, 16 y.r.  
August 6/7, 78 c.e.

### *Bay Area Lughnasadh Rites:*

Lughnasadh occurs at 4:51 pm, Pacific Druid Time, on the afternoon of Monday August 7th. According to modern Druid custom, most Groves will celebrate this holiday on the Saturday and Sunday before.

The Clanna Brochecta Grove has not contacted us with details, but it is probably safe to assume that they will meet all Saturday afternoon on Mount Tam with a potluck feast and services in Old Irish. Those interested can contact them at the address given elsewhere in this issue.

The Hazel Nut Grove and the Mother Grove will meet jointly on Sunday afternoon in the Redwood Bowl area of Redwood Regional Park in Oakland. Asst. ADR. Joan Carruth (MG) will lead services (using the new Invocation printed below) at 2:00 pm. This will be followed by a wedding ceremony at 3:00 pm.

Those interested in attending services in the San Jose or Palo Alto area should contact ADR. Steve Savitzky of the Southern Shores Grove.

### *Wedding Celebration:*

ADR. Philip Emmons Isaac Bonewits and Deborah Selene Maenka Kumin will be wed on Sunday August 6th, at 3:00 pm, in the Redwood Bowl area of Redwood Regional Park. The ceremonies will be presided over by the Revs. Tim and Morning Glory Zell of the Church of All Worlds. The afternoon and evening will be spent singing, dancing, playing music and eating and drinking a potluck feast. The Neopagan community is cordially invited to attend. Presents are not required and clothing should be comfortable.

### *About the Midsummer 16 y.r. issue:*

There was no Midsummer issue this year because the Editor was busy moving house and nobody else volunteered to put out an issue. This is one of the things we mean when we say that this is "a highly irregular" newsletter.

# S. D. N. A.

Mother Grove: Box 9398, Berkeley, CA 94709

*Hazel Nut Grove News:*

Adr. McCaully says that the Celtic Library now has almost 500 books and micro-films, thanks to recent donations of books and money. Naturally (or supernaturally) he's hoping for more. Classes in Celtic Mythology, Tarot and Ceremonial Magic will be started this September. Stephen is also willing to do research for Neopagans on any Celtic topic (searching out particular names or types or tales of deities, for example) at reasonable rates. The Grove continues to meet every other Saturday afternoon, in Strawberry Canyon (see map, last issue). Contact Stephen for details on all these matters.

*Mother Grove News:*

The biweekly meetings have been suspended for the time being, though the High Day ceremonies will continue. Bardic activities are being organized by Linda von Brasket, call her at 843-9326 for details. Adr. Bonewits will be teaching a class in Basic Occult Theory and Practice this September and October. If enough interest develops, a class in herblore and woodcraft may be offered by the Grove Botanist. Call Isaac for details after August 10th.

*Ordinations:*

To the Third Order: Thomas Schuler (MG78) and Cyndie Schuler (MG78). This September they will be setting up the Evergreen Grove SDNA in the Olympia, Washington area.

*Book Publications:*

*Authentic Thaumaturgy*, by P. E. I. Bonewits, has been published by the CHAOSium, and deals with the magical and religious phenomena that exist in the "real world," with some specific advice on how these can be applied to the playing of various fantasy games (such as "Dungeons & Dragons," "Chivalry & Sorcery," "Emerald Tablet," "Nomad Gods," etc.). It can be purchased only at game stores. In the Bay Area, try the Gambit stores in Berkeley and San Francisco, the Outpost in Palo Alto and the Multiversal Trading Company in Concord.

His earlier book, *Real Magic*, will be reprinted next Spring by Creative Arts Publishing in Berkeley, and should be available in most regular bookstores.

*The Druid Chronicles (Evolved)* are still awaiting sufficient money (about \$500) for reprinting. Since the Publication Fund will only have about \$30 left after this issue of the newsletter, the wait may be a long one.

*Other Neopagan Publications:*

*The Sword of Dyrnwyn* is the monthly newsletter of the Association of Cymmyr Wicca (Church of Y Tylwyth Teg), a Welsh Neopagan Witchcraft group. Subs are \$7.50 per year, sent to: Church of Y Tylwyth Teg, P. O. Box 1514, Smyrna, GA 30081.

A related group, Pagan Grove Publishing Company (Box 49285, Atlanta, GA 30359), has published a *Pagan-Occult-New Age Directory* with over 400 entries, making it quite possibly the most extensive Pagan directory ever put out. Cost is \$3.95. They will also be publishing in August a book about the Ancient Welsh Tradition of Wicca, called *The Quest--the Search for the Cauldron of Immortality*, by Rhuddlwm Gawr. The cost will be \$7.95.

*Other Neopagan Publications (continued):*

*The Circle Book of Songs* is published by Circle (Box 9013, Madison, WI 53715), an eclectic group of Neopagan groups and individuals. The songbook contains both music and lyrics, many of which are suitable for rituals. They also publish other items of interest to Neopagans of all persuasions, so write to them for details. They are interested in contacting Druidic and semi-druidic sorts in the Madison area.

*Northwind News--a Journal for Pagans*, is published quarterly by the People of Holy Earth, 6 Cypress Road, #1, Brighton, MA 02135. Subs are \$3.00 per year. Lots of interesting articles and frequent printing of good rituals.

Castle Rising Publications (9728 East Colfax Avenue, Aurora, CO 80010) puts out several items: a monthly *Pagan Newsletter* at \$5.00 per year, a quarterly Craft journal called *Pagan Renaissance* at \$6.00 per year, a collection of *Incense Formulas* for \$1.00, etc.

The Temple of the Elder Gods (Box 578, Sunland, CA 91040) puts out a *Newsletter* and a magazine called *The Waxing Moon*. Joseph & Joanna Wilson are looking for contributions to both. Write for more data on price, frequency of publication, etc.

*The Unicorn* is a Craft newsletter put out by Paul Beyerl, Box 8814, Minneapolis, MN 55408.

*Stonehenge Viewpoint* is a quarterly magazine covering astro-archaeology, ley lines, stone circles, etc. Cost is one British pound (about \$2.00) per year, plus postage. Write for details to: Stonehenge Viewpoint, 51 Charminster Avenue, Bournemouth, Dorset, England.

*The Unicorn Speaks* is a monthly newsletter on various Neopagan and Craft topics. Subs are \$4.00 per year to: Box 15357, Chattanooga, TN 37415.

We'll list other Neopagan publications as we hear about them, directly or through various newsletters.

*A New Invocation:*

The following Invocation was written by Br. David Geller for last Beltane's rites and has proven so popular that we are printing it here for others to use in their Druid ceremonies. If any one else has prayers, songs, rituals, etc., that are suitable for Druidic purposes, send them to us for publication.

"AD" stands for the Archdruid/ess and "P" stands for either the Preceptor or for the People as a whole, depending on local Grove custom.

AD: In the dust of the galaxy swirls the spark of life.

P: *And we partake of it, we and all living beings.*

AD: In the mighty helix we dance.

P: *And in harmony with all of life we sing.*

AD: Gods known and unknown, life potential and actual, noisy and silent, seen and unseen, beginning and ending, uniting and dissolving--

P: *Be in our awareness, teach us your joy, let us feel your sorrow, extend our limitations.*

AD: Knowing that the smallest motion, the softest note, even the energy of thought itself, reverberates infinitely--let this ritual begin!

*New Groves:*

Tom and Cyndie Schuler will be founding a new SDNA Grove in the Olympia, WA area this fall, to be called the Evergreen Grove. Their emphasis will be on Zen Druidism.

*New Groves (continued):*

Chris Sherbak in Los Angeles, Pat O'Neil in San Diego and Avery Grant in Minneapolis are looking for people to join their fledgling Groves. If you know any Neopagans who live in those cities, pass the word.

We hear persistent rumors about a new Hasidic Druid Grove in West Virginia. Does anybody have any hard data?

If anyone reading this newsletter is interested in starting a Grove or Protogrove of any Branch of Reformed Druidism, please let us know. We'll publish your name and address so that others in your area can contact you (post office boxes are a good idea, by the by).

*Giant Pagan Songbook:*

Another project that has been suggested for us to do (in our copious free time) is to publish a compendium of all (or at least many) of the dozens of songs being written and sung by Pagan groups across the country and around the world. A number of very fine songbooks have been put out in the past, but these have all been small (due to printing costs) and many are now out of print.

This isn't anything we can make any promises on, but if people will start sending us songs (with music, authors' names and copyright status please) we will reprint some of them in this newsletter and eventually we may actually be able to print (and keep in print) a fairly sizable songbook. In the meantime, here's a song that a lot of people have wanted the words for:

**THE WOAD SONG**

*Authorship unknown  
(but obviously English!)  
Sung to the traditional tune of:  
"Men of Harlech"*

What's the use of wearing braces,  
Hats and spats and shoes with laces,  
Coats and vests you find in places  
Down on Brompton Road?  
What's the use of shirts of cotton,  
Studs that always get forgotten?  
These affairs are simply rotten—  
Better far is woad.

Woad's the stuff to show men—  
Woad to scare your foemen!  
Boil it to a brilliant blue  
And rub it on your chest and your abdomen!  
Men of Britain never hit on  
Anything as good as woad to fit on  
Neck or knee or where you sit on—  
Tailors, you be blowed!

Romans came across the Channel,  
All dressed up in tin and flannel.  
Half a pint of woad per man'll  
Clothe us more than these.  
Saxons, you may save your stitches,  
Building beds for bugs in britches;  
We have woad to clothe us, which is  
Not a nest for fleas!

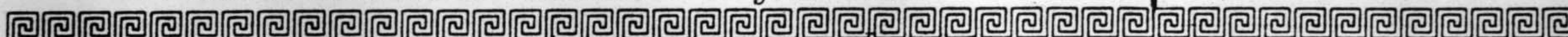
Romans, keep your armors;  
Saxons, your pajamas.  
Hairy coats were made for goats,  
Gorillas, yaks, retriever dogs and llamas!  
March on Snowdon with your woad on—  
Never mind if you get rained or snowed on—  
Never need a button sewed on.....  
All you need is woad!!

*A Quote from the Sierra Club:*

"Something will have gone out of us as a people if we ever let the remaining wilderness be destroyed; if we permit the last virgin forests to be turned into comic books and plastic cigarette cases; if we drive the few remaining members of the wild species into zoos or to extinction; if we pollute the last clear air, dirty the last clean streams and push our paved roads through the last of the silence, so that never again will Americans be free in their own country from noise, the exhausts, the stinks of human and automotive waste.

"And so that never again can we have the chance to see ourselves as a single, separate, vertical and individual in the world, part of the environment of trees and rocks and soil, brother (and sister!) to the other animals, part of the natural world and competent to belong in it." ---Wallace Stegner

The Sierra Club needs volunteers in *your* area!



REFLECTIONS ON CELTIC TIME RECKONING

or

*Running Around in Cycles*

*This article is by Ard. Robert Larson, Archdruid of the Clanna Brochecta Grove, and was originally printed in the Clann's quarterly publication "An Poc Uaine," in the Earrach 1978 issue. Subscriptions to this journal are \$4.00 per year and can be sent to: Cody Grundy, Ri Clanna Brochecta, 820 Circle Court, South San Francisco, CA 94080.*

I. The basics of Celtic time

There are four logical times to begin the most basic time cycle, the day: midday, midnight, sunrise, and sunset. The use of either of the first two results in an equal day, but they are much more difficult to observe, especially midnight. As a result, early peoples began their days with either sunrise or sunset. The Celts chose sunset, and, instead of days, calculated time in nights, as is attested to by linguistic evidence. This selection also corresponds to the druidic tenet which was simplified by Caesar and Pliny to "the night has precedence over the day." Philosophically, starting the day at sunset makes the statement that things begin in darkness and cold and develop to brightness and warmth--the life from death theme which is recurrent in Celtic myth, and is thus reflective of pagan Celtic religious belief. (The choice of sunrise to begin the day seems to me to make the opposite, and obvious, statement that death comes after life; which is more in keeping with the religious beliefs of the peoples of the Mediterranean and Near Eastern areas, from whom we get our modern method of time reckoning.)

Then, again, perhaps the proto-Celts lived in an area with frequent morning fog, making the choice of sunset natural. However, the choice of sunset does correspond to the other cycle beginnings of Celtic time reckoning, which are symbolic.

The day is divided naturally into halves, light and dark. Though proof is lacking, it is certain that the Celts further divided the day into fore-midnight, after-midnight, forenoon, and afternoon; and I believe it likely that they halved these divisions.

# Ashkenaz

Folk Dance Cooperative  
1517 San Pablo Ave Berkeley 525-5054



Lessons 8-9:30 \$1.50

(includes dance party)

Dance Party 9:30 - late \$1.00

Sun. Israeli

Mon. Greek

Tue. Balkan

Wed. Salsa

Thu. Ballroom

Fri. Squares

(every other Fri.)

Sat. International

The Celtic year began at Samhain, which was counted as a day between years. The year was divided into quarters by the four holy days of Samhain, Imbolg, Bealtaine, and Lúnasa. The dates normally given for these days are, respectively, November 1, February 1, May 1, and August 1--the days of the often thinly-Christianized holidays of Hallowe'en/All Souls', Candlemass/St. Bridget's Day/St. Groundhog's Day, May Day, and Lammass. As I shall explain later, these dates are only approximate, but they'll do for now.

Though Lúnasa and Imbolg were holy days, Samhain and Bealtaine, the most important days of the year, effectively divided the year in two. Samhain, whose name means "summer's end", was the beginning of the winter half of the year, called geimhreadh. Geimhreadh was the dark and cold half of the year, corresponding to the night half of the day. During geimhreadh, the sidhe and other malevolent beings were believed to be most active, and life was at its lowest ebb. On the other hand, it was also the time of reforming and resurrection. During geimhreadh, the old sun reached its nadir and was reborn, the familiar new-sun-god-replacing-old-sun-god theme found in various forms in Celtic myth. Though the last vestiges of old life disappeared under the snows during geimhreadh, in its second half new life appeared, to reach full vigor at Bealtaine.

Bealtaine means the "fires of Beal", who was presumably a Celtic solar/sky deity. Another name for Bealtaine, given on the Coligny calendar, is Giamon, which in Irish would be geimh-fhuin, or "winter's end". Under either name, Bealtaine marked the beginning of samhradh, the bright and warm half of the year, during which the forces of life reached their apex, and the solar deity attained his full manhood. However, the sun god also began to deteriorate during samhradh after his solstice battle (the combat of gods myth); and the forces of life, after coming to fruition, slowly gave way as the year decayed to Samhain.

The choice of Samhain and Bealtaine as the turning points of the year was dictated by both druidic belief and the Celtic economic system. Religiously, the "precedence of dark over light" dogma seen in the day is repeated in the division and beginning point of the year. Economically, Bealtaine and Samhain are the times of transhumance, the moving of the herds from winter to summer pasture, and vice versa. By Bealtaine the ground has firmed up enough from the spring thaw to safely drive the livestock to their mountain pastures, and there is enough growth at the higher altitude to support them. Transhumance is a great social occasion among pastoral peoples, as they gather together for the drive. Inevitably, it became an occasion for religious ritual. At Bealtaine the cattle were blessed by driving them between two huge bonfires (probably sacrificial to ensure a good herding and growing season). --By the way, a good smoky fire is an excellent method for killing livestock parasites.-- Judging by peasant May Day practices throughout the British Isles, it was also a time of much merry-making and promiscuity. These customs reflect the symbolic nature of Bealtaine as the time of mating between the sky god and the earth goddess which will bring forth the next year's life during the latter half of geimhreadh, corresponding closely with (and probably inspired by) the nine-month human gestation period. This symbolic connection is, of course, reinforced by the fact that this time of year is also

the mating period for many animals, making Bealtaine an appropriate time for phallus-related worship (such as may-poles).

At Samhain, the tribe would again be together after driving the livestock back to the winter pasture in the sheltered valley. Again, ritual inevitably arose about the occasion. With winter come, prayers and sacrifices to protect the tribe and livestock from the depredations of the evil spirits of the dark half of the year were necessary. As the time of change, it was also a time for attempting to divine what lay in store for the tribe during the coming year. Many of our Hallowe'en games probably started as divinatory practices, even if the Gaulish druids did have a weakness for entrails. Even the dressing up in frightening costumes for Hallowe'en probably had its beginnings in Samhain ceremonies to try to scare or, at least, confuse the spirits, which were believed to be especially active during this night. (Well, after all, if you'd been cooped up in a sidhe hill for six months, you'd want to raise a little hell, too.) The Celtic deity most closely associated with Samhain was the Daghdha in his character of god of the otherworld and rebirth, who was able to take the dead, immerse them in his cauldron, and bring them forth alive.

Geimhreadh was divided into halves by Imbolg, which may mean "swelling belly", and which began the sub-season of earrach, "spring". Around Imbolg-tide many animals give birth, and a celebration of this increase was natural. Its association with St. Brigid, the euhemerized goddess Brighid, leads me to believe that it was also a celebration of the hearth, home, and culture, but this is admittedly conjecture. Of actual Imbolg ritual we know nothing. Symbolically, the new life conceived at Bealtaine is brought forth at Imbolg.

Samradh was sub-divided by the festival of Lúnasa, a name which means the "games of Lugh" and which begins the sub-season of fómhar, "harvest". Lugh was a god of many attributes and myriad realms of power. Though probably originally a solar deity, Lugh was also a warrior, an artist and poet, and a craftsman, among other capabilities, and in Gaul was the main god of commerce. It is thus appropriate that his name be given to Lúnasa, the time of the great fairs, at which competitions were held in athletics, crafts, and the arts, legal cases were decided, livestock bought and sold, etc.--a necessary periodic time of truce in inter-tribal relationships, an affirmation of cultural identity, and an opportunity for open and free trade among craftsmen and herders. Another name for Lúnasa is Brón Troghain, a difficult name to define, but which has to do with parturition and giving birth. At this time of year, the harvest begins to come in and trees are bearing fruit. The ceremonies of Lúnasa were thus probably those of thanks to the gods for a bountiful year, or sacrifices to increase the harvest if the crop looked small.

The Celts also celebrated the solstices. At the summer solstice, ceremonies involved the kindling of large wooden (wicker?) wheels, which were then rolled downhill to symbolize the coming decline of the sun after the solstice. Conversely, at the winter solstice huge fires were lighted to symbolize the rebirth of the sun and its coming return. Evergreens and, on the continent and in England, the mistletoe were given special veneration due to their retaining their life during the time of death. In Ireland the yew supplanted the mistletoe and in Scotland, the rowan.

Though we have no direct evidence that the Celts celebrated the equinoxes, I am sure that they did, if only from a desire for neatness in their year. Also, the equinoxes are significant solar times, marking the return and departure of the sun--the god's adolescence and old age.

The Celtic year, then, was divided into eight parts by the holy days and the solstices and equinoxes. It may be best to look upon it as two overlapping years, one having to do with the sun/sky god and the other, the earth goddess. Samhain was the time of dying for the Earth; Imbolg, its rebirth; Bealtaine, its flowering; and Lúnasa, its fruition. The winter solstice was the time of death and rebirth for the sun; the vernal equinox, its puberty; the summer solstice, full maturity; and the autumnal equinox, the onset of its old age.

Taking the cycles together, however, we see that the seasons reflect not only the status of the earth-mother, but also the status of the sun god. The period Samhain-Imbolg corresponds with the weakest period of the sun god--extreme age and infancy. The period Imbolg-Bealtaine corresponds with his childhood and adolescence; Bealtaine-Lúnasa with his young manhood and early middle age; and Lúnasa-Samhain with his late middle age and old age.

The two cycles are thus bound into a syncretic whole. The agent of this binding is the moon. In its monthly period the moon reflects the yearly cycles of the earth and the sun. Because the lunation period closely approximates the female cycle, the moon was most likely personified as a goddess. Now, goddesses are normally connected with either the earth or with water in Celtic mythology. The moon goddess is thus connected to the earth by gender, and this connection is reinforced by the moon's obvious tidal effects. Because of the moon's light-giving capability and its obvious solar connection, the moon goddess was probably thought of as the consort of the sun god. The moon is thus symbolically connected to both the sun and the earth.

The Celts used the true lunar month. In keeping with the division of the year and the day, the moon's period was divided into dark and light halves determined naturally by the moon's phases; the dark half consisting of the first and last quarters and the bright half, the second and third quarters. These halves were subdivided by the new and full moons, reflecting the four-fold division of the solar and earth cycles and reinforcing the symbolism.

Finally, I would like to note that many sources have the druids celebrating only one of the holy days per year. I believe this to mean a large scale celebration, with the other holy days having lesser celebrations, probably intra-tribal rather than inter-tribal. The celebration cycle ran retrograde through the holy days thusly: Samhain, Lúnasa, Bealtaine, Imbolg. This cycle gives an actual periodicity of three years, which corresponds to the frequency of the great games at Tailtiu; so this ritual cycle is very likely to be basically correct. As we shall see, this ritual cycle was the heart of the Celtic method for calculating time spans of more than a year.

*To be continued*

## SOME NOTES ON OAKS

*This article is by Rachel, the Grove Botanist for the Mother Grove. She has over twenty years experience in the biological sciences and is an expert on the medicinal and magical properties of herbs and fungi.*

There are 275 species of Oak inhabiting the temperate regions of the Northern Hemisphere and the high altitudes of the tropics. They extend as far south as Columbia and the Malay Archipelago. So if you live north of the Equator, you should be within easy reach of at least one oak tree.

Among American Druids there are certain fallacies concerning something called an "English Oak." Just what are people referring to? There are at least a half a dozen kinds of oak that grow in England and all are more closely related to oaks in other places than they are to each other! Many believe that a California oak can never measure up to the grandeur of an English Oak. But the largest oak tree growing in England is only 80 feet high (and is in its old age), while California Valley Oaks and Black Oaks frequently measure over a hundred feet high. The largest White Oak in the world lives in San Bernadino County in southern California (my books don't give its exact height). *Quercus Schneeku* averages 180 feet and grows in the Mississippi Basin. This inferiority complex about California oaks must come from comparing them to the surrounding Redwoods and Sequoias.

The first step in tracking down your local oaks is to go to your nearest library. In the "Nature" section you should find a Flora Key for your area. Look up "quercus" in the index. "Quercus" is the scientific name for Oak and rather than being Latin (as is usually the case with western scientific names) it is Celtic and means "fine tree." Usually there will be more than one sort of Oak listed, each with a paragraph describing the tree. If the key is highly scientific, you may be tempted to give up after a few words of impossible language. But don't surrender yet! Scan down the paragraph and somewhere near the end you will run across a sentence like this one out of Munz' *California Flora* (on *Quercus Killoggi*--the Black Oak):

"Common in hills and mts, mostly, 1000-8000 ft, mixed evergreen F., Yellow Pine F., N. Oak Wd. San Diego N. through Sierra Nevada and Cost Ranges to Ore."

Now if you can figure out the abbreviations, you now know where to look. Elsewhere in the paragraph should be the average height of the tree and whether it is evergreen or deciduous (drops its leaves in the fall).

All oaks have one thing in common and that is acorns, whether the oak involved is one foot high or 180. Late summer is the best time to locate your local oaks, since the acorns are big enough to see easily. Knowing the average height and general location of the trees you are looking for should combine with these acorns to make it easy to find one, two, possibly even an entire grove of oaks. Once you find an oak of a particular sort and make friends with it, you will be able to spot its sisters and brothers easily.

To be continued

### THIS SPACE FOR RENT!!

Do you have a product or service of a Pagan, ecological, metaphysical, artistic or related nature that would appeal to Druidic-type readers? Well *The Druid Chronicler* is now accepting ads at the reasonable rate of \$5.00 per quarter page. That's black-and-white, camera ready copy. Anything else costs extra to do.

*Coming Up in Future Issues:*

In the next few issues we'll continue the articles on Celtic time keeping and oak trees, present some new and old songs (with music hopefully), spotlight activities going on in different Groves, share some tips on recruiting new members, spout off on matters philosophical and metaphysical, publish partial and complete ceremonies for various occasions, list the names of those seeking others to start Druid Groves and Protogroves, print the names and addresses of all willing Third Order Druids, and.....

But all this costs money and the Publishing Fund is barely going to cover this issue of *The Druid Chronicler*. So if you haven't paid for your subscription yet, now's the time to do so!

*The Active Groves:*

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

*Mother Grove SDNA*, Adr. Isaac Bonewits, Box 9398, Berkeley, CA 94709. Phone: 415-547-6697, 2 pm to 10 pm. Currently holding services only for Highdays. Some classes being organized for September & October. Bardic activities: Linda von Brasket, 843-9326.

*Hazel Nut Grove SDNA/NRDNA*, Adr. Stephen McCaully, 6220 Telegraph Avenue, Oakland, CA 94609. Phone: 415-653-1710, 2 pm to 11 pm. Biweekly Saturday meetings and Highdays. Celtic library with 400 books and microfilms. Various classes now being organized.

*Tuatha Grove SDNA*, Adr. Pat O'Neil, 1808 Third Avenue, Apt #12, San Diego, CA 92101. Biweekly Sunday meetings and Highdays. Norse Druidism and ocean ceremonies.

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

*Los Angeles Protogrove SDNA*, Br. Chris Sherbak, 588 North Lucern Blvd, Los Angeles, CA 90004. Phone: 213-467-5759, 2 pm to 10 pm.

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

*Clan na Brocheta Grove ODNA*, Adr. Robert Larson, c/o Cody Grundy, Ri Clanna Brocheta, 820 Circle Court, South San Francisco, CA 94080. Biweekly meetings and Highdays. Services in Irish Gaelic. Irish library with 100+ books and photos.

*Carleton Grove RDNA*, Adr. Sue Olin, Chairperson of the Council of Dalon ap Landu, Carleton College, Northfield, MN 55057. Meets weekly and Highdays during school year.

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

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

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

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*The Druid Chronicler* is a highly irregular Druid newsletter published by the Mother Grove of the Schismatic Druids of North America every 6-8 weeks. It contains news of all the Branches of Reformed Druidism, depending upon who sends us reports of local events. The Editor is Adr. Isaac Bonewits. All contents are © 1978 c.e. by the SDNA. Announcements may be reprinted freely by any Neopagan publication. Subscriptions are \$5.00 per year, sent to: P. E. I. Bonewits, Box 9398, Berkeley, CA 94709. Cash is preferred.