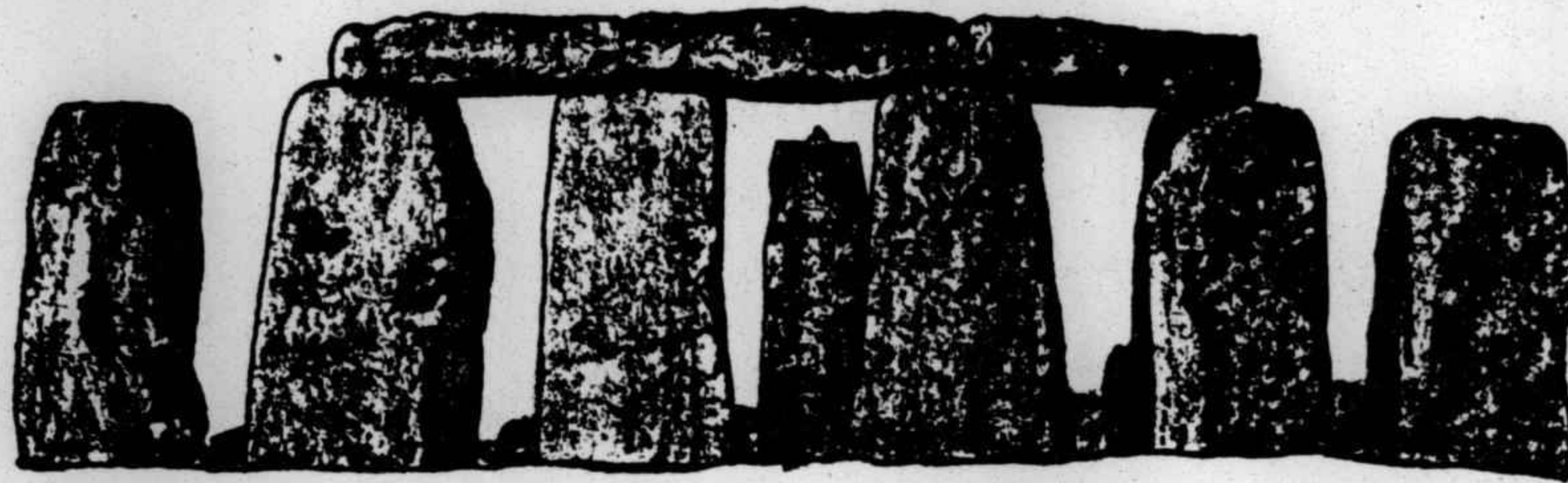


the Schismatic Druids



of North America

THE DRUID CHRONICLER

Volume 1, Issue 5
Whole Number 5

Fall Equinox, 16 y.r.
September 22/23, 78 c.e.

Bay Area Fall Equinox Rites:

Fall Equinox occurs at 2:26 am, Pacific Druid Time, on the morning of Saturday September 23rd. Various Groves will celebrate this holiday on Saturday and Sunday, depending on local customs.

The Mother Grove and Hazel Nut Grove will meet jointly on Sunday afternoon at 2:00 pm, in the Eucalyptus Grove behind the Life Sciences Building of the University of California's Berkeley campus. This is an easy walk from both bus and BART.

The Clanna Brochecta Grove will meet sometime during the weekend at the Renaissance Pleasure Faire, in Novato.

Arch Grove News:

The new Archdruidess is Sr. Carolyn Clark. The Grove is meeting for full moons and Highdays, and hopes to start Friday night Weekend services soon. Classes in Hasidic Druidism will be starting in a few months. Their Fall Equinox services are planned for Saturday with a campout at Knob Lick (?). Former Adr. Vicki Rhodes has been sent to Guam by the military. Are we going to wind up with Oceanic Druids?

Evergreen Grove News:

The Grove celebrated Midsummer in Bellingham with eight people attending (not bad for their first service). This included two Odinists, two Witches, three Druids and one unclassifiable. The sun burst through the clouds dramatically in each reference to it. "We took it to be a sign."

The Grove will be sponsoring a weekend seminar/workshop in Ceremonial Magic, and Paganism by Isaac and Selene Bonewits, on October 7th and 8th. The cost will be \$40 per person and will include three meals. For details, contact the Evergreen Grove and/or Beltane Books (1406-A Northeast 50th, Seattle, WA 98105). Beltane, by the by, is under new management and is well worth a visit if you're in the area.

S. D. N. A.

Mother Grove: Box 9398, Berkeley, CA 94709

Chicago Grove Disappears:

Adr. Michael Bradley has moved and left no forwarding address, so we don't know whether or not the Grove is defunct. Can anybody in the Chicago area let us know?

Men's Groups:

The Mother Grove has organized weekly meetings for men in the Bay Area Pagan community who consider themselves to be mostly heterosexual. There have been three of these Tuesday night meetings so far, with attendance running from five to eight men. Discussions have centered around "men's mysteries," the role of hetero men in the community, the creation of new rituals around the Horned God and other male deities, magical techniques and exercises, developing legitimate pride in manhood, etc. So far the meetings have all been in the Berkeley-Oakland area, but they may move around the Bay if more interest develops from men living elsewhere. For now, call Adr. Bonewits for each week's location.

For gay and bisexual men in the Pagan community, Caradoc ap Cadbor has had a group going for a couple of years. For information, write to: Silver Wheel, Box 2064, Berkeley, CA 94702.

Protogroves:

The following people would like to organize Protogroves in their areas and invite people living near them to get in contact:

Orange County, California: Richard Bonewits, c/o 34001-A Ruby Lantern, Dana Point, CA 92629. Phone: 714-496-5606.

Fresno, California: Craig R. Miller, 4324 North Cedar, Fresno, CA 93726. Phone: 209-227-8240.

Madison, Wisconsin: Steven Wallenhorst, c/o Circle, Box 9013, Madison, WI 53715.

Name Change?

It has been suggested that the "alphabet soup" of Druid branches is getting a little confusing to both the national Pagan community and the general public as well. The Schismatic Druids of North America and the New Reformed Druids of North America originally decided to use those names in order to distinguish themselves from the preceding Reformed Druids of North America; because while the NRDNA members were somewhat Pagan and the SDNA members very much so, the members of the RDNA were not Pagan at all. The SDNA encouraged the founding of the Hasidic DNA and SDNA Groves have begun calling themselves Norse Druids, Zen Druids, etc. Things may be getting out of hand.

Perhaps the thing to do is to reserve the term "RDNA" for the Carleton Grove and its nonpagan offshoots, while individuals and Groves wanting to practice Hasidic, Zen, Norse, Old Irish, Panceltic, Chaoist, Schismatic or Eclectic Druidism (or any other variety of Neopaganism) can use the term "NRDNA." Specific flavors can be listed in directories and mentioned in informational literature, but would not be part of the formal titles used; to see what this would look like, see this issue's list of Active Groves. In any event, we'd like some comment on these matters from Third Order members and others interested.

Help Wanted:

We're going to need some volunteer help in several areas over the next few months, on both the national and local levels. Artists are needed to donate some new logo designs suitable for *The Druid Chronicler* and/or official stationary; we are also going to need art for *The Druid Calendar for 17 y.r.* Obviously we're mostly interested in themes of a Druidic nature, such as oak leaves and trees, acorns, sickles, menhirs and trilithons, Druids of various sorts, Celtic dieties, and (of course) interlacings, spirals and other sorts of Celtic designs. But if someone wants to do Slavic or German or Native American stuff for the calendar illustrations (7½" high by 10" wide) that would certainly be fitting for such an eclectic movement. Artwork should probably be black & white, pen & ink work, since our printing facilities are limited.

Also needed is someone who has access to a computer with astrological and astronomical data in its memory (or who can easily get a disc or tape with an ephemeris recorded). This is so that we can calculate the Druid calendars for the next few years with maximum accuracy.

Local Groves need people to help put up recruiting posters, organize music for services, collate mailings, and so forth. Druidism is very much a congregational religion--without the help of the individual members, the average priest or priestess can do nothing.

A New Special Order:

"Dear fellow Druids: The forests have their order and the waters have their order; the light has its order and the rivers have their order. The heavens, the ceans and the earth have an order. The original ten orders are a cycle of knowledge of nature. The later orders, for bards, magicians and healers, are ways of praise. Siblings, some have praise to give who cannot speak poetry, and cannot heal, and as yet cannot work magic. We are like the Zen monk Enku, wanting to carve ten thousand images of the diety. We praise the Mother with the work of our hands. So, for slightly inarticulate craftspeople such as myself, I have successfully begun an Order of Lugh.

"Lugh (Ludd, Nudd) was a very popular deity in his day, and the patron of all crafts. There is a story of how he demanded entrance to the hall of the Tuatha De Danann and was told he must have some skill they needed; he rattled off every craft known to the Celts, but they already had representatives of each. He got in by winning a chess game in some books, and by being a jack-of-all-trades in others. He is also connected with light and kingship, and has been called 'the Gaulish Mercury.'

SONGS FOR THE OLD RELIGION!!

Yes, there are still a few copies left of Pagandom's favorite disc! Songs from *The Nemeton Songbook*, sung by Gwydion and friends, very suitable for rituals and parties. To order, send \$6.50 to: Alison Harlow, P. O. Box 3716, Stanford, CA 94305.

*****STARCRAFT*****

Practical daily astrology for witches and other pagans: how to read and use the calendar; moon phases and signs; timing of spells & rites; seasons, etc. Taught by Margaret Korwen in SF on 5 alternate weeks, starting Oct. 4. \$3.00 per class or \$12 for all five. Call 552-3487 for more information and location.*

"Anyone of second order or higher is welcome to join the Order. There is no real need for an identifying sign, for the people of Lugh will forever be making them. Initiation consists of the candidate making a small 'image of the Mother' (any aspect) of/on some flammable material and casting it into the fire at services. If accepted (I faced the four directions), the candidate then stammers something before the congregation, about each act of craft being an act of faith or something. 'Twould be nice if the congregation would then congratulate him/her.

"Creation is not the making of the unique but the combination and rediscovery of what already is. It is therefore both a meditation and a praise of nature. Many of us have already dedicated a landscape or a batch of bread in our hearts--now this power can be manifest with the name Lugh. Natural materials nice, not essential.

"As to organization: I am not greedy for the title of Matriarch. Since I'm the first member, I'll collect comments, news, etc. until someone volunteers to replace me; no need to stress the leadership aspect of the deity. I happen to be RDNA, but you could all please show this announcement to your Groves anyway? Peace!"

--Katya Luomala, DAL
119 Goodyear Avenue
Mankato, MN 56001

More Facts About CIRCLE:

We mentioned last issue a fine Pagan group in the Madison, Wisconsin area called Circle. They've sent us a brief description of themselves:

"Circle is an eclectic metaphysical center headquartered on a farm just outside Madison. As an Aquarian Age educational center, Circle conducts research in parapsychology, maintains a New Age reference library, has a weekly radio show on the frontiers of consciousness, and offers a variety of lectures, workshops and classes on psychic and occult development. As a center for natural living and herbology, Circle offers instruction in herbal knowledge (both classes and an apprenticeship program), and a great many herbs, wild as well as cultivated, grow in the fields of Circle Farm.

"Among Pagans, however, Circle is best known as a Wicca-Pagan-Magickal Resource Center and publishing house, providing artwork, musick, information and contact for Magickal folk throughout the United States and several other countries. Seeking to promote better cooperation and communication among Pagans from many paths, Circle operates the Circle Network, and helps sponsor local, regional and national ecumenical festivals and conferences each year.

"For more information and a free brochure and catalogue, write: CIRCLE, Box 9013, Madison, WI 53715."

We've seen their artwork and songbook, and can recommend them highly. If you run a group that you think the readers of *The Druid Chronicler* would be interested in, send us an equally brief description and we'll fit it in when we have space. (Or you could break down and buy an ad, in which case it would definitely get printed in the very next issue.)

"REFLECTIONS ON CELTIC TIME RECKONING," continued:

This article, begun last issue, is by Adr. Robert Larson of the Clarna Brochecta Grove, and was originally printed in the Clam'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, 820 Circle Court, South San Francisco, CA 94080. We hope to have more of Bob's fine scholarship in future issues.

II. Achieving an accurate calendar

Nowadays we take the calendar pretty much for granted. The Roman calendar we use is now quite accurate. In the eighteenth century, however, a gross adjustment of about two weeks had to be made in the calendar to rectify accumulated error. The calendar had gained nearly two weeks over the sun. The method for insertion of leap days now used (the insertion of an extra day in every year evenly divisible by four; except the century marks, when the year must be evenly divisible by 400) assures an almost exact accuracy. But it took a long time to arrive at this method of interpolation.

To achieve an accurate calendar, two things are necessary: the need for a calendar and a goodly period of accurate observation.

The need for a calendar automatically arises when a people in a temperate climatic zone advances beyond hunting and gathering society. In an agricultural society, accurate timing of planting and harvesting is a necessity. While a calendar may seem to be less necessary in a mainly pastoral society such as that of the Celts, the times of transhumance must be predictable in order for the tribe to gather the herds. If the herds are moved too early in the spring, there may well be too little growth in the hills to support them; if they're moved too late, valuable growing time and the mountain grasses are wasted. If the herds are moved too early in the fall, grasses are wasted again and the harvest is interfered with; if too late, the herds may suffer from the onset of winter storms. In a pastoral society, moving the herds at the wrong time can seriously threaten the tribe's survival. Some sort of calendar is obviously necessary to avoid wastage of time, grass, livestock, and, ultimately, the tribe.

Being a northern people, the Celts had an advantage in calculation over more southerly peoples, for the difference in the lengths of the light and dark periods of the day is greater in the North. Determination of the solstices and, with them, calculation of the length of the solar year is thus made fairly simple. Equinoxes are also more easily determined, and their determination is more accurate than that of the solstices, because the sun's declination is changing more rapidly at equinox than at solstice. In fact, the Celts might well have been saved the trouble of these calculations (and many of the others, too).

A definitely Celtic culture first arose in that crucible of early northern Europeans, southern Germany and Central Europe. In earlier times successive prehistoric cultures had sprung from this area and spread in much the same directions as the Celts did later. One of these pre- (or perhaps proto-) Celtic peoples built Stonehenge. Gerald Hawkins has convincingly shown that Stonehenge incorporates incredible astronomical knowledge. The Celts might well have taken over, or inherited, their entire calendric system from their predecessors. Judging by later Celtic practice, they would not have evicted the peoples they found in their conquered lands, but would only have made them pay tribute to their new overlords. If this be the case, it raises interesting questions about Celtic religion. Considering the correlation of Celtic myth and druidic philosophy with the calendar, if the Celts co-opted the calendar, much of their religion must also have come from these peoples. The druidic cult would thus be much older than the rest of Celtic culture, and Celtic Myth would

reflect not so much early Iron Age beliefs as Bronze Age and Neolithic beliefs, the specifically Celtic elements being a later overlay. Many of the more primitive elements of Celtic religion, such as animism, would be explained by such circumstances.

Be that as it may, the Celts had an accurate count of the solar year early in their history. While the equinoxes are close enough to planting and reaping seasons to do for an agricultural people, a pastoral people follows different rhythms. The most propitious times for transhumance do not fall on significant sun days, but about midway between the equinoxes and solstices. At these mid-points, the sun is at the same angle of declination in the sky. The sun's midpoints can thus be determined by observation and the days of Samhain, Imbolg, Bealtaine, and Lúnasa set in place. This angle of declination is 16.3° , which again corresponds with certain megalithic alignments, again showing the antiquity of at least the basic Celtic calendar. This declination gives the following dates for the holy days: Samhain, November 7; Imbolg, February 4; Bealtaine, May 5; and Lúnasa, August 7.

Now, the phases of the sun are not equal, due to the slight eccentricity of the earth's orbit causing it to move faster in the winter when it is closer to the sun. Even as using the solstices and equinoxes yields unequal seasons, so does the use of the mid-points. The period from Samhain to Imbolg is about 89 days, whereas the period from Bealtaine to Lúnasa is about 94 days, while the other quarters are around 91 days each. I believe it likely that the druids equalized these intervals, both from a sense of neatness and from a desire to better reflect the equal phases of the moon and maintain their religious symbolism. They most likely started at Samhain, the time of regeneration they probably considered immutable. This would yield the following normal dates for the holy days: Samhain, November 7; Imbolg, February 6; Bealtaine, May 8; and Lunasa, August 8. Though this adjustment is not strictly necessary, it makes the calendar work more smoothly and thus would be more convenient for the average Celt or for places where solar observation was difficult and unreliable due to weather. It also reflects druidic numerology, for the days set in this manner are three lunar months and three days apart, give or take a day.

So we come to the moon. The inclusion of the moon in the calendar was inevitable, not only on religious, but also on practical grounds. In practical terms, the moon is a counting device, enabling the observer to easily count large numbers of days and fix time spans with great accuracy. The introduction of the moon into a solar calendar creates great difficulties due to the incompatibility of lunar and solar movements. (The solar year is 365.242 days, whereas twelve lunar periods are 354.36 days.) The Celtic method of reconciliation between these two cycles is in full agreement with druidic precept and ritual and correlates with the peculiar nine-month cycle of celebration.

To be continued!

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

You know Where...

2/26/79



"SOME NOTES ON OAKS," continued:

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

It takes twenty years for an acorn to become a mature oak tree, and it can then live for two or three hundred years in some species. Oaks are not the biggest trees, nor the tallest, nor necessarily the most "impressive." What then makes them so special? Why did they become the Sacred Trees throughout all of Europe? One explanation is the observed fact that oaks are hit by lightning (the "fire of the Gods" --IB) seventeen times more often than any other sort of tree.

(This made the oak sacred to the Fire/Sun/Storm Gods of Europe and made the mistletoe that grew in its branches the most highly prized of all. The Germans and Slavs had their oak cults too, so the Druids of the Celts weren't the only ones. --IB)

When people lived as hunter-gatherers, the oak was considered important for many reasons other than the religious ones. It fed people, tanned their clothes, and cured their ills. Let's analyse the tree by parts.

The *wood* is valued in Europe for its hardness and toughness. Though there are harder woods and tougher ones, only the oak combines these qualities in its wood. Beams cut 800 years ago in England are still sound in old buildings. Logs dug up from peat bogs have been found in good preservation, despite having been submerged thousands of years ago.

The *bark* has been used for centuries to tan leather--something very important in a hunting culture that does not have weaving. The active ingredient, tannic acid, is also a medicine with slightly tonic, strongly astringent and antiseptic actions. It is used for chronic diarrhea and dysentery and as a gargle for sore throats. The bark also makes a number of dyes ranging from yellow to dark brown, black and a purplish brown. In England, after the tannic acid had been extracted, the bark (then called "tam") was dried and used for fuel and as a mulch around tender plants (since it generates warmth). In addition, some species of oak (such as the Cork Oak in England and another in California) produce cork from their bark.

Oak *galls* (swellings caused by parasites) have an even higher amount of tannic acid, and are used to make ink and as a strong local astringent applied externally to stop hemorrhaging (naturally, they are also used in tanning).

Then we have the *acorns*. These nuts are easy to open and can be quite tasty if left to leach out their tannic acid in running water for a day or two. They seem to have been the main staple in European hunters' diets until the invention of agriculture replaced them with grains. Acorns are still easier to process than wild grasses, and can be easily stored all winter in a dry place or ground into a flour. In Europe today, acorns have been pretty well forgotten as a food and are used only in times of famine (and then they forget to leach them!) or to feed hogs. But in the Americas, however, acorns are still eaten by Indians and by a growing number of foraging buffs. According to an analysis by Lancet, acorns are 6.3% water, 5.2% protein, 43% fat and 45% carbohydrates.

To see how well the oak can help humans, look at the Northern California Indians. They fished and tended their oak groves, growing strong and happy until the Europeans came. The only crop they raised was tobacco, since everything else was provided freely by the environment without work (I'm not sure it was *that* easy,--IB).

So look upon the oak tree as the Lady before Kore, the Wheat Goddess, and remember how much it can give you if you ask. Remember too that the deciduous oaks are the best for getting acorns to eat and the evergreen oaks for medicinal uses.

In future articles I'll be discussing Giant Sequoias and other Redwoods, Ashes, Birches and other trees of interest to Druids.

Wedding Contract:

The following Wedding Contract was read aloud during the wedding of Isaac and Selene Bonewits last August 6th. We have had so many requests for copies of it that we are reproducing it here for others to use as they wish.

This marriage bond shall be a link, but not a chain.

Our marriage shall, for the time being, consist of the two of us. Others, upon mutual consent, may be added to our family.

Our primary affections and commitments as individuals shall be to each other, however, both of us shall be free to share love and affection with others whom both would deem not unworthy.

Both of us shall make our best efforts to earn our daily bread, and both shall share the work of creating and maintaining a felicitous environment. When children arrive in our household, both of us shall share responsibility and authority in raising them.

Both of us shall strive to maintain open communication between us while respecting each other's right to privacy and occasional isolation.

Each of us shall be supportive of the other's growth in body, mind and spirit, and accept that this will sometimes be inconvenient.

This contract may be renegotiated at any time upon a month's notice, to provide time for thought. No decision to terminate this contract will be made by either without at least three months of joint counseling with a mutually agreed-upon counselor.

This marriage shall be built upon a foundation of sensitivity and mutual consideration for each other's needs and desires.

Subscription Business:

When this newsletter began, all we asked for was "a buck or two" and people took us literally. The result was that the Publishing Fund was constantly in the red, especially as the contents of each issue began to expand. We have finally had to set the subscription price at \$5.00 per year, sent to the Editor.

Another problem with the early record keeping was that there wasn't much. We noted who had paid and who hadn't, and that was that. No dates were kept, so we don't know when those early \$1-\$2 subs expired. We were also sending out lots of free copies in the hopes of encouraging people to pay for subs.

All this is changing now. We are going to have Law and Order! If you look at your mailing label you will notice a few code letters or numbers in the right upper corner. "9/79," for example, means that your sub expires in September of 1979. For the sake of simplicity, all \$1-\$2 subs have been extended to "12/78," even though we'll lose money on that. "EX" means that it's an Exchange Subscription with your publication. "F" means that you're getting it Free. If you are getting this issue free and your label doesn't have an "F" on it, then this is the last one you will get without a subscription of some sort. This issue alone will cost us over \$150 to put out and paper and postage costs will no doubt continue to skyrocket. TANSTAAFL!!

"Old Gods & New Devils" Newsletter:

We've just finished reading a fantastic new publication, a journal of thoughtful philosophical discussions of modern problems, set in a Pagan metaphysical context. Not since *The Green Egg* died has such serious intellectual effort been given towards establishing modern Paganism as a "real" philosophical school. We

don't agree with everything editor Robert Gover (author of "The One Hundred Dollar Misunderstanding") has to say, but then he obviously doesn't expect anybody to! He seems to view the Old Gods as primarily archetypes, rather than as living Beings, and seems to have a mild bias towards the Greco-Roman deities. But he also appears open to printing serious articles and letters (and perhaps a few humorous ones as well) by folks wanting to put forth solid philosophical arguments, whether they agree with him or not. So if you've been starved for some real intellectual food to chew on, and have found no other Pagan source to suit you, try *Old Gods & New Devils*. Subscriptions are \$15 per year, or \$5.00 for four months, sent to: OG&ND, Box 1546, Goleta, CA 93017.

"The Hermetic Journal:"

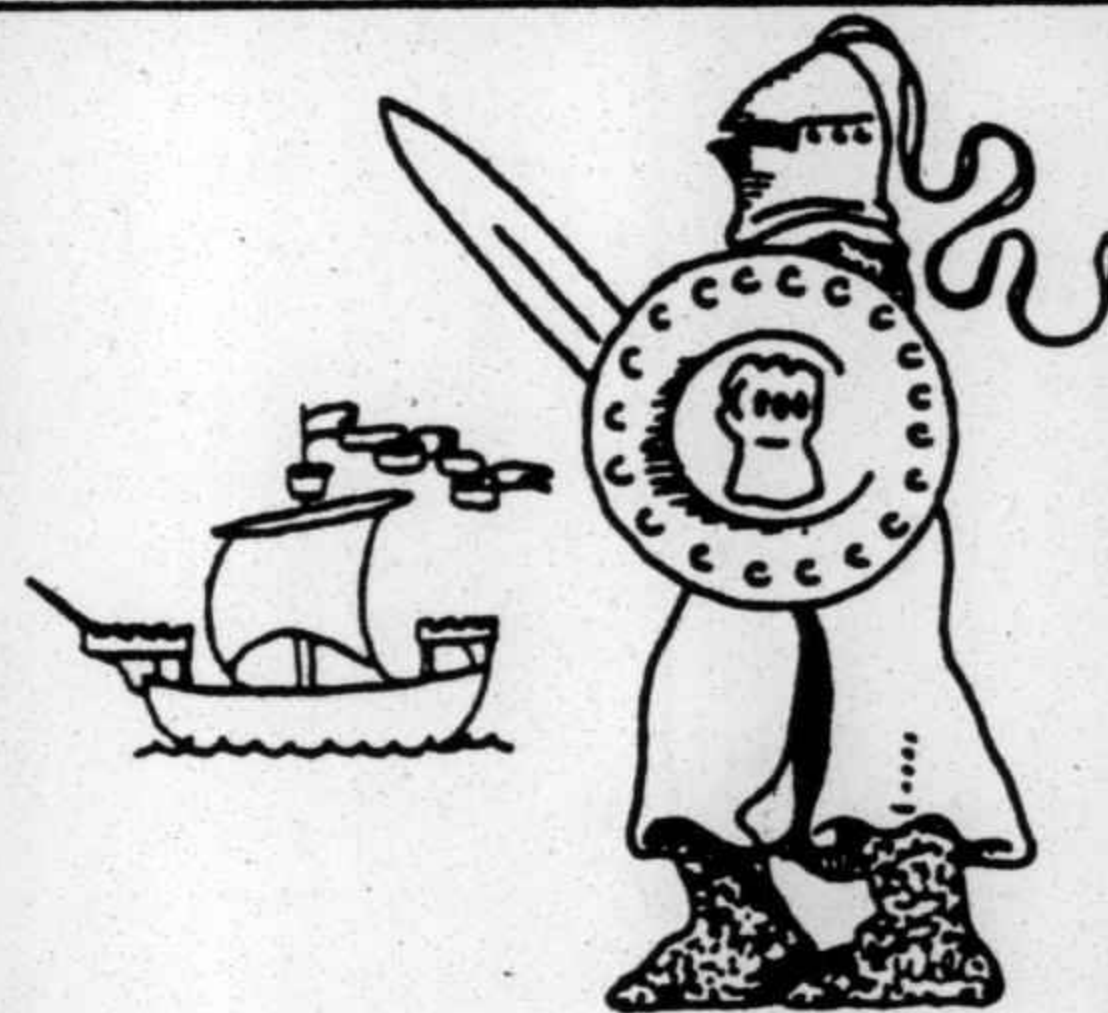
Those of you interested in alchemy, kabbalah and related Hermetic studies may want to take a look at *The Hermetic Journal*, a quarterly publication from Scotland. We haven't the space here to do a detailed description, but send them \$3 for a sample copy or \$10 for a year's sub. Their leaflet on it makes it look pretty good, if this is an area you want to do deep research in. Write to: The Hermetic Journal, Megalithic Research Publications, 12 Antigua Street, Edinburgh 1, Scotland.

Next Issue:

Next issue will be Volume 2, Issue one of *The Druid Chronicler*, and we hope to start the year off spectacularly. We'll have the conclusion of Bob Larson's series on Celtic timekeeping, an article by Adr. Stephen McCaully on "Celtic and Druidic Moon Goddesses, from A to C" (from his *Encyclopedia of Celtic Gods and Goddesses*), a new song or two, and news from local Groves around the country. We'll keep expanding the newsletter as people keep sending us good material and buying subscriptions!

king arthur's knights

Introduce gaming in 1-2 hours on a glorious and enticing 4-color map of Legendary Britain! For 2-6 players. Each player becomes a knight who jousts, quests, and romances across the realms of Mallory. Outlaws, evil wizards, damsels, enchantments: Encounter Cards structure much of the action. Simple and fun, with a 22 x 34 hand-colored map, 9 decks of cards, knight markers, and a 16pp. rulesbook. Greg Stafford's newest design. \$9.95



ALL THE WORLDS' MONSTERS, I & II - 100 pages each of monsters designed for role-playing expeditions and campaigns. Dozens of illustrations each. Now FRP standards. Pre-punched sheets for easy reference. \$7.95 each.

AUTHENTIC THAUMATURGY - By Isaac Bonewits, the only human holding a degree in Magic. Complete discussion of the realities of magic, particularly in creating and applying magic to role-playing games. Extensive vocabulary; a sourcebook for occult terminology. 98pp., illus. \$6.95.

Send all orders to: The CHAOSium, Box 6302, Albany, CA 94706. California residents should add sales tax. Allow 4-6 weeks for delivery. Free catalogue upon request!!

The Active Groves:

The following are all the Druid Groves in the RDNA/NRDNA movements that we know for sure are in existence:

Mother Grove, NRDNA: Adr. Isaac Bonewits, Box 9398, Berkeley, CA 94709. Phone: 415-547-6697. Publishes *The Druid Chronicler* (\$5 year), holds services for the Highdays only. Some classes from time to time. Bardic activities: Linda von Brasket, 843-9326. Hetero Pagan Men's Group, meets Tuesday nights. Eclectic Druidism.

Hazel Nut Grove, NRDNA: Adr. Stephen McCaully, 6220 Telegraph Avenue, Oakland CA 94609. Biweekly meetings on Saturday afternoons, meets with Mother Grove for the Highdays. Celtic library with over 500 books and microfilms. Classes in Tarot, Celtic Mythology and Magic from time to time. Irish & Norse Druidism.

Clanna Brocheta Grove, NRDNA: Adr. Robert Larson, c/o Grundy, 820 Circle Court South San Francisco, CA 94080. Biweekly meetings and Highdays. Irish Library with 100+ books and photos. Services in Irish Gaelic. Old Irish Druidism.

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

Tuatha Grove, NRDNA: Adr. Pat O'Neil, 1808 Third Avenue, #12, San Diego, CA 92101. Biweekly Sunday meetings and Highdays. Norse Druidism.

Acorn Grove, NRDNA: Adr. Avery Grant, 3540 South Columbus, Minneapolis, MN 55407. Phone: 612-823-1303. Services for Highdays only. Wiccan Druidism.

Arch Grove, NRDNA: Adr. Carolyn Clark, 10611 Jesskamp Drive, St. Louis, MO 63136. Meets for full moons and Highdays, Friday night "Weekend" services to start soon. Hasidic Druidism.

Evergreen Grove, NRDNA: Adr. Tom Schuler, Box 1272, Olympia, WA 98501. Meeting for Highdays so far, some classes being organized. Zen/Hilaric Druidism.

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

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

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

Chicago Grove, RDNA: Adr. Michael Bradley. Current address unknown, but may be somewhere in the Chicago area. Meets only for Highdays. Nonpagan.

The Druid Chronicler is a highly irregular Druid newsletter published by the Mother Grove every 6-8 weeks. It contains news of all the branches of Reformed Druidism, depending upon who sends in reports of local events, as well as short articles of a scholarly nature, songs, rituals, and other items of Druidic interest. All contents, not otherwise marked are Copyright © 1978 by the SDNA/NRDNA (Pentalpha). Subscriptions are \$5 per year, sent to the Editor: Isaac Bonewits, Box 9398, Berkeley, CA 94709. Ads are \$20 per full page, \$10 for ½ page, \$5 for ¼ page, etc. B&W, camera ready only.