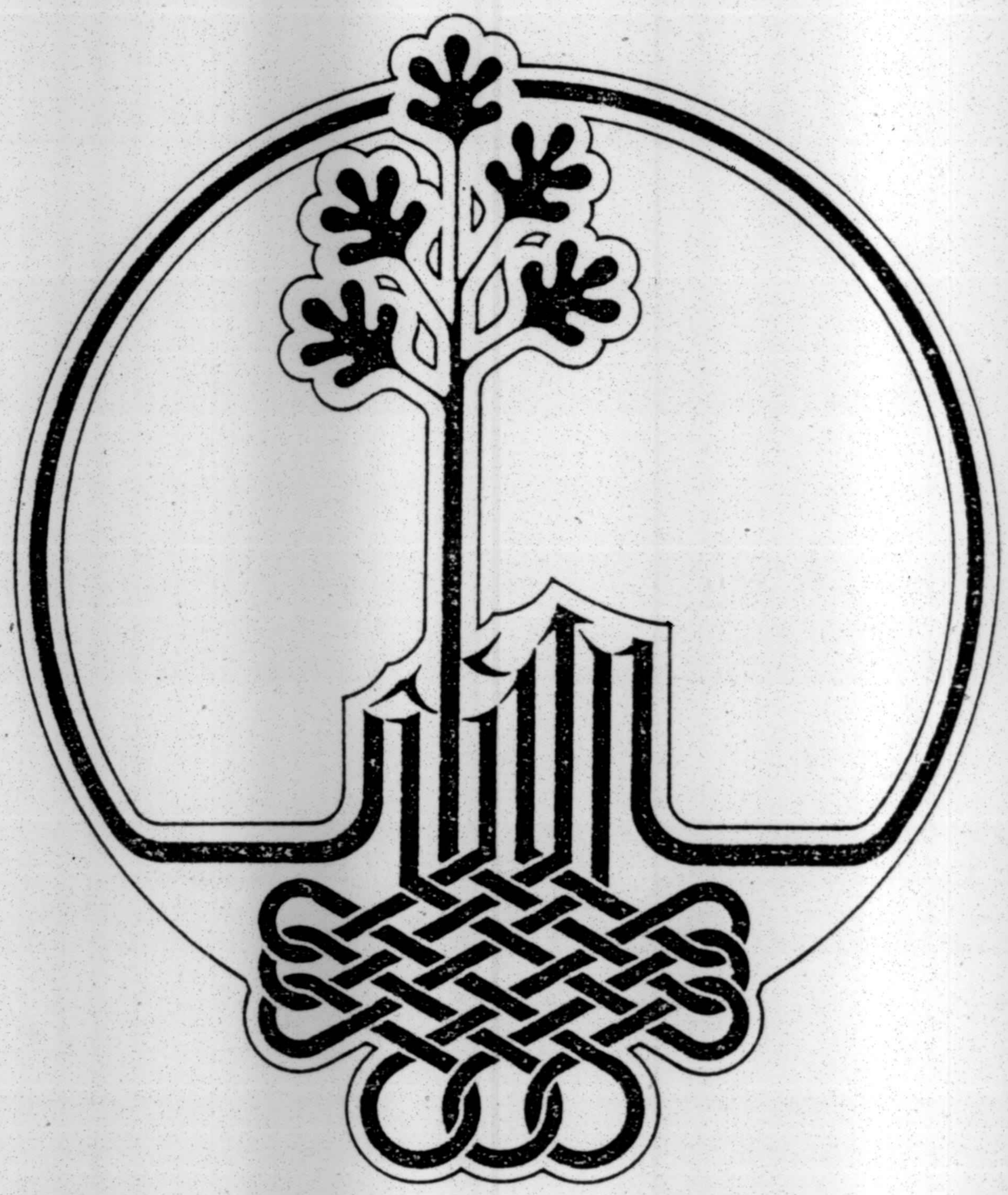
the Druids' Progress

Report Number Three



Ar ndraíocht féin

A Druid Fellowship

From Ar nDraíocht Féin: A Druid Fellowship ("ADF"), P. O. Box 456, New York, NY, USA 10034-0456. The Druids' Progress ("DP") is published irregularly and is sent primarily to the subscribing members of ADF. Unless otherwise noted, all contents have been written by, and are Copyright 1985 by, P. E. I. Bonewits. All items created by other parties are Copyright 1985 by them.

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Thanks! Once again, those wonderful folks at the Church & School of Wicca in New Bern, NC have helped us with the physical production of this issue.

Neep-neep notes: This issue was produced on a Leading Edge Personal Computer (Mitsui O'Kelly), using WordStar and Fancy Font (anyone who already has Runic, Sanscrit, etc. Fancy Font faces, please send copies!).

A Word from the Archdruid

It's been quite a year, folks. Last April through September, one Neopagan gathering after another kept me traveling all over the eastern half of the USA. I met over a thousand people, gave my "Druidism 101" lecture a dozen times, attended a score of interdenominational ceremonies, listened to dozens of Pagan singers and musicians, and otherwise made contact with the community in a way I haven't done for years.

I noticed a lot of positive changes from the way things were ten years ago. A wonderful atmosphere of cooperation and ecumenicalism seems to have developed, with almost everyone I met having dropped the old "my Trad's better/older/more authentic than your Trad" nonsense. A tremendous amount of creativity is going into people's rituals, with a subsequent increase in magical and spiritual power.

I suspect that a lot of the changes have happened because the truth about Gardner, Valiente and the nonantiquity of the Neopagan Witchcraft movement has thoroughly permeated the community. Even the most diehard orthodox Crafters have begun to admit that the Craft is not an intact religious tradition dating back to the Stone Age, but rather a brilliant creation of the 20th century. Why does this matter? Because more and more people are saying, to themselves and then to each other, "If Gerald and Doreen could invent it in the 40's and 50's, then there's no reason why we can't reinvent it in the 80's."

Removing the dead hand of a false "Antiquity" from the Craft has liberated an explosion of creativity and growth in which the beautiful and powerful aspects of Wiccan customs and beliefs have been kept, while the klutzy and counterproductive parts have been quietly replaced. Those Craft traditions that had been stuck in a static Mesopaganism have grown irrevocably into the dynamic Neopaganism practiced by the rest of the community.

I also noticed last year that more and more people are inventing their own brand new Neopagan systems, many with a Native American slant (I think there was some sort of sweat lodge set up at almost every gathering I attended). More technology is appearing at the gatherings, and being applied in private ritual work as well.

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Electronic instruments, taperecorders, and pyrotechnics were all frequent throughout the summer.

So what conclusion do I come to from all this? That my original choice to be honest about ADF being a Neopagan Druidism, with no direct links to the Ancients, was basically a sound one. As much as we intend to plant our forest in the rich soil of authentic research and logical reconstruction, we have no essential limits to the amount of creativity and experimentation with which we can branch out.

What's been going on inside ADF these past months, and why is DP late again? Well, we've gained another hundred members or so, and local groves are beginning to be planted around the country. Over thirty people have done their First Circle initiations, and most are working their ways through the study program. All the paid members are now listed in a dBase III file on my computer, with various categories set up so that we can produce a members' directory and networking book later this year. We've bought our very own printing press (at a remarkably low price, from the Church & School of Wicca), and we'll be using it to print DP as of issue #5. So far, I've managed to get letters out to a dozen of the 200 people whom I owe them to....

Preliminary bibliographical work on the Slavic and Baltic materials has begun, and we'll be doing library searches and beginning the long slow process of copying books and articles this year, so we can start the translating next spring. Although this part of ADF's reconstruction work is the most exciting to many members, it may well wind up taking the longest to accomplish (when was the last time you tried to do research as an American scholar on texts from a communist country?).

In addition to everything else, I've been going through a great deal of domestic chaos, resulting in my separating from my wife, moving out of my New York apartment, staying with friends for several weeks while house hunting, and then moving to a new apartment and a new job (commuting back and forth to Kansas City!). The subsequent physical, emotional and financial stress has made it difficult to concentrate on writing and producing DP.

So rather than attempt to finish the long articles on ritual design, sacred trees, language learning aids, and the study program that I've been working on, I've decided to postpone them to DP#4. Instead, this issue consists mostly of the zines you've sent in, plus an article by Richard James, one by Alice Rhoades (originally in *Boreas #17*), and a list of language books and tapes from Rivendell Bookshop.

I warned everybody when we started that DP would come out on an irregular schedule and, as Eris is my witness, it certainly has. This issue now looks as if it will be mailed out by the end of March. Regardless of the time factors, however, everyone will get four full issues before it's time to renew their subs. This summer I'll plan ahead to get DP out inbetween gatherings, while I search for a couple of young, energetic, hardworking, (cute?) apprentices to move in and help me out. Things will be so organized that nothing can possibly go wrong, go wrong, go wrong...

How I Spent my Summer Vacation

As I mentioned in "A Word", last summer was one of constant travel from one Pagan gathering to another. It started out with the ADF Beltane Campout in the wilds of New Jersey. On a beautiful little hilltop, surrounded by woods on all sides, five of us (myself, Silver Leaf, Larry Cornet, Carol Anderson and David Ganesh) did our First Circle vigils, followed by Beltane ceremonies in the morning.

Two weeks later, we were up at Rites of Spring in southern New Hampshire. Andrus, Deirdre and their unindited co-conspirators threw a really nice festival. I did some workshops (including the soon to be infamous "Druidism 101"), attended several others, renewed old friendships, and in general met the northeastern Pagani (including a Canadian contingent). About 20 people joined ADF as a result of the weekend.

June 15th I took off for the Pagan Spirit Gathering with Silver Leaf and Danae ni Danaan. We drove via the northern route across Ontario, stopping to see Niagara Falls on the way -- one of the most psychically powerful spots I have ever experienced in my life. Driving across Canada, I was astonished at how clean and well kept the freeways were. We entered Michigan through Detroit, swept through Chicago at 3:00 am, and on to Wisconsin.

There's no doubt in my mind that, if I had to pick one festival as my favorite for the whole summer, it would have to be PSG. A Druidic lecture and two workshops led up to an incredibly powerful ceremony at high noon on the Solstice. Over 140 people joined our procession as we wound throughout the Pagan Village, waving banners and chanting praises to Ogma (and almost running over Margot, who was sunbathing at the time). When we got to the main ritual site and began the invocations in English and Irish, with music and song, the power and the beauty were contaigous -- many of the participants were positively glowing! Afterwards, people kept coming up to me and saying that they had never been to a ceremony so powerful, and that the use of the Irish Gaelic had seemed to be a major element in the rite's success. I was very proud of my co-celebrant Silver Leaf, the four cupbearers, the musicians and singers, and all the others who took part. Fred Buck made a videotape of the whole thing (as well as several of my lectures at PSG and other festivals), which we hope to eventually edit into an educational video presentation for ADF members. There was a general consensus that next year we should do the ceremony again -- even better!

But the success of the rite was not the only reason why PSG was special. We met Karl Steinmayer from Albany NY, like myself a budding harper (but far more talented) and Ben Tucker from Columbia MD, an already accomplished harper. Together we set up a "Harpers' Hall" pavilion (thanks to the gracious hospitality of Kyril Oakwind), and spent several days and one unforgetable night, playing our harps together and sharing songs and tales. Harpers' Hall appeared again at other festivals Karl attended later in the summer, and by next spring Karl (who is also an accomplished textile artist) promises a large banner to proclaim its location at future gatherings. So all you Bards out there should look for the Harpers' Hall banner at every festival you attend (and if you can't find us -- start your own!).

Ah but Karl is a man of many talents. During the Pagan Follies at PSG he showed us his skills as a martial artist, poet and Shakesperean actor. In fact, he has another conspiracy in mind for some future PSG -- a full scale production of "A Midsummer

Night's Dream" on (when else?) Midsummer Night. It seems that Ben has a professional theater background, and several other folks who joined ADF at PSG turn out to have skills at costume design, directing, set design, lighting, acting, etc.

What else happened at PSG? We got to meet Pat and Tony Taylor from Minneapolis, along with Mary Sharrat and John Bohimil (also from the Twin Cities) and Beth Bock from Syracuse NY. These five did their First Circle vigils jointly (see Pat's zine for details) at the festival. All in all, nearly 40 people joined ADF during the week. And the Taylors are planting a grove in Minneapolis!

I met and hung out a bit with members of the notorious Dragon Pit, including one evening of playing jazz on a keyboard synthesizer (I didn't know I could do that!) and learning the "Aardvark Song" (done to the tune of the "Blue Danube Waltz"). One more conspiracy that I discussed with Larry (and later with Tiller and others) was to have all the audio techies bring equipment to next year's PSG and set up a sound studio in a (lockable) trailer so that all our talented Pagan bards can finally make some cassette albums of their work (and backup vocals and instrumentals on each other's cuts). This plot still needs a coordinator -- any volunteers?

Not too surprisingly, I found myself really reluctant to leave PSG for the mundane world. We all owe a vote of confidence and lots of good vibes (and maybe some cold hard cash) to the folks at Circle for hosting us all.

After the long drive back home (via Niagara again!), I had a couple of weeks to first catch my breath, and then catch up with the new subs that had arrived in the post office box. Then Sally and I were off to central Ohio with Larry Cornet for the Starwood Festival. As usual, the people at A.C.E. threw a wonderful gathering. For me the highpoints were hearing Ian Corrigan's talk on Celtic magical techniques, and then playing my harp during a ceremony he coordinated. He's promised to try organizing his notes on Celtic myth, magic and mysticism into a correspondance course for ADF members and others (or at least some good zines). Those of you who know him should encourage him in this effort.

The next trip was down to Maryland for Silver Web's Harvest festival. During the weekend Jerimiah and his associates produced one of the most elaborate Corn King ceremonies I've ever seen. It came off remarkably well, considering that they wound up having two or three times as many people participating as they had originally planned for (unexpectedly large turnouts can be devastating to the pacing and blocking of a ritual).

A couple weeks at home, then I was off with Fred Buck to the Midwest Panpagan festival in Indiana. One of the things I noticed quickly was that these were not the typical white collar Pagan Urban Professionals (or "Puppies", as Silver Leaf calls them) that I had seen dominating most of the other festivals. Instead, these folks were blue and pink collar working people. They had different attitudes about food (one of the best feasts all summer), drink (beer was the drug of choice -- I'll never forget the "beer circle" invoked by the Ritual Brothers), sex (less talk about it and possibly less activity), music (more playing of tape cassettes of Pagan music rather than creating their own), children (lots of kids around, and a truly beautiful Paganing ceremony), and politics (conservative rather than liberal). It was truly educational to meet Neopagans with such different lifestyles, and to realize that we do not have to limit ourselves to just one "officially approved" way to be Pagan.

Another couple of weeks in New York, then it was off to the Pantheistic Festival in western Pennsylvania with Orion. I had caught the tag end of her dramatic ritual presentation built around the vestments she creates, but here I had the chance to watch her entire performance -- it was wonderfull This festival was very small, being the First Annual one, and was thrown by Lady Isis of Columbus and her family. Most of the attendees were students of the Church and School of Wicca and, like those at the Panpagan fest, were working-class people. Unlike any other festival I went to all summer though, at least a third of the folks were black. I wonder how much of the hostility the Frosts have received over the years has been due not just to Gavin's love of argument and sense of mischief, but rather to not-so-subtle racism and classism -- a fear of letting nonwhite and nonwhite collar "riffraff" into the community? I had some wonderful arguments with Gavin (in which both of us proved once again that we're capable of changing our minds -- in public yet!) and found that the members of C&SoW have become pretty much mainstream Neopagan Crafters. Gavin may not use the word "Goddess" very much, but Yvonne and the membership sure do! Lady Isis is going to do it again next year, and I'd like to encourage all of you who live in the Columbus or Pittsburg areas to attend. I'd also like to see more festival organizers inviting Yvonne and What's-his-name to come and give workshops and ceremonies at other gatherings.

Yet another two weeks and it was time for the ADF Meán Foghamhar Campout in south-central New York. This was held on Jill and Fred Buck's land outside of Binghamton, jointly with the equinox celebrations of their coven. Nearly a dozen ADF members showed up and, after attending a Craft circle and handfasting, most of us trooped off into a local state park, literally around the corner. Susan Kirsch and Tom Garland from Hampton CT, Tom Hearne from Troy NY, John Zeron and Gary Geise from Newark DE, Gale Elston from Albany NY, Gianni Siri from New York City, Silver Leaf, Karl and myself spent a powerful night in the woods. We told stories, sang songs, did guided meditations, and occasionally just wandered off into the trees. Shortly before sunrise, I left the campfire to allow folks to do their selfdedication ceremonies uninhibited by my presence, and all of them went well. Later that day we did our own Equinox rite with those who had not had to leave early for long drives.

This time I only had one day of breathing space, and I was headed down to Georgia with Jill and Fred Buck, for the Spiral gathering. This was my first chance to meet large numbers of southern Pagans (plus a number of familiar faces from the other gatherings), and everything I had heard about southern hospitality turned out to be true. As promised, the food at this festival was, day in and day out, the best I had all summer. Everyone was very warm and friendly, Larry Cornet managed to meet other Pagans from the Birmingham AL area (where he's recently had to move for a new job), and we may wind up with a grove there yet. Ceil and her associates did a fine job of organizing, and the ceremonies were among the most elaborate I saw all summer, especially Oz's rebirthing from the womb of the Earth rite. I'll never forget sitting up on the lifeguard's chair at the end of the dock, playing my harp while suspended midway between land, water and air! Nor the cries of "Hallaluja, blessed be!" and "Thank you Goddess" at the end of the ceremony, while the skyrockets sailed into the heavens. It was a great way to end a great summer.

hymn to the Morrigan

words by Isaac Bonewits
music traditional (Lagan Lad/Quiet Joys)
-- for Sally --

O Morrigan, we call your name
Across the dusty years.
You speak to us, of blood and lust.
You show us all our fears.
You are a goddess, old and wise.
Of holy power you have no dearth.
Beneath your wings, black, red and white,
We learn of death and birth.

You walk about, this ancient land,
Your hungers raw and clear.
You make the crops, grow rich and strong,
As well your geese and deer.
A flirting maid, a lusty hag,
A mother of great girth:
Without the touch, of your black wings,
We cannot heal the earth.

You float upon, a blood red wave,
Of swords and spears and knives.
Your voice inspires, fear and dread,
That you'll cut short our lives.
You try the warriors', courage sore,
Our inner souls unearth.
Without the touch, of your red wings,
We cannot know our worth.

You fly above, the silver clouds,
To Manannan's shining gate.
You lead the dead, along that path,
To meet our final fate.
The joke's on us, we find within,
A land of laughter and of mirth.
Without the touch, of your white wings,
We cannot have rebirth.

How to Start your own Grove of Ar nDraíocht Féin

A number of people have asked how they can plant a local grove of ADF members in their area. We already have two groves in operation, in New York City and Minneapolis, and the potential for at least a dozen others in areas such as Binghamton & Albany & Syracuse NY, Pittsburgh & Philadelphia PA, Newark DE, Silver Spring & Baltimore MD, Birmingham AL, Cleveland OH, Milwaukee & Madison WI, Chicago IL, St. Louis MO, Austin TX, and the San Francisco Bay Area CA. This particular essay is designed to answer most of your questions about procedures and activities.

What is an ADF grove? It's any group of three or more paid members (Supporting, Subscribing or Nonsubscribing) of ADF over the age of 18, who live in the same general geographical area, who gather at least twice a month to study and practice Druidism within the context of Ar nDraíocht Féin, and who are recognized by me as being a local congregation.

What are ADF groves supposed to do? Grove members need to celebrate the eight major and minor High Days at least once each in a semipublic (open to the local Neopagan community and polite guests) fashion. This semipublic celebration can be held on the nearest convenient weekend to the actual Day, but if so, there must also be another, perhaps more private, ceremony on the correct date. The majority of the members of the grove must meet at least once every other week for study, discussion, music, rituals, poetry, liturgical planning and critiques, feasting, fellowship and fun. Informal minutes of meetings should be kept and these, along with quarterly financial reports, sent to me around each major High Day (that's Samhain, Oimelc, Beltane and Lughnasadh).

What are other possible grove activities? Bardic revels, attendance at lecture series on Druidic topics, language classes, herb walks, martial arts classes, planetarium shows, dance classes, museum visits, potluck dinners, brewing workshops (and samplings!), traditional music concerts, sewing bees, little theater productions, etc., etc. If you have members who are working their way through the study program, they may well wind up seeing each other two or three times a week.

How do we name it? You can name your grove in several ways. Tree names will probably be the most poplar. However I'm going to ask folks to refrain from using the major sacred tree names unless they add an adjective of some sort, such as in "Black Oak Grove", "Pin Oak Grove", "Gray Birch Grove", "Big Apple Grove" (that's New York City's), etc. I'd like to reserve "White Oak Grove" for a year or so, in case the Albuquerque members want to use it. You can also name your grove after a significant <u>local</u> geographical feature (not the Mississippi River or the Rocky Mountains, or something else that exists in several areas), a sacred bird or animal, or a local Native American term. Don't use your mundane city or town name, since eventually there may be more than one grove in your area. Deity names should probably be avoided, like those of the sacred trees, unless you either pick a <u>very</u> obscure deity and/or you add another word or two (not "Bridget's Grove", but "Bridget's Fire Grove" or "Bridget's Nine Daughters Grove", or something). Most of these guidelines are meant to prevent duplication in grove names.

If you want to use a nonEnglish name for your grove, use a bilingual format such as

"*Arboleda de Albaricoquero:* Apricot Grove" or "*Kvasir Lundr:* Sacred Mead Grove" (I don't speak Spanish or Norse, so forgive me if the spelling or syntax in these examples is incorrect). This will make communication with folks both inside and outside of ADF much easier.

Do we need officers? Yes. At minimum, a grove must have a Senior Druid (President), a Scribe (Secretary) and a Pursewarden (Treasurer). As soon as possible, you should add a Bard, a Liturgist, a Healer, and an Ecologist (these roles may be shared with any of the others).

The Senior Druid, who is not necessarily older than the others in the grove, is chosen from the members of the innermost circle then represented. If you only have one Second Circler, for example, and several Firsts, that Second Circler is the Senior Druid. This will probably be common for the first year or two of ADF activity in a given area. If you have two or more Seconds, but no Thirds, then an election is held by all the members of the grove to choose between the Seconds. If there are no Seconds or Thirds, but only First Circlers, then the Firsts elect a Senior Druid from among themselves.

Other officers may be chosen by consensus from those ready, willing and able to do the jobs. Informal competitions may be held for some positions such as Bard or Liturgist. While care should be taken to choose people who can work well together, nepotism should be avoided. Temporary tryouts for positions could be considered as well. I probably shouldn't have to say it, but I will anyway: <u>all</u> paid Members of ADF in your grove are eligible, regardless of race, gender, color, or affectional preferences. They do have to be over 18 for the major three offices.

Elections should happen when a grove is first planted, and thereafter on an annual basis within three weeks following Meán Fogham̃ar (Fall Equinox), so that terms of office may start and end at Samhain. In fact, there should be some sort of informal and <u>brief</u> ceremony involved just before the main Samhain rites.

How many groves can there be in a given area? As many as people need. If transportation problems, irreconcilable personality clashes, differences in ethnic or esthetic focus, emphasis on different arts, etc., inspire people to want separate groves, they can have them. However, each grove in an area having more than one must join with at least one of the others for the semipublic Major High Day rites. If groves wind up consisting of people who are all one gender, all one ethnic group, all one affectional preference, etc. (which is <u>not</u> encouraged!), the one or more other groves they join with for the Major High Day rites must be of a different composition, if such exists locally. Naturally, it would be preferable if <u>all</u> the local groves join together for these rites. Merging groves for ceremonies will require coordination between the Senior Druids, Bards and Liturgists of the respective groves. Different groves in the area may also wish to rotate primary responsibility for hosting these joint meetings.

How should we go about recruiting members for our grove? The trick is to let people in your area know that you exist, without coming on like missionaries. Discrete notices on college bulletin boards often work well (pick departments that are likely to have folks who already have an interest in related topics, such as anthropology, psychology, folklore, Celtic & Slavic & German & English Studies, comparative religions, philosophy, ecology, etc.). Local occult and metaphysical shops are usual-

ly good networking centers. Buy small ads in the newsletters of your local medievalist, science fiction, Mensa, feminist, folkdance or ecology action groups. Give a talk to your local Unitarian congregation or, better yet, invite them to a ceremony or two. Go to local Neopagan festivals and look for other people wearing white berets whom you might not already know.

None of these procedures is going to pressure others to join you, but they are likely to get the attention of folks who have been consciously or unconsciously looking for something like ADF. If they know nothing at all about Neopaganism or Druidism, you should talk to them about general principles, show them various Neopagan periodicals and books, and otherwise help them to make informed choices. If they already know about Neopaganism, but primarily in a Craft context, try to show both the similarities and differences between Neopagan Witchcraft and Neopagan Druidism, without trying to slant their opinions one way or the other. After all, if they are likely to be happier in some other group, you're not going to be doing anyone any favors by convincing them to join ADF in general, or your grove in particular.

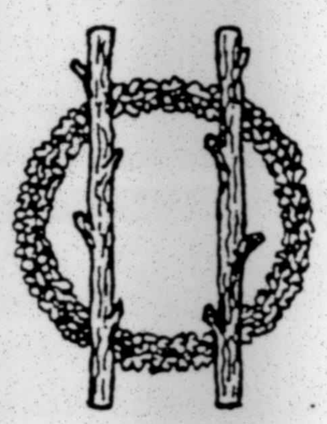
What will be the legal status of our grove and its leaders? It will be at least another year or two before all the paperwork has been done to make ADF both a legal entity (probably a "Nonprofit Religious Association") and a tax-exempt organization. By then we should have several groves being run by Third Circle members, and these can apply to be officially chartered as local congregations of ADF under the relevant federal and state laws. Third Circlers, almost all of whom will be functioning within active groves, will then be legally qualified clergy. Indeed, some of the more peculiar sounding rules discussed in this essay (as well as other rules and customs to be established in the next two years) are specifically designed to meet federal and state requirements, both formal (constitutional) and informal (unconstitutional), for legal "churches" and "clergy".

In the meantime, if enough people think it wise, I can issue provisional charters to ADF groves to cover them from the time of their planting until they have a full charter. Such "coverage" of course will have minimal legal value, but at least you'll be able to prove that I know about your grove and have accepted it as part of ADF. Question: do people want us to use the terms "Protogrove" or "Provisional Grove" or some other such phrase that indicates that a given group has not yet attained full legal status, remembering that many groves will spend two or three years like this? This involves social, legal, psychological and linguistic (translation) factors, among others.

Feedback on the matters discussed in this essay is urgently solicited, especially from those of you having legal or paralegal training. The basic goal is to provide us with enough structure to function effectively, without stifling local creativity. Since one of the many purposes of ADF is to provide legal and tax protection to its members, I'm <u>not</u> interested in hearing anarchist polemics about how we should ignore the State. Sooner or later the State will notice us, and will proceed to make itself extremely unignorable.

On the Symbols of Druid Identity

The ADF Logo



The Druid Sigil

One of the many reasons why people join organizations and movements is to gain a sense of belonging, of having a family of others who share their worldview. To this end, most groups use certain images as signs of membership. These shared symbols of identity help to create the psychological, social and psychic connections so necessary for effective group action. Provided that these images are used as positive signs of inclusion, rather than as negative signs of exclusion, they can only be of benefit to us.

So what are the signs and symbols of being a Druid, at least in ADF? The most obvious ones are the ADF Logo, the Druid Sigil, and the use of white clothing, especially berets.

The official ADF Logo is shown on the cover of every issue of DP. Some folks have asked about the history and symbolism of this design, and fortunately, it's fairly simple. The basic idea comes from the badge for the Scottish clan of Mac Eóghainn or MacEwen, which shows a new branch sprouting from a tree stump (and which I used ten years ago for a card in my unpublished neotarot deck). The symbolism is obviously that of survival and revival. The axe marks in Jim Odbert's magnificient rendition make it clear that the tree is recovering from deliberate efforts to destroy it. I'm not sure what species of tree the MacEwen badge is supposed to represent, but ours is definately an oak. Jim added the touch of interlacing to show that, although ADF is Pan-Indo-European, "we have Celtic roots."

So far, this has appeared only in black and white, although Pat Taylor did a wonderful leather carved banner of it for PSG. A colored version of it is being done for an appliqued cloth banner (on white Irish linen) by some folks I met at PSG, from whom I hope to hear soon (please?), so Jim and I have had to begin thinking about appropriate colors. My first thoughts were these: the heavy lines of the roots, stump and branch should be black or dark brown, with the outside stump lines fading into dark green on the horizontal line, which in turn could fade into dark blue as it rises into the circle. The oak leaves would naturally be green, the inside aboveground perhaps sky blue, with the inside belowground light brown. Jim wants to work out a way to use some of the old Indo-European color associations, especially in the interlaced knots of the roots. About 10% of you have a background in graphic arts, so if you come up with any additional coloring ideas, let us know. We'll decide on a standard set of colors to use this summer and with luck we may have some iron-on logos for t-shirts and instant banners by next fall.

In terms of jewelry such as rings, pendents, etc, this design is complex enough to require photoetching or some such process. I have met one craftsman who said he would be willing to make pendents out of brass or bronze sheet for $10–15 each, provided enough (ten or twenty?) people were interested. If you are, let me know, and I'll tell him to start making them as soon as we have enough potential orders (but <u>don't</u> send money yet!). I do expect bottons of the logo to be available far sooner.

A symbol that's far less complex, and thus open to even more creative variation, is the Druid Sigil, most often rendered as a circle with two vertical lines passing through it: ⌀. Frequently this is drawn, painted, embroidered, etc., as a wreath of leaves with two staves (or spears for the warrior types). Several years back, a ceremonial tabbard was made with a tree in full foliage on the front and the Sigil on the back with its wreath and stavewood matching the species of the tree. Textile artists among us could experiment with making vestments that follow this pattern, using different types of trees for different ceremonial functions or occasions. Pat Taylor also did a gorgeous carved leather version of the Sigil for the cover of the notebook in which she keeps her copies of DP.

As far as jewelry is concerned, currently the Druid Sigil is available in the form of silver rings, thanks to well known Pagan jewelers Fred and Jill Buck. These have either 7/8" or 1/2" diameter circles (for $12 or $10 each), in the full range of standard ring sizes. About a dozen of us are wearing these now, and they do look rather nice. If you're interested, they can be ordered directly from me.

Where did the Druid Sigil come from? Nobody knows for sure. It first became associated with Druidism in modern times by the founder of the Reformed Druids of North America, David Fisher, twenty years ago. He claimed that it was a symbol of Druidism in general and the Earth–Mother in particular. Some think he may have gotten the design from a picture in Piggott's book *The Druids*, which showed the foundations of an old Romano–Celtic temple. Others think he may have gotten it from a Mesopagan Druid organization to which he may have belonged. (On the other paw, while writing this essay, I happened to be browsing through a dictionary of alchemical symbols and found one very similar to the Sigil listed as the sign for "oil"...)

Regardless of its historical origins, I think that it is a quintessentially female symbol, in both the Freudian and the Jungian senses, and is thus psychologically powerful. For political and metaphysical reasons, I think it's important for members of a religion that many folks assume is male dominated to have a constant reminder of the eternal power of the female forces of Nature. As a magical sign, I've used the Druid Sigil for over fifteen years as both a blessing and as a banishing sign. It is fully as powerful as a pentagram, seal of solomon or cross, and meditation upon it will provide many insights.

I noticed more and more people wearing white berets at Pagan festivals last year. These have now become an identifying symbol for ADF members across the country. The story behind the white berets is this:

When we first started having local grove meetings in the New York City area, we were meeting in coffeehouses in Greenwich Village. Since many of the folks at the early gatherings knew about ADF only through the mails, and had never met me or each other, we needed some sort of ID signal to help us find our fellow Druids. Since I was wearing a white beret at the time, I suggested that the others do the same. Red,

brown, black and other colors of berets are still worn in the Village, but white ones were fairly rare. This made our folks stand out fairly clearly across a crowded room and enabled us to find each other easily.

Last spring, when I sent out a mailing to midwest members about our plans for PSG, I suggested that those who were going to attend PSG could also wear white berets. Some did so, and more have done so at subsequent festivals. With anywhere from 100 to 500 people at the average Pagan festival, this easily visible symbol has come to be quite handy.

How historically authentic is this custom? Not very. A few people have pointed out that the ancient Celts usually wore no headgear at all, and the only headcovering examples we have at all seem to be the hoods of capes. We do know, on the other hand, that the color white was associated with the Paleopagan clergy. This is one reason why I tend to wear white clothing (with various colors of decoration) as my public and private "clergy garb" (a habit others in ADF have also been picking up). There's no particular reason why one's "Druid hat" should be a beret, I just think it looks appropriately ancient and is a way of honoring my Breton and Gaulish ancestors. When I want to focus my psychic energy on my Irish ancestry, or keep the sun out of my eyes, I have a white Irish tweed cap I wear instead. The only real drawback to wearing a beret, other than it not having a brim, is that to modern eyes it can look semimilitary. (Yes, several folks are already working on verses for a "Ballad of the White Berets". We'll publish the best ones in DP.)

What about signs of rank in ADF? Well, I'm not too sure it's a good idea to encourage them, but they seem to be a universal human need. Perhaps the best idea I've come up with so far (based on a suggestion from Sally Eaton) is that we could use narrow bands of interlace or similar designs (Celtic, Norse, Slavic, Greek, etc.) climbing up the sleeves and hems of our robes We could use the colors associated with the old IE castes: black/brown/green for First Circle members, red/blue for Second, white (with green & blue outlining?) for Third. Perhaps silver and gold colored threads for Fourth & Fifth??

One idea I did come up with at the beginning of ADF seems not to be too popular, that was for only those intending to work their way into the Third or higher Circles to wear full length white robes, and for others to wear tunics or other premedieval garb. Apparently this makes the others feel like second-class citizens, so we'll drop it. However, I am going to stick with the rule that hoods on robes must not completely cover the face, especially in groves south of the Mason-Dixon line.

Further ideas for Druid costume and/or identity symbols are very welcome! So send them in!

Letters

Here is a handful of short letters I received this last year. I'm afraid I simply couldn't retype all of the wonderful ones I received, but these I managed to slip in during odd hours here and there (and some of those hours were very odd).

Keneil Kes:

I've read your report one and two on Ar ndraíocht féin, as I'm a member of the Breton Philosophical Confraternity of Druids.

I noticed some important differences between your views and ours. First (but isn't it only a question of words?), we don't think Druidism is a Religion, but a Philosophy, a metaphysical Philosophy. We can say that we don't "believe" but we "think", which is really a different way to try and understand and to see our world. What we refuse mostly is to have a Dogma, which is fixating the thought.

The second difference I notice is about Iolo Morganwg. As Breton Druids, we have a Brithonic/Welsh tradition and background, and Iolo is very important. Let me say that it is not really proved that Iolo's writings are "untrue" but only that they have been altered. And even if they aren't true writings from Brythonic tradition, their contents are so interesting, full of philosophicall consequences, that they could be used as same as if they would have been true.

What I mean is that even if they don't come from Celtic Tradition, Iolo's triads are able to lead a Druidic Movement if you don't consider them as a dogma.

As you can see, I'm first a "neodruid".

Except for those two differences, I'm looking at your work with close intent as you seem to be trying to do what we are doing here in Brittany. We don't want to be, as the Welsh Gorsedd is, an Archeological reconstitution for tourists. I think that NeoDruidism can save the Celtic culture and be the cement of all our Celtic groups -- philosophical, religious, social, cultural and political. I think that Druids should be everywhere in these peoples, in trade unions, political parties, etc., to really lead the Celts and to make them be independent in a Celtic way.

So many "druids" are saying druids were the leaders of the Celtic society, but never do anything to take responsibilities in this society. In fact, so many "druids" don't live their druidism! It is why I'm involved in our Breton National Liberation fight by being at the head of the Breton Independence Movement. It's why I'm working for Breton Language schools (Diwan) and fighting for interceltic relations. So I've found your position on political interest of Druidism very interesting.

In our confraternity, we try to work on really very serious subjects, and mostly very modern matters -- Relativity, Biology, Evolution (for example, we are working on what could be called a Neodruidic Darwinism), Magic -- and always in a druidic and philosophical way, because we want to be druids of the XXIst century.

Please note that this letter is only a personal view and not a contact from our Confraternity, as I'm not in charge of foreign relations.

If you want some addresses in Brittany, I could give you some. For example, you could be interested in having addresses of Celtic bookshops and craft centers in

Breizh/Brittany: Ar bed Keltick (The Celtic World), Rue du la Gradlon, 29000 Quimper/Kemper, Breizh; or Enez Avaloh, 71 Rue St. Pierre, 44000 Nantes/Naoned, Breizh. [You'll probably have to include "France" at the end of these addresses or the post office won't deliver them -- PEIB]

Do you know some Breton-Americans? We would be interested in having some contacts. Well, hope all goes well for you and American Druids.

yours sincerely,
Morvan Coarer
5 straet Porniched
44300 Naoned/Nantes
Breizh/Brittany

Ganeoc'h encl Breizh Jieub ha Keltia Keltiekl
(With you for a Free Brittany and a Celtic Celtial)

PS: Please excuse my bad English, French teachers are very bad!

Sir:

The Druids' Progress is fascination, a real attempt to correlate knowledge and create a cohesive body. I wish you luck.

The Druid religion quite naturally focuses on nature and I wonder if this was not the focus of the original. There are a great many of us who feel out-of-place in this culture and have been, for most of our lives, seeking ... something.

What actually was the ancient relationship with animals? My personal relationship with nature has always been harmonious. I have never been hurt nor even particularly frightened and I have done considerably more than most in this field. When I found the place where I built my cabin, on my second trip, at night, I fell over a resting bear. I built my cabin in a blizzard so heavy that I couldn't see the foundation of the room on the opposite side (16'). Bats and dragons moved into my lumber piles. Chipmunks followed behind me as I planted flowers, eating whatever they fancied. Treefrogs hold noisy love-ins in the pond I dug near my porch. Quail nest beside the cabin and congregate beneath my window at dawn. A squirrel scratches on the wall near my ear at dawn to wake me. Buffalo parade by, leaving big water-filled tracks for me to stumble into. Peacocks flock by, spreading their beautiful fans. Eagles, hawks, owls and other rare birds come by, some perching on fence posts. A rabbit eats near the house. He and a cat put on a show one day. He let the cat stalk him and leap... and then kicked it in the head, moved ten feet and began to eat grass again. Stray horses visit. Deer (the white fallow as well as the usual varieties) approach tamely. I was sleeping out one night when a bear tore apart a rotted four-foot-diameter log not ten feet from my head to get grubs. Many complain of snakes, but I have never been bothered.

My land is carpeted with blooms in their time. Flowers are present most of the year, as is enough wild food to feed twenty people. My oaks are flagged with moss-streamers and mistletoe. The air is clean and the water pure. The brook babbles and

sings in its times. The sky is unusally blue, sometimes with white rosy-bottomed clouds. The mountains are protective, holding my valley cupped in their protective hands, shielding it from even the high storm winds. I can climb to the tops of the rimrocked hills to face the strong wind or to contemplate thirty miles of uninhabited river gorge. A large river flows past within walking distance, giving me a half-mile warm swimming-hole in the summer, landscaped with colorful rock. By choosing my paths, I could walk hundreds of miles without seeing signs of industry. The nearest neighbor is about a half-mile away. Quiet, privacy, peace, tall trees and colorful ones surround me. One tree, so wide that three people could not touch hands around it, has smooth bark colored red, tan, yellow, brown and blue.

Are some of us blessed with a different relationship with Nature? Why? Is it us, or were we chosen? Have we been like this before?

In addition to editing several newsletters, I put books on microfiche. A fiche is a 4"x6" filecard holding up to 98 8.5"x11" pages (or more of a smaller size). Imagine an entire roomful of books and magazines in a small metal desktop filebox. A researcher could carry an entire library anywhere. If any authors are interested in having their books (new, current, or out-of-print) put on fiche, or if a researcher wants an entire library put on fiche, write me. I would need a copy of the material and a legal release. I could send forms. I wonder if the name Metaphysical Library is taken?

Paul Doerr
P.O.Box 1064
Suisun, CA 94585

A Isaac, a chara:

I have a suggestion for you regarding Ar ndraíocht féin. Have you thought of using titles for each of the Circles of study? I do realize that you are trying to avoid dwelling on titles and rigid hierarchy, but tusa tó féin have taken the title of Archdruid... In any case, there just happens to be an authentic heirarchy of titles that the Irish filí used, that would be suitable for a Druidic group to use. They can be found under the entry "file" in Dineen's "Foclóir Gaedhilge agus Béarla":

degree	title	meaning
7.	fochlac	novice, pupil
6.	mac fuirmhidh	(son of) "taking shape"
5.	dos	froth
4.	cana	cub, whelp
3.	clí	frame, body
2.	ánradh	protector, warrior, champion
1.	ollamh	master, adept

I would suggest taking five of the above titles and equating them to the five Circles of ADF, e.g.:

1st Circle = Fochlac
2nd Circle = Cana
3rd Circle = Clí
4th Circle = Ánradh
5th Circle = Ollamh

What do you think?

One thing I'm concerned with about what I've read so far about ADF is that the list of "What Neopagan Druids Believe" totally neglects the belief in an Afterlife. In my opinion, this is perhaps the most important teaching of any religion, and probably was the most important teaching of the Paleopagan Druids as well -- should this not be addressed by ADF?

Also: if ADF is indeed an attempt at reviving Paleopagan religion, why use whiskey as the Waters-of-Life in ritual, when clearly the Paleopagans never drank whiskey, and so the whole concept of whiskey as the Waters-of-Life cannot have had its roots in Paganism. (The way I understand it, the RDNA thought it would be a good excuse to drink whiskey, and so included it in their psuedo-druidic rituals -- as a joke, which the whole of RDNA was in the first place.) I can understand using it if it is compatible with Druidism -- but is it?

Otherwise I am very impressed with the work you have done on ADF and am looking forward to future developments. I am also interested in what your sources are for some of the ADF material. Offhand, I'm interested in the source for assigning white, red and brown to clergy, warriors and providers in the Celtic cultures.

One more comment, about Ogma as the Gatekeeper: Having given it some thought and research, it seems to me that it should be Manannán who is invoked as the Gatekeeper. I say this not based on comparative mythology, but on Irish mythology itself. Note that the gates to the otherworld were almost exclusively associated with water, whether in the form of a well, the joining of three rivers, an island across the sea, or whatever. Not only does Manannán govern the waters, but He is associated with magic in general as well. Even though you have had positive results by invoking Ogma as the Gatekeeper, I would suggest trying Manannán and seeing if you don't get better results. Ogma may have the ability to open gateways, but it's probably Manannán's "jurisdiction", especially if you hold the ritual in the vicinity of a water source.

Mise le dóthracht duit,
Cathán Ó Rígheáin
2595 Little Trail
Walled Lake, MI 48088

PS: I'm reading *The Third Wave* as you recommended, and am beginning to understand your approach better.

Greetings:

I've just spent part of a weekend listening to the ravings of a High Priestess who I think is bonkers. She is also a talented Witch. I also think I've found a reason why men have organized themselves in the past into exclusive fraternities dedicated to rational principles. I am not suggesting that ADF is an exclusive fraternity.

This Labor Day Weekend I plan to do the ADF selfdedication ritual. This is just to notify you. I plan to use a lot of material from The Druids' Progress. I also plan to spend a good part of the ritual night in a tree, skyclad, reading from Heaney's *Sweeney Astray*, and reciting from memory Mad Sweeney's "Praise of the Trees of Ireland."

I met you at Starwood. You may or may not remember. I liked your idea for a Druid sanctuary fashioned after the Norwegian stave churches.

Of course I have some comments on your presentations. You mentioned the Order of Bards as a likely institutional survival of the Druids after Christianization, and the Druids being poets, priests, judges, etc. However, you said nothing about the Gaelic Judges, the Brehons, who survived in Ireland at least through Elizabethan times. Were the Brehons secularized Druids who survived Christianization?

My mother's people in Ireland (Co. Clare) were judges to the O'Briens. The O'Briens were Kings of Thomond (a Gaelic subkingdom in S.W. Ireland during the Middle Ages). The O'Briens survived by turning Protestant during the Reformation. They now carry the title of "Lord Inchiquin." It's very likely that the O'Briens adopted English law along with Protestantism, leaving my Brehon ancestors with the necessity of finding other employment. They weren't retrained in High Tech. This little bit of family history was related to me by my mother who is utterly ignorant of Neopaganism.

I've read Stuart Piggott's book, *The Druids,* and liked it. He pours vats of caustic on the centuries of accrued nonsense about the Druids. Unfortunately, the caustic falls equally on the clearly preposterous as well as on possibly fruitful areas for further investigation.

I recently attended a lecture by John Michael, the British author of *The New View Over Atlantis*. I was impressed by his presentation. Salient among the points made by him were: (1) Cultural development can be by slow accretion from diverse sources. Cultural development in a given locale can be peaceful and assimilative. It would be rash to assume that the Celts in every instance stormed into an area, andf either killed or enslaved the previous inhabitants. I'm sure they did at times, but not always. Assuming that more peaceful patterns of settlement may have occured (archeologists can confirm this), the more likely an intercultural give and take. Cultural give and take is inevitable under any circumstances: the Plains Indians stole horses from the Spanish. Under peaceful circumstances I think there would be broader intercultural trade. Prominent cultural artifacts of the indigenous culture could be considered and possibly adopted by the newcomers.

Applied to the British Isles, Mr. Michael sees an early settlement and assimilation with the existing Megalithic culture by Bronze Age Goidelic (Proto-?) Celts. Later arriving were the Iron Age Brythonic Celts. Assuming some degree of cultural trade between the Megalithic peoples and the Goidels, it is possible that cultural artifacts developed by the Megalithic culture could have been passed on to the newcomers.

I hesitate to use the word "Goidels". The newcomers (Proto-Celts) may have adopted the so-called stone circles, megaliths and, yes, Stonehenge, and used them for the purposes the Megalithic peoples intended them for: the megaliths were used as calendars. I assume you've read Hawkins' *Stonehenge Decoded*. Another good book on archeo-astronomy is Brennan's *The Stars and the Stones*.

Point (2): Megaliths in the British Isles were not erected in a couple of years' time at the urging of the local shaman. It was a centuries-long effort (particularly Stonehenge), involving a good deal of cooperation among disparate groups, and the passing along of knowledge from one generation to the next. Megalith building required an authoritative body of experts, possibly sacerdotal in nature. Here I come to Piggott's "Druids as computer experts/Druids for the 80's." Well so mote it be.

Avoiding the linear trap, and assuming the possibility that the origins of culture can be extremely diverse, it is possible that Iron Age Brythonic Celts could have arrived in Britain with their native clergy, and through a natural process of assimilating whatever there was of utility in the indigenous cultures, they could have assimilated the use of megaliths as calendars -- "the secrets of the unhewn dolmen" (*Song of Amergin*). The native clergy of the Brythonic Celts could have been assimilated to the traditional indigenous clergy of the area, who would have been descended from the Megalithic cultures and have knowledge of the purposes of the megaliths.

I will make this point: a group does not have to be politically dominant to win acceptance of any "good ideas" they might have from the dominant group. An historian two thousand years from now might reach the conclusion that the sudden popularity of Jazz in 20th century America reflected a period of turmoil when the newly ascendant blacks imposed their culture on the white population. Those whites who persisted in favoring Bach and Mozart were ruthlessly hunted down. Of course it's wrong -- it's too simplistic. To suggest, as many do, that there is a sharp cultural hiatus in Britain ante- and post-Iron Age Celt migration is also too simplistic.

The Druids may not have built Stonehenge: Stonehenge may have built the Druids. Obviously this is speculative. But it is something that should be speculated about, and not merely written off.

About the white Druid beret I bought; it's too small. What I think I'll do is wear a tam instead.

Blessed be!
Jim Reavey
114 Second St.
Row House #8
Hallowell, ME 04347

Dear folks:

I am a Pagan Priestess, and an undergraduate student taking a double degree in ethnomusicology and anthropology at the University of Washington. My particular area of interest is the folk music of the British Isles (particularly Ireland), and I have been collecting songs in English which seem to contain prechristian elements, or which reflect a worldview which I attribute to Neopaganism. I would enjoy corresponding with anyone who likes to talk of such things, and perhaps share information, songs, etc. I also want to learn Irish Gaelic. Can anyone recommend a good learning tape for the complete beginner?

Althea Whitebirch
HPs Moonstone Circle
c/o The Aquarian Tabernacle
P. O. Box 57
Index, WA 98256

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STUDY GROUP FORMING to exchange ideas, information and insights about the Study Program of Ar ndraíocht féin. For more information, write S. Kirsch, P.O. Box 122, North Windham, CT 06256. This is open to non-members of ADF.

Feedback Department Rules

1] All zine contributors must be paid members (Subscribing, Nonsubscribing or Supporting) of ADF.

2] You do not have to contribute a zine in order to continue to receive copies of everyone else's.

3] Please don't use (SF) fannish or academic jargon, abbreviations, or obscure references without defining them.

4] Please make clear the differences when you are speaking as a scholar, a visionary, a poet, or a craftsperson. Each of these roles has its own discipline, and it's best not to "mix the planes" without warning your readers.

5] Try to include only first generation "mailing comments" (on other people's zines) or second generation mailing comments (on other people's comments to third parties). Any more than that gets confusing, and can be more clearly phrased as a topical comment.

6] It is not necessary to offer mailing comments on every zine which may have appeared in the previous issue.

7] If several people have been discussing a single topic, please make one topical comment (or article, essay, poem, etc.) instead of separate mailing comments to each.

8] I reserve the right to censor zines if they contain (a) gratuitous four letter words, (b) offensive slurs against minority groups, or (c) personal attacks of a libelous nature that are likely to get me sued. This doesn't mean that controversial topics can't be discussed, just that our language should be felicitous and thoughtful rather than crude.

9] You should have wide left margins on the odd-numbered pages, and wide right margins on the even-numbered pages, since all zines will be reproduced as double-sided copies.

10] Pages should be numbered at the bottom center, with your name or abbreviated zine title attached, so that folks leafing through a 150 page publication can find your stuff.

11] Please leave a one inch top margin, so that I can paste-in the running head that lists the issue number your zine is appearing in.

12] The "masthead" of your zine should include a name and address (and possibly a phone number) that you feel are absolutely safe to publish, plus a title for your zine.

13] Please type or print-out your originals with a fresh ribbon and proofread them! Handwritten zines, unless very clearly calligraphed, and zines containing illegible and/or illiterate typing will be sent to volunteers to be transcribed, and may not appear in the desired issue.

14] For now I'm going to set a limit of six pages (three double-sided sheets) per zine, except by prior arrangement.

15] Send a complete set of sharp black and white, camera ready printing/xeroxing masters, on standard 8.5"x11" white paper. Try to avoid large black areas, since they don't repro well. If you want to include photos, have them screened at a local photographers' stat house first.

16] You need to include a mailing and reproduction fee of $5 (five dollars) for every zine you send in for distribution.

17] About advertising: it's OK for you to recommend books, ceremonial supplies, or other stuff you think folks should know about, and you can even suggest places to obtain these items. But if you want to do serious advertising, please break down and buy an ad (see the Business Dept. on the inside back cover for details). Extra white space in your zine may be used by me to fit in ads by other people.

These rules are designed to make it as easy as possible for me to get your ideas across to each other with a minimum of hassle and expense. The restrictions on mailing comments are meant to prevent 27-page zines filled with personal conversations the rest of us can't keep track of. Those on the format are meant to insure that the resulting printed and/or xeroxed zines are as legible and as locatable as possible.

Michael Atkinson, 294 Chambers #43, El Cajon, CA 92020, 619-588-7137

Druidic Baptism

One good Indo-European initiation rite is mistakenly attributed to the Christians: Baptism. The Hindus have for centuries practiced ritual bathing, a type of baptism, in the river Ganges. The Jews have initiated proselytes through baptism and the Zarathustrians (Zoroastrians) used baptism to comemmorate Mithra's victory over Angra Mainyu, the Zoroastrian Devil.

But coming closer to home, the Etruscans baptised both infants and adults centuries before the Christians, but for what reasons we may never know, as all that's left is a vast wealth of visual art -- no literature, nor myths, just silent pictures.

On the tops of logan stones, cromlechs and other prehistoric monuments in Europe, there are hollows or basins to hold rain water. This water was probably used for lustrations or baptisms.

Druidic veneration of water is clearly shown in the fact that most of the major rivers in Europe were named after Celtic goddesses.... BRITISH RIVERS: The Braint & the Brent -- Brigantia, Goddess of Poetry and the Hearth Fire. The Severn -- Sabrina, a Goddess of Beauty and Innocence. The Wharfe -- Verbeia. IRISH RIVERS: The Boyne -- Boand, "She of the White Cows". The Shannon -- Sinann, a Goddess of Knowledge. FRENCH RIVERS: The Marne -- Matrona, the Mother Goddess. The Seine -- Sequana, a Goddess of Healing. GERMAN RIVERS: The Danube -- Danu, or the Irish Dana of the Tuatha de Danaan.

Lucan describes the Druids' grove or Nemeton as a place "into which the sun never shone, but where an abundance of water sprouted from dark springs." Water was used as a healing power in various forms, such as the numerous sacred springs and wells (such as Aqua Sulis), the Cauldron of Regeneration and the Cauldron of Rebirth, as well as the Irish king Finn MacCoul's ability to heal with water held in his two cupped hands. All this testifies to the Druidic veneration of water.

If the Druids held water to be as sacred at that, wouldn't they have used it in their rites? In a letter from Pope Gregory to Boniface ("the Apostle to the Germans"), he orders them to be re-baptised if they had only undergone the Pagan baptism. And again, in the Welsh *Mabinogi* of Pwyll, the Prince of Dyfed, "They caused the boy to be baptised with the baptism they used then..." Or in other words, Pryderi the son of Pwyll and Rhiannon was given a Pagan baptism.

A baptismal rite can be as simple or complex as you desire. A simple rite such as bathing in an appropriate river, or washing one's head in a sacred cauldron, or having handfuls poured over the head, while reciting appropriate incantation would be perfect for initiation into the first and/or second Circles, as they are both simple and connected to actual Paleopagan Druid practices. Infants could be baptized by ritual bathing in a sacred cauldron.

Though the Christians didn't invent baptism, "baptism for the remission of sin" is as much their invention as the concept of sin itself. As the Druids didn't believe in sin, they had no rites for its remission.

Stonehenge

According to the Celtic myths, the great stone monuments were built by the Gods. Since the Christian monks, who wrote the myths down, would never have invented anything positive about the Gods they were trying to convert the populace *from*, they must have received this teaching from an older age -- that of the Druids. And if the Druids were saying that the Gods built them, they must also be saying that they didn't.

However, just because the Celts didn't construct Stonehenge, this doesn't mean they didn't use it. Celtic use is shown by the finding of Roman pottery, a tin tablet with Ogham writing on it, copper knives and tools, plus burials -- some as recent as the Iron Age.

Turning to the classical sources, we find in the words of Diodorus Siculus, "Opposite to the coast of Gallia Celtica [Gaul] there is an island [Britain] not smaller than Sicily ... in this island there is a magnificent Grove of Apollo [Bel] and a remarkable temple of a round form [Stonehenge] adorned with many consecrated gifts. There is also a city sacred to the same god, most of the inhabitants of which are harpers [Bards] who continually play upon their harps in the temple, and sing hymns to the god, extolling his actions."

But wait -- this seems to controdict Lucan and other classical sources, who describe Druid temples or nemetons as dark, remote forest clearings. Or could it be that Paleo-Druidism had a dual aspect -- the first aspect being the inner mysteries for the properly initiated only, and public celebration being the second aspect?

To further show that Stonehenge was used for public celebration as opposed to private mysteries, just north of Stonehenge was a race track, surrounded by sloping hills perfectly situated for viewing the sport -- probably the chariot races mentioned by Caesar. Even Stonehenge itself is encircled by an embankment perfectly suited for use as bleachers. None of these would have been of any use after dark, with only fire light to see by, which is when the Druids held their mysteries, according to Caesar and other classical writers.

It should be noted that Diodorus Siculus has the Bards (harpers) and not the Druids leading the Stonehenge rites. Perhaps we should refer to Stonehenge as a "Bardic Temple" instead.

Druid Costume

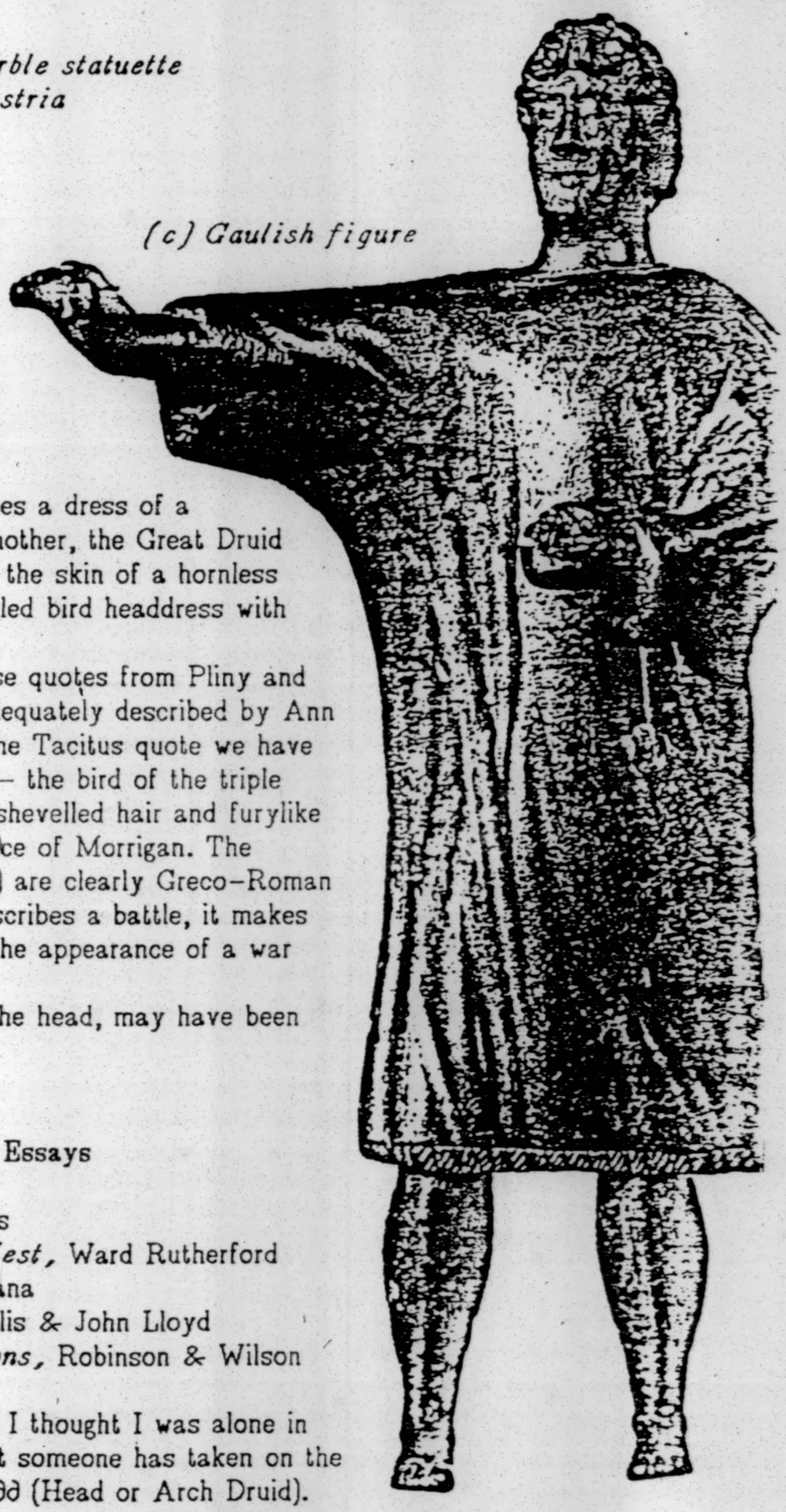
The possible appearance of the Druids: (a) and (b) may be the appearance of the Druids in winter or cold weather, and (c) the Druids in summer or warm weather. Similar figures have been found in Britain. (c) was found in a cache of other figures, hidden from the Romans.

Turning to the classical sources: "On the shore stood a motley troop of armed men, mixed with women running up and down among them dressed like furies in black garments, their hair dishevelled and torches in their hands" -- Tacitus. And again, "The priest then robed in white, ascended the tree, and cut off the mistletoe with a golden sickle". -- Pliny.

(a) Bronze figure from Roman Gaul

(b) Marble statuette from Austria

(c) Gaulish figure



In the Irish myths, one tale describes a dress of a colored cloak and gold earrings. In another, the Great Druid MacRoth ("Son of the Wheel") wears the skin of a hornless dun-colored (brown) bull and a speckled bird headdress with fluttering wings.

The Shamanistic importance of these quotes from Pliny and the Irish myths have already been adequately described by Ann Ross and Ward Rutherford. But in the Tacitus quote we have black robes, the color of the raven -- the bird of the triple War Goddess, Morrigan. Even the dishevelled hair and furylike appearance is similar to the appearance of Morrigan. The Three Furies (Goddesses of Violence) are clearly Greco-Roman versions of Morrigan. As Tacitus describes a battle, it makes sense that a Shaman would take on the appearance of a war deity, in this case Morrigan.

The tonsure, or partial shaving of the head, may have been for student Druids only.

Sources for the Essays

The Celtic Druids, Godfrey Higgins
The Druids: Magicians of the West, Ward Rutherford
Celtic Mythology, Proinsia MacCana
The Mabinogian, Vol. 1, T. P. Ellis & John Lloyd
Myths and Legends of All Nations, Robinson & Wilson

On a personal side, for many years I thought I was alone in my endeavors. I am only grateful that someone has taken on the responsibility of the Penn Derwydd (Head or Arch Druid). May the Mighty Ones further his and our goals. I look forward to hearing from sincere Neopagans on these subjects, or just anything at all. *Blessed be in the name of Oak, Ash, Holly and Mistletoe.*

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THE GROVE OF THE SILVER OAK, by Airgiadach, Box 456, New York, NY, 10034-0456. Phone: 212-WIC-WART.

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Greetings Sibling Seekers;

Welcome to The Grove of The Silver Oak. During several long, late night discussions with Isaac, it became abundantly clear that while there were many information sources for most of the tracks, the track of psychic development was lacking in sources aligned to the circle system.

I decided, with encouragement from Isaac, to develop a program of growth that would take aspiring Druids of all levels of psychic ability to a competency commensurate with the circle that they have achieved in the other tracks.

This column will answer questions and give general information. Starting around Beltaine I'll make available lessons giving exact and carefully programmed lessons that link all areas of psychic awareness. It will be structured to take anyone from rank beginner to adept, through a well rounded knowledge and practice of the Psychic Arts.

Who am I? I am Airgiadach; which is approximately pronounced "Air-gee-a-dy" with the emphasis on the "gee". It translates as "Silver Leaf" from the Irish. I've studied and taught psychic development for the last 18 years. I've also studied Education and the application of it's principles to higher awareness.

I've been a Druid for 12 of those years and I'm currently the Assistant Arch Druid of Ar nDraoícht Féin.

This course of study is not required of members or subscribers but is recommended by Isaac to any who wish to work through the circles.

Lessons will arrive on or around each Holy Day (8 times a year), with 2 lessons per Holy Day. The First Circle lessons will consist of 1 year's worth (16) of lessons. Second Circle lessons will be for 2 years (32). Third Circle will also be for 2 years, and following Circles will be based on how each individual progresses.

The procedures outlined in the preceeding paragraph are contingent on the feedback that I receive from an individual. After each set of 2 lessons I'll expect a report, in writing, from each student on how they employed the lessons and what they got from them.

As with any correspondance course, there will be a nominal fee for my time and the expense of mailing. The first set of (2) lessons will be sent out at a minimal charge of 5 dollars. Those responding with a detailed reaction to the lessons will be given the next 7 sets at 50 dollars ($40 if you've already signed up officially for the ADF Study Program). For those of you that feel some hesitance at putting more money into a psychic training program that you know nothing about, tune in to DP#4 for the first column of THE GROVE OF THE SILVER OAK.

****

THORVALDSAGA, by Gareth Bloodwine
5495 East Fort Lowel Road
Tucson, AZ 85712. Copyright 1985

****

The ocean cannot rinse the blood from the strand
Where Thorvald Tree-Foot stood firm in the sand
And gave Harald Fair-Hair far more than he planned
When he took all Norway in his axe-wielding hand.

Over the swan's-road did the Eve-tempters slide
To nest in a fjord with the incoming tide.
Harald, with gold hair that reached to his waist
To the nearest farm with his kindred made haste.
"Your meat for my men and your mead for my horn
And a smile from your daughter unsullied with scorn!":
Straight in the high-seat sat Harald and roared
And the servants all ran with hot food to his board.

The following morning the messengers flew
To tell all the neighbors: "Give Harald his due!
With scores of berserkers he's crossed the great strand
To make himself King of the whole northern land!"

Sullen they gathered, the aged and young.
They listened as Harald their pride sharply stung
For no man sat higher than the rest at the Thing.
To Hel with this madman who'd make himself king!
The skald then stepped forward and plucked on his harp
The deeds of the Fair-Haired, both subtle and sharp.
The berserkers stood restless, their hands on their blades,
And behind them, the farmers saw countless fresh shades.
The farmers cursed inwardly; called on their Gods.
They fingered their weapons and figured their odds.
One man had few friends. He stared at the sea,
Then slowly went forward and bended the knee.

Old Thorvald Tree-foot stood still as a stone.
He said, "No man is my lord, and my land is my own.
I lost a leg to stand proud and free,
And no man shall ever get fealty from me.
Come down to the strand when the sun stands mast-tall
And we'll play the sword-game until you or I fall.
My farm 'gainst your ships, and winner take all,
If we have to fight from this spring 'til next fall!"

Great Harald Fair-Hair in the prime of his strength
Walked up to Thorvald--no more than sword's-length.
Their eyes locked together and neither did flinch.

The old man would never surrender an inch.
"Old man," Harald laughed, "it is certain you're strong,
But wasting your life's-blood is certainly wrong!
You'll not once see the sun on my ne'er-nicked blade shine.
You'll be flat on the ground; and your farm will be mine!"
Thorvald sneered. He then spun around.
He stared at his neighbors. He spoke not a sound.
His gaze was too mighty. They looked at the ground.
Then through them he marched; to his farm he was bound.

His sons and his daughters he called to his side.
He said, "By tomorrow this time I'll have died.
I've wagered with Harald, the stake is our all.
The loser is he who will be first to fall.
So sons, come you with me. We'll take a big log.
In the strand we will plant it, hidden by fog.
To my stump will we bind it, I'll stand there, of course.
I'll be dead by mid-morning; but the farm will be yours."
So off Thorvald went with his sons through the night.
They heard Harald drink with his vikings and fight
As they dug in the strand a deep pit for the wood,
And finished, they smoothed it the best that they could.
Then Thorvald Tree-foot unlaced his hard leg.
His sons bound him hard to the new-buried peg.
His hauberk they lifted; it settled in place,
And his grandfather's helmet that covered his face.
"Now sons, hie you hence! Here I'll stand all alone.
Let Fair-Hair break that bright axe on this stone!
For he's honest, I'm told, so though I'll come to harm,
He'll keep to his word; and you'll keep the farm."

Thorvald then stood there with sword and with shield
Til mid-morning, when, from the long-ships there reeled
Drunk Harald Fair-Hair with fifteen at his side.
They trudged to the strand; to their knees flowed the tide.

The old man was dozing. He awoke at a touch.
His neighbors all stood there. "I don't need a crutch!
Or fairweather friends who just crack at a glance!
Go be slaves to this Harald! Leave me to my chance!"
"Now listen here, Tree-foot, don't read us our shame.
We still fear those berserks, that's nothing to blame!
We don't want to die! But behind you we'll stand,
When Harald the Mighty sets foot on the strand!"

High rose the sun. Harald Fair-Hair strode up.
With a smile on his face, he offered his cup.
"I won't drink with an outlaw," said Thorvald the Brave,
"Not closer than six feet, when I sit on his grave."

Harald glowed red, his axe leapt to his hand.
"Odin!" he cried as he charged down the strand.
Thorvald stood firm, his men trembled and shook
At the blow which on helmet and shield Tree-foot took.

Thorvald was stunned, but he struck at his foe.
Harald asleep could have parried that blow.
Brief was the sword-song; blood spattered like rain,
But Thorvald kept fighting, and felt not the pain.

Harald stepped back; Thorvald stood like a tree.
The proud viking bellowed, "Old man, come at me!"
Thorvald caught his breath. "Harald Fair-Hair afraid?
If you want my land, you must pass through my blade!"

The Valkyries gathered. Thor struck through the sky.
The steel and the blood 'tween the warriors did fly
As the rain fell in torrents, the tide swirled and rose,
The clouds stole the daylight, and all the men froze.

Thorvald's strength faltered. Death flowed through the dark:
For a man without blood is a tree without bark.
He smiled as he died, and he stood for his doom.
In death stood he straight, and gave Harald no room.
His sword and his shield never fell, like a tear,
For his sons had, with leather, lashed both to his gear.
With the sea at his ankles, Harald struck at the head;
Split the crown to the nose, and the old man stood--dead.

Slowly saw Harald the truth to the game,
That Thorvald Tree-foot had roots to his name.
"I salute you, old man, for we've fought to a draw.
I'll be king as I've promised, and lay down the law."
Then to the farmers did Fair-Hair announce:
"All claims to this man and his heirs I renounce.
He'll be free-hold prince; go tell all at the Thing--"
Here he reached to his shoulder--"And give him this ring."

The vikings and Harald set sail with that tide
To humble the chieftains with their short-sighted pride.
Those who refused faced a merciless might;
Those who survived off to Iceland took flight.

Above Thorvald Tree-foot, they raised a high mound.
With his weapons they laid him down deep in the ground.
His right arm bore proudly a bright golden ring,
For he came up a farmer; but he went down a king.

CIRCLE
BOX 219, MT. HOREB, WI 53572 USA

Please publish the following special notice in the next issue of your periodical. Thanks!

PAGAN STRENGTH WEB FORMS

A Pagan Strength Web has recently formed within Circle Network to protect religious freedom for Wiccans and other Pagans. The Web emerged this October to fight Federal legislation aimed at denying tax exempt status to groups with any connection with Witchcraft. The great outpouring of phone calls, letters, and magick from Pagans and others around the USA protesting this attack on religious liberty helped kill the Helms Amendment (705) to the Postal Appropriations Bill on October 30 and prevent it from becoming law. However, similar measures, the Walker Bill and the Schulze Amendment to the Tax Reform Bill, are still pending in the House Ways and Means Committee.

Because of time and financial constraints, Circle mailed its special Pagan Action Alert about this legislation only to current subscribers to CIRCLE NETWORK NEWS and to some non-subscribers living in states of the Joint Conference Committee Members who would be deciding the fate of the Helms Amendment. While the Circle mailing reached several thousand Pagans, Circle wants to be able to alert even more whenever the need arises in the future.

Here are some ways to help the Pagan Strength Web in its work. The Web can be contacted c/o Circle, Box 219, Mt. Horeb, WI 53572 USA; phone: 608-924-2216.

Group Contacts - Every Wiccan Coven, Goddess Circle, Magickal Lodge, Shamanic Studies Group, and other Pagan Group that wants to be part of the Pagan Strength Web needs to select a contact person to be responsible for quickly relaying information to the rest of the group about Pagan Rights issues. Write Circle as soon as possible with the following information: contact person's name, address, and phone, plus group's name and orientation. This information will be kept confidential, unless you specify otherwise.

Lawyer Referrals - Circle has already been working closely with an attorney from the American Civil Liberties Union to defeat the Helms Amendment and similar legislation. Circle is also compiling a special list of other lawyers interested in working with the Pagan Strength Web by providing counsel and/or helping defend Pagan religious freedoms in the courts. Interested lawyers should contact Circle as soon as possible with the following information: your name, address, phone, short summary of legal training and experience, and background in Paganism. Also, please specify what services you are willing to donate and what fees would be charged for other services you may provide.

Reports - Updates and reports on Pagan Rights issues and actions will be published in CIRCLE NETWORK NEWS, and in cases of emergencies (such as the Helms Amendment), through special alert mailings. Keep Circle informed of media coverage, instances of discrimination/persecution, and efforts to uphold Pagan religious freedom in your local area.

Donations - Money is needed to help pay for phone calls, printing and postage of special mailings, and other expenses incurred in Pagan Rights work. Circle has started a special Pagan Rights Fund to cover the several thousand dollars it spent in helping to defeat the Helms Amendment and to have on hand for future actions. All donations, large or small, are appreciated, and as of now, are still tax deductible. Make checks payable to Circle and specify that donations are for the Pagan Rights Fund.

AMARANTH, Vol. 3, No. 2: A DRUIDS' PROGRESS ZINE by Larry Cornett
6/9/'85

CHANT FROM DRUID INITIATION

My all night vigil was a heavy experience. I contacted some Native American oriented spirits who could relate to the similarities between ancient Indo-European practices, my rituals, and Native American ritual (bonfires, working with the directions and the spirits of the land, a love of the Earth, etc.). I got many personal insights. I also channeled through a drumbeat and then a chant to go with it:

..../.. ..../.. ..../.. ..../.. ..../..

. = hit middle of drum
/ = hit edge of drum
= skip a beat

Spirits of the Earth,
We can help the Earth Mother!
Spirits of the Earth,
Let us now help each other!

(Repeat above with Spirits of Air, Fire, Water, and Spirits Deep Within)

During my sunrise initiation ritual, I channeled through new verses:

Cauldron of Rebirth,
Druids once again on Earth!
Druids of Rebirth,
Arise again, help the Earth!
Once again on Earth!
Druids helping Mother Earth!

It may not be the best poetry, but it sure raised alot of energy during the Druid Beltane ritual I celebrated with other new initiates later the same day.

I'd be interested in any chants other Druids may have come up with during their initiations, along with chants that were written for the praise sections of Druid rituals.

PRAISE TO BELENOS

Holy Shining Sungod,
Belenos, Belenos,
Bright One,
Lord of Light!

Golden Shining Sunlight,
Belenos, Belenos,
Bright One,
Conquors night!

Golden Shining Wheel of
Radiance, Belenos,
Bright One,
Warms all life!

Hail Belenos, God of the Sun! Hail Belenos, Giver of Life! Hail Belenos, Lord of Ligh

A QUANTUM MECHANICAL THEORY OF HOW MAGICK WORKS ©

The observed behavior of matter and energy can be understood by thinking of them as waves. In quantum mechanics, these waves describe the likelyhood of different results from the same experiment. Matter is made of extremely small particles whose behavior can be understood by thinking of them as waves of probability. The waves overlap, and it is impossible to distinguish two particles of the same type in a region in which both may be found simultaneously (1). Particles loose their individual identity in such regions. Thus, the physical universe is fundimentally unified. The physical universe is a web of relationships whose meaning arises wholely from their relationship to the whole (2).

The act of observation puts an observer into a direct quantum mechanical link with the phenomenon observed. In one orthodox interpretation of quantum mechanics, a system exists simultaneously in all quantum mechanically possible states until an observer (or apparatus outside the system) interacts to "collapse the state vector" and obtain an observation. These quantum mechanical states define the probabilities of various results from quantum mechanically defined interactions (1). An observer is part of the system observed, and observers can bias the outcome of quantum mechanically determined experiments.

Evan Harris Walker, of the U.S. Army Ballistic Research Laboratory in Maryland, has carried out the mathematics to develop a detailed theory on the nature of consciousness (4) that links quantum mechanics and parapsychology (3). In Mr Walker's theory, the information handling rates associated with the functions of the human brain are used to make predictions. The approximate magnitude and distribution of psi ability in the population was predicted by his theory. The prediction compared reasonably well with the results of tests. In addition, Mr Walker published data comparing the predicted amounts of deflection of bouncing cubes caused by psychokenesis verses the observed amounts of deflection. The results support his theory (3).

Some of the more interesting qualitative conclusions from Mr Walker's theory are:

- The deflections caused by consciousness are not caused by force in the conventional sense - but rather by consciousness affecting the collapse of the state vector.
- "For a given subject (performing under optimum conditions and having no difficulty visualizing the nature of the experimental target nor psychological aversions to the target), the magnitudes of the results obtained in tasks to affect the readings on measuring devices such as themisters, magnetometers, radiation detectors, Josephson effect devices, balances, etc., can be related to one another by calculating the probability of the reading based on the standard physical principals of quantum mechanics." (3)
- Changes in systems that increase the level of quantum mechanically derived uncertainty enhance the magnitude of the effects observed. (Hail Eris^{ed})
- The sporatic nature of psi phenomenon can be understood on the basis of several factors, principally the influence of the experimenter and observers. "Dilution of the will data channels" can randomize the overall data stream. (This shows the need for secrecy while magickal operations are happening).

.An interpretation of quantum mechanics exists in which so called "hidden variables" act to uniquely determine the outcome of quantum mechanical events. These variables are non local in nature; and, if they exist, they are identical with consciousness. (4)
."Consciousness may also exist without being associated with either a living system or a data processing system. Indeed, since everything that occurrs is ultimately the result of one or more quantum mechanical events, the universe is 'inhabited' by an almost unlimited number of rather discrete, conscious, usually nonthinking entities that are responsible for the detailed working of the universe. These conscious entities determine (or exist concurrently with the determination) singly the outcome of each quantum mechanical event, while the Schrodinger equation (to the extent that it is accurate) describes the physical constraint placed on their freedom of action collectively." (4)

To read about theories of magick is like reading about sports. You may pick up a few ideas; but to properly appreciate it and to become proficient, you must participate and play the game. People have been teaching and performing magick for thousands of years. At least now, when people try to say that it is all just a bunch of superstition and not scientific, this can be answered by showing critics the research papers on quantum mechanics and parapsychology.

I have a degree in Physics; and I first got interested in the occult in 1968, while studying Quantum Mechanics. I would welcome hearing from others who have additional information and insight into the applicability and limitations of quantum mechanics as applied to the occult.

-Larry Cornett

References:

1. Merzbacher, Eugene. Quantum Mechanics, John Wiley and Sons, Inc. New York, 1967.
2. Zukav, Gary. The Dancing Wu Li Masters, An Overview of the New Physics, William Morrow and Co., Inc. New York, 1979.
3. Walker, Evan H. The Compleat Quantum Mechanical Anthropologist, U.S. Army Ballistic Research Laboratories, Aberdeen Proving Ground, Maryland, presented at the 73rd Annual American Anthropoligal Association Meeting, Mexico City, November 19-24, 1974.
4. Walker, Evan H. "The Nature of Consciousness," Mathematical Biosciences 7, 1970.

Copies of the articles by Evan H. Walker can be obtained by sending $7.00 to Larry Cornett.

THE QUANTUM MECHANICAL NUMEROLOGY OF CONSCIOUSNESS

One of my biggest gripes about many books and articles on science and the occult is that they do not present any of the mathematics associated with the scientific theories they discuss. This math allows the theories to be tested and used quantitatively, and it allows the implications of the theories to be more fully understood (by those who understand the math). Ready of not, here are some of the more important equations:

Schrodinger's Wave Equation (nonrelativistic):

$$i\hbar \frac{\partial \Psi}{\partial t} = -\frac{\hbar^2}{2m} \nabla^2 \Psi + V(x,y,z)\,\Psi$$

satisfying the normalizing condition:

$$\int_{\text{all space}} \int\int |\Psi|^2 \, dx\, dy\, dz = 1$$

where:

$\hbar = h/2\pi$

h = Planck's constant (6.63×10^{-34} joule sec)

V = Potential energy

m = Mass

Ψ = Wave function of the particle, where $\Psi^2 \, dx\, dy\, dz$ is the probability that the particle may be found in the volume element dx dy dz at a particular time. Values of Ψ are the components of the "state vector"

Einstein Photon Theory:

$$E = h\nu$$

where

E = Energy

ν = Frequency of photon

Einstein Mass Energy Relationship:

$$E = mc^2 \, (1 - v^2/c^2)^{-1/2}$$

where:

c = Speed of light

v = Velocity of particle (relative to observer)

Walker Threshold of Consciousness:

For normal waking consciousness to exist, the synapse transmission frequency for the brain, ν', must satisfy the condition (1):

$$\nu' \geq N^{2/3} / t$$

where:

N = Total number of synapses in the brain (in humans, about 5×10^{11})

t = synaptic transmission delay time

Walker's Paranormal State Selection:

Quantum mechanical state selection can be biased by an observer if (2):

$$W_{\Psi} \Delta t \geq -\log_2 P (\Psi_o \rightarrow \Psi_i)$$

where:

Δt = Elapsed time

Ψ = Overall state vector

Ψ_o = Initial physical state of system

Ψ_i = State that manifests "paranormal" target event

P = Probability that state Ψ_i will occurr by chance alone

W_{Ψ} = Information handling rate in process in brain associated with state vector selection (bits/sec)

Bell's Theorm:

$$\partial c_i / \partial t' = 0$$

$$\partial c_i / \partial x_j = 0$$

where:

c_i = The "hidden variables" responsible for state vector selection (consciousness, according to Walker)

t' = Temporal separation between measuring events carried out on a state vector

x_j = Spatial coordinates separating two systems

Relativistic Time Dialation:

$$t' = t (1 - v^2/c^2)^{1/2}$$

where:

t' = Time measured in a frame of reference that is moving relative to an observer

t = Time measured by an observer

Heisenberg Uncertainty Relations:

$$\Delta x \Delta p \geq \hbar \quad \text{and} \quad \Delta E \Delta t \geq \hbar$$

where:

Δx = Accuracy with which position of particle can be measured

Δp = Accuracy with which momentum of particle can be measured

ΔE = Accuracy with which energy of particle can be measured

Δt = Accuracy with which time for passage of particle can be determined

References and Additional Information:

1. Walker, Evan H. "The Nature of Consciousness," Mathematical Biosciences 7, 1970.

2. Walker, Evan H. The Compleat Quantum Mechanical Anthropologist (1974).

For details on runes such as $\iiint$, ∂, Δ, and ∇^2, see any good book on advanced mathematics and Physics. To those who havn't got the slightest idea what this article is about - Hail Eris!

THE QUANTUM MECHANICAL NUMEROLOGY OF CONSCIOUSNESS

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Ψ_o = Initial physical state of system

Ψ_i = State that manifests "paranormal" target event

P = Probability that state Ψ_i will occurr by chance alone

W_{Ψ} = Information handling rate in process in brain associated with state vector selection (bits/sec)

Bell's Theorm:

$$\partial c_i / \partial t' = 0$$

$$\partial c_i / \partial x_j = 0$$

where:

c_i = The "hidden variables" responsible for state vector selection (consciousness, according to Walker)

t' = Temporal separation between measuring events carried out on a state vector

x_j = Spatial coordinates separating two systems

Relativistic Time Dialation:

$$t' = t (1 - v^2/c^2)^{1/2}$$

where:

t' = Time measured in a frame of reference that is moving relative to an observer

t = Time measured by an observer

Heisenberg Uncertainty Relations:

$$\Delta x \Delta p \geq \hbar \quad \text{and} \quad \Delta E \Delta t \geq \hbar$$

where:

Δx = Accuracy with which position of particle can be measured

Δp = Accuracy with which momentum of particle can be measured

ΔE = Accuracy with which energy of particle can be measured

Δt = Accuracy with which time for passage of particle can be determined

References and Additional Information:

1. Walker, Evan H. "The Nature of Consciousness," Mathematical Biosciences 7, 1970.

2. Walker, Evan H. The Compleat Quantum Mechanical Anthropologist (1974).

For details on runes such as $\int\int\int$, ∂, Δ, and ∇^2, see any good book on advanced mathematics and Physics. To those who havn't got the slightest idea what this article is about - Hail Eris!

CALENDAR OF EVENTS

2/22/'86

This calendar is available by subscription ($3.00/Yr) from:
Cernunos c/o Lodestar Books, 2020B 11th Ave. South, Birmingham, AL 35205

Date Cost	Event and Location	Description	Contact
3/15 3/3-4	Spring Equinox Beltane Festival Madison, WI	Festival, ritual, workshop, feast (608) 924-2216	Circle P.O.B. 219 Mt. Horeb, WI 53572
3/28-30 $36	N.W. Spring Equinox Fest. Washington State	Rituals, workshops, networking, crafts, etc.	Aquarian Tabernacle Church P.O.B., 85507 Seattle, WA 98145
4/5-6	Spring Festival near Los Angeles (818) 366-2038	Workshops & lectures about Spring customs of Pagan cultures	TOTEM Box 4172 Sunland, CA 91040
4/4-6	Festival of Awareness British Columbia Canada	Theme: Transformation Through Communication: Free the Spirit	The Centre 3304 32nd Ave, Suite 104 Vernon, B.C. V1T 2M6 Canada
April	Pan Pagan Writers Conference Seattle Wa.	Margot Adler, Stewart and Janet Farrar, Ray Buckland, Isaac Bonewits, etc.	Aquarian Tabernacle Church P.O.B. 85507 Seattle, WA 98145
4/11-13	Sacred Concatenation Baltimore/ Washington DC area	Pagan scholars, teachers, organizers conference. Possible last Atlantic Pagan Council meeting.	Sacred Concatenation P.O.B. 5628 Baltimore, Md 21210
Beltane $15- $20	CMA Beltane Texas between Houston & Austin	Maypole, rituals, workshops, crafts breakfasts,1 dinner	Judy Haskell 5920 Bissonnet, #113 Houston, Texas 77081
5/22-26	Rites of Spring Camp near Boston	Workshops, rituals music, cabins, etc.	EarthSpirit Community P.O.B. 365 Medford, Mass 02155
5/22-26 $30 ($40 at gate)	ELF Fest Bloomington Indiana area	Music, magick, celebration of Spring	Elf Lore Family P.O. Box 1092 Bloomington, IN 47402
6/5-8	Wic-Can Fest near Toronto Ontario Canada	Camping, rituals, workshops, etc.	Wic-Can Fest 3090 Danforth Ave., POB 105 Scarborough, Ontario M1L 1B1 Canada
6/13-15 6/17-21	Pagan Ministry Pagan Spirit Gathering, Wisconsin	Rituals, workshops music, bonfires, camping, etc. (608) 924-2216	Circle P.O.B. 219 Mt. Horeb, WI 53572
6/19-22	Fest of Women's Spirituality Oregon	Women's mysteries	Norma Joyce, W.I.C.C.A. P.O.B. 201 Monmouth, OR 97361
6/19-22	Goddess Gathering Southern Ohio	Rituals, workshops etc. at ski resort	Riversong Box 1966 Youngstown, OH 44506
On or about 6/21 free	Rainbow Solstice Gatherings .Colorado .Great Lakes area .North Caroline .Mid Atlantic area	Contacts during 1985 were: Colo. Rainbow, Box 9847, Denver, Co. 80209 Great Lakes Rainbow, Box 4113, Ann Arbor, MI 48106 c/o Ketuah, Rt. 2, Box 132, Leicester, NC 28748 Rainbow Outreach, Box 75263, Washington DC 20013	
7/1-7	Rainbow Gathering Pennsylvania	New Age camping, bonfires, music, ritual, etc.	Contact regional Rainbow rep. for details-carpooling, buses, etc.
7/2-6	Gaia Festival Midwest $40	Elf Lore Family & Heartland Pagan Assn. festival	Gaia Registration c/o Heartland 2237 W. Morse Ave. Chicago, IL 60645
7/4-6	Sommerathing North California	Camping, workshops etc. with Norse Teutonic Pagan focus	Sommerathing P.O. Box 185 Camptonville, CA 95922
7/18-21	Gathering for Life on Earth Central Ontario Canada	Spiritual-political synthesis, worship of Gods & Goddesses as immanent	Pagans for Peace c/o Ron Wager Dragonfly Farm Lake St. Peter Ontario K0L 2K0 Canada
7/19-21	Starwood Ohio, Western Pennsylvania area	Excellent festival if can locate suitable site	A.C.E. 1643 Lee Rd., #9 Cleveland Hts., OH 44118
8/2-3	Lughnasad Fest. Wisconsin	Workshops, ritual Feasting	Circle P.O.B. 219 Mt. Horeb, WI 53572
8/9-11	SolCon-Solitary Convention Washington area	Workshops, rituals, etc for Pagans who work alone	Brandy Williams P.O.B. 95620 Seattle, WA 98145-2620
8/7-10	Harvest Survival Healing Gath. N. Maryland	Rituals, workshops, feasts, bardic circle	Silver Web P.O.B. 5628 Baltimore, Md 21210
8/15-18	Pan Pagan Fest. Valparaiso, Ind.	Rituals, workshops, music, bonfires, etc.	Midwest Pagan Council P.O.B. 664 Chicago Hts., IL 60411
August	Enchanted Mtn. Gathering, New Mexico	Workshops, rituals, etc for Pagans, etc. Native American Focus	BWEFA P.O.B. 40140 Albuquerque, NM 87196
8/29- 9/2	COG Grand Council	Annual Covenant of the Goddess Meeting & Festival	Covenant of the Goddess P.O.B. 1226 Berkeley, CA 94704
9/5-7	Pantheistic Festival Pocketown, Pa	Metaphysical & esoteric investigations investigations	Church of Universal Forces P.O.B. 03195 Columbus, OH 43203
9/12-18	Southern Pagan Renaissance Lunarfest Georgia	Rituals, workshops music, stone lodge, bonfires, cabins,etc.	1st Humanist Church of Atlanta P.O.B. 8264 Atlanta, GA 30306
9/19-21	Harvest Dream Festival Wisconsin	Celebration of dream life and Fall equinox	Circle P.O.B. 219 Mt. Horeb, WI 53572
9/20-22	Wild Magick Gathering Indiana	Ritual, Autumn Equinox Celebration, camping etc.	ELF Lore Family P.O.B. 1092 Bloomington, IN 47402
9/20-22	N.W. Fall Equinox Gathering Near Portland OR	Rituals, Workshops etc.	N.W. Fall Eq. Gathering P.O.B. 14015 Portland, OR 97214
9/27-28	Harvest Moon Celebration Los Angeles, CA	Selene Fox, Dennis Carpenter, Paul Beyerl, etc.	The Pellas Society Box 4993 Chatsworth, CA 91313

Robert Anton Wilson tour: 2/27-3/2 Golden & Boulder CO, 3/7-9 Vancouver Canada, 3/12 Seattle, Wa (tentative), 3/14-16 Portland, Or, 3/22 Santa Cruz, 3/23 San Francisco, 3/28-30 L.A. For details or to set up an appearance during Feb-April 1987, contact A.C.E., 1643 Lee Rd., #9 Cleveland Hts., OH 44118

CALENDAR OF ANNUAL EVENTS

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Date	Event and Location	Description	Contact
January: around Martin Luther King Weekend	Esotericon New Jersey, near New York City	Occult, magick, SF & fantasy Con in hotel. Pagans, Gnostics, etc.	Esotericon P.O. Box 329 Little Ferry, NJ 07643
February: around Valentine	NW Gathering of Radical Fairies, Oregon area	Gay male neo-Pagans Buddists, etc. Cabins, rituals	Gay & Lesbian Resource Center, Evergreen State College CAB 305, Olimpia, WA 98505
around Presidents' Day	Wintercon, Ski Resort in Central Ohio	Occult, magick, biofeedback consciousness exploration. Pagans, Shamans, Consciousness explorers, Ceremonial Magicians	Association for Consciousness Exploration (ACE) 1643 Lee Rd., #9 Cleveland Hts, O 44118
March: weekend Near Equinox	N.W. Spring Equinox Fest Washington State area	Rituals, Workshops, networking, crafts, etc. Pagans, Wiccans	Aquarian Tabernacle Church P.O.B. 85507 Seattle, WA 98145
May: Near Beltane	Council of Magickal Arts Beltane Fest. Near Houston	Beltane Festival	Judy Haskell 5920 Bissonnet Houston, TX 77081
Beltane	Beltane Fest. near Albuquerque	May Pole ritual, music, feasting, etc. with Pagans & Nature Spirits	SWEFA Box 40154 Albuquerque, NM 87196
Memorial Day weekend	Rites of Spring, near Boston	Rituals, workshops, cabins, bonfires, music, etc. Wiccan Shamans, Pagans, etc.	EarthSpirit Community P.O. Box 305 Medford, Mass. 02155
Memorial Day weekend	ELF Fest, near Bloomington Indiana	Elven lore, May Pole, dancing camping, rituals, music, etc. Pagans, Nature Magicians	Elf Lore Family P.O. Box 1082 Bloomington, Ind. 47402
June: Early June	Wic-Con Fest. near Toronto Ontario, Canada	Camping, ritual, workshops music, etc. Limited cabin space available. Pagans, Wiccans.	Wic-Con Fest. 3090 Danforth Ave., P.O. Box 105 Scarborough, Ontario M1L 1B1 Canada
Mid June	Pacific Circle Gathering, Southern California	Camping, rituals, workshops. Pagan & Wiccan	Pacific Circle Gathering c/o Pacific Circle P.O. Box 9513 N. Hollywood CA 91609
Solstice weekend	Radical Faeries Solstice Gathering N. Caroline	Gay Men & Friends' Solstice ritual, bonfires, camping, etc. Radical Faeries	RFD Rt. 1, Box 127E Bakersville, N.C. 28705
Summer Solstice week	Pagan Spirit Gathering, Wisconsin	Camping, sweatlodge, rituals bonfires, music, ecstatic dance, etc. Pagans, Wiccans, Shamans	Circle P.O. Box 219 Mt. Horeb, WI 53572
Summer Solstice weekend	Goddess Gathering, Ohio	Camping, rituals, workshops, Goddess Religion, camping, music, etc. Wiccans, Pagans	Riversong P.O. Box 1966 Youngstown, OH 44506
Summer Solstice Week	Ancient Ways Festival, N. California	Camping, rituals, workshops, music, etc. Goddess Religion Pagans, Wiccans, etc.	Covenant of the Goddess P.O. Box 1226 Berkeley, CA 94704
On or about 6/21	Rainbow Solstice Gatherings .Colorado .Great Lakes .North Carolina .Mid Atlantic	1985 Contacts were: Colorado Rainbow, Box 9847, Denver, Co. 80209 Great Lakes Rainbow, Box 4113, Ann Arbor MI 48106 c/o Katuah, Rt. 2, Box 132, Leicester, NC 28748 Rainbow Outreach, Box 75263, Washington DC 20013	
July: July 4th Week	Rainbow Gathering North America	New Age camping, bonfires, music, sweat lodges, New age, Shamans, Gnostics, Pagans, Buddists, etc.	Contact regional Rainbow rep. for details, carpooling, buses, etc.
July 4th Weekend	Somewhething Northern California	Camping, workshops, rituals, with Norse Teutonic Pagan focus	Somewhething P.O. Box 185 Camptonville, CA 95922
Weekend near July 25	Sherwood East Central Ohio	Camping, rituals, workshops, ecstatic bonfire dance, music, biofeedback, vision quest, Shamans, Pagans, Consciousness Explorers, etc.	A.C.E. 1643 Lee Rd., #9 Cleveland Hts., OH 44118

Date	Event and Location	Description	Contact
August: First Weekend	Solitary Convention Seattle, WA	For witches, Pagans, Druids Magicians, etc. who work alone. Workshops, rituals...	Brendy Williams P.O. Box 95620 Seattle, WA 98145-2620
	Enchanted Mountain Gathering New Mexico	Workshops, rituals, sweat lodge, etc. for Pagans & other magickal people Native American focus	SWEFA Box 40154 Albuquerque, NM 87196
	Harvest Survival and Healing Gathering, Maryland	Rituals, Nordic sharing, camping, workshops, etc. Wiccans, Shamans, etc.	Earth Song Community P.O. Box 5628 Baltimore, Md. 21210
	Pan Pagan Festival, Michigan-Indiana area	Camping, ritual, workshops music, etc. Pagans, Wiccans, etc.	Midwest Pagan Council P.O. Box 664 Chicago Hts, IL 60411
Labor Day weekend	C.O.G. Grand Council & Fest. North America	Cabins, camping, workshops, annual C.O.G. Meeting, music Pagans, Wiccans	Covenant of the Goddess P.O. Box 1226 Berkeley, CA 94704
Late Aug. Early Sept.	South Australian Wiccan Conference, Australia	Conference on Sea Shore	Wiccan Conference c/o P.O. Box 62 O' Halloran Hill South Australia 5158
September: Near Equinox	Wild Magick Gathering, Indiana	Ritual, Autumn Equinox Celebration, camping, etc.	Elf Lore Family P.O. Box 1082 Bloomington, Ind. 47402
Equinox	Eleusinian Mysteries San Francisco Bay Area	Mystery Play Neopagan	NROOGD c/o C.O.G. P.O. Box 1226 Berkeley, CA 94704
Equinox	Equinox Radical Faeries' Gathering North Carolina	Gay Men & Friends' Fall Equinox Ritual, bonfires massage, camping, etc. Radical Faeries	RFD Rt. 1, Box 127E Bakersville, N.C. 28705
Weekend near Equinox	N.W. Fall Equinox Fest Oregon area	Rituals, workshops, crafts, networking, etc. Pagans, Wiccans, etc.	A.Voice of the Goddess P.O.B. 13072 Portland, OR 97213
Full Moon week	Southern Pagan Renaissance Lunarfest, Georgia	Rituals, workshops, sweat lodge, music, bonfires, cabins, Wiccans, Pagans, Shamans, etc.	First Humanist Church of Atlanta Box 9264 Atlanta, GA 30306
October:	The Harvest Fest, A Faerie Gathering, Tennessee	Gay Men, women, Children & Friends' rituals, bonfires, camping, etc. Radical Faeries	Short Mountain Sanctuary Rt 1, Box 98A Liberty, Tenn. 37095
near Samhain	Mt Franklyn October Gathering, Australia	Primitive Mountain camping, rituals, workshops, etc. Pagans, Ceremonial Magicians, etc.	October Gathering c/o P.O. Box 54 Castle Maine, Victoria Australia 3450
Samhain weekend	Council of Magickal Arts Fest, Texas	Samhain Festival in Houston, Texas area	B. Haskell 5920 Bissonnet Houston, TX 77081
Samhain	Witches' Ball New York City	A real Witches' Ball costumes, dancing	Enchantments 341 E. 9th St., New York, N.Y. 11105
Samhain	Spiral Dance San Francisco Bay Area	Ritual & Spiral Dance, Pagans, Wiccans	Reclaiming P.O. Box 14404 San Francisco, CA 94414
December: weekend near New Year	Forever Forests Tree Planting Northern California	Pagan tree planting, including Childrens' tree planting	Forever Forests Box 212 Redwood Valley CA 95470

Most Sabbats	Open Sabbat Rituals	Wiccan & Pagan Rituals:
	New York City	Enchantments, 341 E. 9th St., New York, NY 11105
	Wisconsin	Circle, P.O. Box 219, Mt. Horeb, WI 53572
	California S.F. Bay Area	NROOGD c/o Covenant of the Goddess, P.O. Box 1226 Berkeley, CA 94704
	Arkansas	Ozark Pagan Ecumenical Council (OPEC) P.O. Box 605, Springdale, AR 72764

CALENDAR OF EVENTS 2/22/'86

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Date Cost	Event and Location	Description	Contact
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3/28-30 $36	N.W. Spring Equinox Fest. Washington State	Rituals, workshops, networking, crafts, etc.	Aquarian Tabernacle Church P.O.B. 85507 Seattle, WA 98145
4/5-6	Spring Festival near Los Angeles (818) 366-2039	Workshops & lectures about Spring customs of Pagan cultures	TOTU Box 4172 Hunland, CA 91040
4/4-6	Festival of Awareness British Columbia Canada	Theme: Transformation Through Communication: Free the Spirit	The Centre 3304 32nd Ave, Suite 104 Vernon, B.C. V1T 2M6 Canada
April	Pan Pagan Writers Conference Seattle Wa.	Margot Adler, Stewart and Janet Farrar, Ray Buckland, Isaac Bonewits, etc.	Aquarian Tabernacle Church P.O.B. 85507 Seattle, WA 98145
4/11-13	Sacred Concatenation Baltimore/ Washington DC area	Pagan scholars, teachers, organizers conference. Possible last Atlantic Pagan Council meeting.	Sacred Concatenation P.O.B. 5628 Baltimore, Md 21210
Beltane $15- $20	CMA Beltane Texas between Houston & Austin	Maypole, rituals, workshops, crafts breakfasts,1 dinner	Judy Haskell 5920 Bissonnet, #113 Houston, Texas 77081
5/22-26	Rites of Spring Camp near Boston	Workshops, rituals music, cabins, etc.	EarthSpirit Community P.O.B. 365 Medford, Mass 02155
5/22-26 $30 ($40 at gate)	ELF Fest Bloomington Indiana area	Music, magick, celebration of Spring	Elf Lore Family P.O. Box 1092 Bloomington, IN 47402
6/5-8	Wic-Can Fest near Toronto Ontario Canada	Camping, rituals, workshops, etc.	Wic-Can Fest 3090 Danforth Ave., POB 105 Scarborough, Ontario M1L 1B1 Canada
6/13-15 6/17-21	Pagan Ministry Pagan Spirit Gathering, Wisconsin	Rituals, workshops music, bonfires, camping, etc. (608) 924-2216	Circle P.O.B. 219 Mt. Horeb, WI 53572
6/19-22	Fest of Women's Spirituality Oregon	Women's mysteries	Norma Joyce, W.I.C.C.A. P.O.B. 201 Monmouth, OR 97361
6/19-22	Goddess Gathering Southern Ohio	Rituals, workshops etc. at ski resort	Riversong Box 1966 Youngstown, OH 44506
On or about 6/21 free	Rainbow Solstice Gatherings	Contacts during 1985 were:	
	.Colorado		Colo. Rainbow, Box 9847, Denver, Co. 80209
	.Great Lakes area		Great Lakes Rainbow, Box 4113, Ann Arbor, MI 48106
	.North Carolina		c/o Katuah, Rt. 2, Box 132, Leicester, NC 28748
	.Mid Atlantic area		Rainbow Outreach, Box 75263, Washington DC 20013
7/1-7	Rainbow Gathering Pennsylvania	New Age camping, bonfires, music, ritual, etc.	Contact regional Rainbow rep. for details-carpooling, buses, etc.
7/2-6	Gaia Festival Midwest $40	Elf Lore Family & Heartland Pagan Assn. festival	Gaia Registration c/o Heartland 2237 W. Morse Ave. Chicago, IL 60645
7/4-6	Sommerething North California	Camping, workshops etc. with Norse Teutonic Pagan focus	Sommerething P.O. Box 105 Camptonville, CA 95922
7/18-21	Gathering for Life on Earth Central Ontario Canada	Spiritual-political synthesis, worship of Gods & Goddesses as immanent	Pagans for Peace c/o Ron Wager Dragonfly Farm Lake St. Peter Ontario K0L 2K0 Canada
7/19-21	Starwood Ohio, Western Pennsylvania area	Excellent festival if can locate suitable site	A.C.E. 1643 Lee Rd., #9 Cleveland Hts., OH 44118
8/2-3	Lughnasad Fest. Wisconsin	Workshops, ritual Feasting	Circle P.O.B. 219 Mt. Horeb, WI 53572
8/9-11	SolCon-Solitary Convention Washington area	Workshops, rituals, etc for Pagans who work alone	Brandy Williams P.O.B. 95620 Seattle, WA 98145-2620
8/7-10	Harvest Survival Healing Gath. N. Maryland	Rituals, workshops, feasts, bardic circle	Silver Web P.O.B. 5628 Baltimore, Md 21210
8/15-18	Pan Pagan Fest. Valparaiso, Ind.	Rituals, workshops, music, bonfires, etc.	Midwest Pagan Council P.O.B. 664 Chicago Hts., IL 60411
August	Enchanted Mtn. Gathering, New Mexico	Workshops, rituals, etc for Pagans, etc. Native American Focus	BWEFA P.O.B. 40140 Albuquerque, NM 87196
8/29-9/2	COG Grand Council	Annual Covenant of the Goddess Meeting & Festival	Covenant of the Goddess P.O.B. 1226 Berkeley, CA 94704
9/5-7	Pantheistic Festival Pookstown, Pa	Metaphysical & esoteric investigations investigations	Church of Universal Forces P.O.B. 03195 Columbus, OH 43203
9/12-18	Southern Pagan Renaissance Lunarfest Georgia	Rituals, workshops music, stone lodge, bonfires, cabins,etc.	1st Humanist Church of Atlanta P.O.B. 8264 Atlanta, GA 30306
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9/20-22	Wild Magick Gathering Indiana	Ritual, Autumn Equinox Celebration, camping etc.	ELF Lore Family P.O.B. 1092 Bloomington, IN 47402
9/20-22	N.W. Fall Equinox Gathering Near Portland OR	Rituals, Workshops etc.	N.W. Fall Eq. Gathering P.O.B. 18015 Portland, OR 97218
9/27-28	Harvest Moon Celebration Los Angeles, CA	Selena Fox, Dennis Carpenter, Paul Beyerl, etc.	The Pallas Society Box 4993 Chatsworth, CA 91313

Robert Anton Wilson tour: 2/27-3/2 Golden & Boulder CO, 3/7-9 Vancouver Canada, 3/12 Seattle, We (tentative), 3/14-16 Portland, Or, 3/22 Santa Cruz, 3/23 San Francisco, 3/28-30 L.A. For details or to set up an appearance during Feb-April 1987, contact A.C.E., 1643 Lee Rd., #9 Cleveland Hts., OH 44118

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around Presidents' Day	Winterstar, Ski Resort in Central Ohio	Occult, magick, biofeedback consciousness exploration. Pagans, Shamans, Consciousness explorers, Ceremonial Magicians	Association for Consciousness Exploration (ACE) 1643 Lee Rd., #9 Cleveland Hts, O 44118
March: weekend Near Equinox	N.W. Spring Equinox Fest Washington State area	Rituals, workshops, networking, crafts, etc. Pagans, Wiccans	Aquarian Tabernacle Church P.O.B. 85507 Seattle, WA 98145
May: Near Beltane	Council of Magickal Arts Beltane Fest. Near Houston	Beltane Festival	Judy Haskell 5920 Bissonnet Houston, TX 77081
Beltane	Beltane Fest. near Albuquerque	May Pole ritual, music, feasting, etc. with Pagans & Nature Spirits	SWEFA Box 40154 Albuquerque, NM 87196
Memorial Day weekend	Rites of Spring, near Boston	Rituals, workshops, cabins, bonfires, music, etc. Wiccan Shamans, Pagans, etc.	EarthSpirit Community P.O. Box 305 Medford, Mass. 02155
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Solstice weekend	Radical Faeries Solstice Gathering N. Carolina	Gay Men & Friends' Solstice ritual, bonfires, camping, etc. Radical Faeries	RFD Rt. 1, Box 127E Bakersville, N.C. 28705
Summer Solstice Week	Pagan Spirit Gathering, Wisconsin	Camping, sweatlodge, rituals bonfires, music, ecstatic dance, etc. Pagans, Wiccans, Shamans	Circle P.O. Box 219 Mt. Horeb, WI 53572
Summer Solstice weekend	Goddess Gathering, Ohio	Camping, rituals, workshops, Goddess Religion, camping, music, etc. Wiccans, Pagans	Riversong P.O. Box 1966 Youngstown, OH 44506
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July 4th Weekend	Somewhething Northern California	Camping, workshops, rituals, with Norse Teutonic Pagan focus	Somewhething P.O. Box 185 Camptonville, CA 95922
Weekend near July 25	Sherwood East Central Ohio	Camping, rituals, workshops, ecstatic bonfire dance, music, biofeedback, vision quest. Shamans, Pagans, Consciousness Explorers, etc.	A.C.E. 1643 Lee Rd., #9 Cleveland Hts., OH 44118

Date	Event and Location	Description	Contact
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Late Aug. Early Sept.	South Australian Wiccan Conference, Australia	Conference on Sea Shore	Wiccan Conference c/o P.O. Box 62 O' Halloran Hill South Australia 5158
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Equinox	Equinox Radical Faeries' Gathering North Carolina	Gay Men & Friends' Fall Equinox Ritual, bonfires message, camping, etc. Radical Faeries	RFD Rt. 1, Box 127E Bakersville, N.C. 28705
Weekend near Equinox	N.W. Fall Equinox Fest Oregon area	Rituals, workshops, crafts, networking, etc. Pagans, Wiccans, etc.	A.Voice of the Goddess P.O.B. 13072 Portland, OR 97213
Full Moon week	Southern Pagan Renaissance Lunarfest, Georgia	Rituals, workshops, sweat lodge, music, bonfires, cabins, Wiccans, Pagans, Shamans, etc.	First Humanist Church of Atlanta Box 9264 Atlanta, GA 30306
October:	The Harvest Fest. A Faerie Gathering, Tennessee	Gay Men, women, Children & Friends' rituals, bonfires, camping, etc. Radical Faeries	Short Mountain Sanctuary Rt 1, Box 98A Liberty, Tenn. 37095
Near Samhain	Mt Franklyn October Gathering, Australia	Primitive Mountain camping, rituals, workshops, etc. Pagans, Ceremonial Magicians, etc.	October Gathering c/o P.O. Box 54 Castle Raine, Victoria Australia 3450
Samhain Weekend	Council of Magickal Arts Fest, Texas	Samhain Festival in Houston, Texas area	B. Haskell 5920 Bissonnet Houston, TX 77081
Samhain	Witches' Ball New York City	A real Witches' Ball costumes, dancing	Enchantments 341 E. 9th St., New York, N.Y. 11105
Samhain	Spiral Dance San Francisco Bay Area	Ritual & Spiral Dance, Pagans, Wiccans	Reclaiming P.O. Box 14404 San Francisco, CA 94414
December: Weekend near New Year	Forever Forests Tree Planting Northern California	Pagan tree planting, including Childrens' tree planting	Forever Forests Box 212 Redwood Valley CA 95470

Most Sabbats	Open Sabbat Rituals	Wiccan & Pagan Rituals:
	New York City	Enchantments, 341 E. 9th St., New York, NY 11105
	Wisconsin	Circle, P.O. Box 219, Mt. Horeb, WI 53572
	California S.F. Bay Area	NROOGD c/o Covenant of the Goddess, P.O. Box 1226 Berkeley, CA 94704
	Arkansas	Ozark Pagan Ecumenical Council (OPEC) P.O. Box 605, Springdale, AR 72764

ANNUAL CALENDAR UPDATE

Date	Event and Location	Description	Contact
Feb.	Celebration of Womanhood Texas	Workshops, rituals, Women's Mysteries. Women Only	Judy Haskell 5920 Bissonnet, #113 Houston, Texas 77081
July	Gaia Festival Midwest	Camping, rituals, workshops barter, songs, feasting with Elf Lore Family & Heartland Pagan Assn.	Gaia Registration c/o Heartland 2237 West Morse Ave. Chicago, Ill. 60645
Summer	Front Range Pagan Festival, Colorado	Workshops, rituals, music, magic, campfires, Childrens activities.Invitation Only	L.R. Martin 1950 Trenton St. #540 Denver, Colorado 80220
July	Gathering for Life on Earth Ontario Canada	Political synthesis with Pagans involved with Peace feminist, Green, gay, native and anti nuke issues	Pagans for Peace c/o Sam Wagar Dragonfly Farm Lake St Peter Ontario KOL2KO Canada
July	Earth Quest Indiana	Primitive camping, vision quest, sweat lodge, sacred object quests, drumming	Elf Lore Family P.O.Box 1082 Bloomington, IN 47402
Summer	Celebration of Summer Texas	Festival celebration and gathering	Nexus International P.O.B. 45061 Dallas, Texas 75245
August	Michigan Women's Music Festival	Largest gathering of women & music anywhere	WWTMC 1501 Lyons St., Mt. Pleasant, MI 48558
August	Festival of Women's Spirituality Oregon	WOMEN ONLY: workshops, rituals, music, dance, bazar, networking in wilderness setting	W.I.C.C.A P.O.B. 201 Monmouth, Oregon 97361
Sept.	Harvest Moon Celebration California	Workshops, rituals, etc. in Los Angeles area	The Pallas Society P.O.B. 4983 Chatsworth, CA 91313-4983
October	Pan-Thea New York State	Invitational festival	
Samhain	Samhain Seminar United States	School of Wicca sponsored festival-rituals, workshops	School of Wicca P.O.B. 1502 New Bern, N.C. 28560
Sept.	Pantheistic Festival Ohio-Pa area	workshops, rituals, etc.	Church of Universal Forces P.O.B. 03195 Columbus, Ohio 43203
Beltane Yule Summer Solstice	large public seasonal celebrations New York City	Ritual, art, dance, music, performers, explore cycles of death and rebirth, male & female Divinity, Nature	The Eleusis Foundation c/o Phyllis Curott & Rodger Parsons 85 Eastern Parkway #2E Brooklyn, N.Y. 11238
Various	Long Dance U.S.A.	Ceremonies, rituals, dances for awareness exploration, creativity,	Elizabeth Cogburn 6741 Edgewood Drive N.W. Albuequerque New Mexico 87107
Various	Medicine Wheel Gatherings, U.S.A. & Canada	Native American dance, storytelling, rituals	Bear Tribe P.O.B. 9167 Spokane, WA 99209

Seanchas*

Thomas M. Cross, Garland, Texas 75041
*(lore, history, gossip)/ seanchai, Tomas Mac Crossan.

To My Druidic Comrades, Ar nDraoicht Fein:

I became interested in Druidism when I began college in 1977. I am still taking courses in English Literature, History etc. I have been aware of my Celtic ancestory since I was a small child when I heard my father, who is an ancient history aficionado, speak of Celts, Romans and Greeks. But being of Welsh, Irish and Scottish ancestory did not interest me until I was in college studying W.B. Yeats and Arthurian romance. I would read bits of trivia about the bards and druids here and there and this made me curious. Soon I was initiated into the world of the druid when I read Piggott's The Druids. I began to learn Welsh from books. I read all of the nonsense about the druids too, Graves, Spence, Murray, Gardner, Maughan, Nichols, Iolo MS, Barddas etc. I tossed out that material (I saved the Barddas, though as a collector's item) and went back to Piggott. I contacted Live Oak Grove of the RDNA and began to correspond with Emmon Bodfish, preceptor. He guided me to the reliable material on paleo-pagans, archaeology and anthropology. I soon became interested in Indo-European studies. I voraciously read everything I could find by Dumezil, Polome, Mircea Eliade, A.&B. Rees, Patrick K. Ford, Calvert C. Watkins, Myles Dillon, Proisias Mac Cana, M.L. Sjoestedt, Osborn Bergin, J. Carney, Lehmann, F. Le Roux, Littleton, de Vries, and so forth. It was books by these scholars that explained ancient Celtic religion better than anything written by witches or neo-pagans for me.

To facilitate my studies, I read up on the Vedic religion and other IE myths. Emmon sent me dupes of recordings from lectures he attended delivered by Professor of Anthropology at U. of Cal. at Berkeley, Dr Duran. I listened carefully to

James J. Duran on the subject of The Druids, Irish folk-lore, Celt-Iberians,Pagan Europe etc. As a result of this information,I made a bee-line for books on the Irish Bardic schools, Irish story-telling, Celtic prosody and music of the Celtic peoples. Along the way I aquiredinfo on shamans of Siberia, Finn-Ugric peoples, Thracians, Scythians and the Ossetts. The Ossetts seem to be the descendents of Scythians or Sarmations and have a tradit-al epic about a magical cup and other themes relating to the Arthurian cycle. The Ossetic epics are definitely a link between the Indo-European west and east.

At the present, I've begun studying Gaulish with the help of a linguist and polyglot friend of mine. Joshua Whatmough's book Dialects of Ancient Gaul is my source-book on the subject. We are reconstructing the Gaulish polytheology and, for want of better word, fairy-lore. Whatmough's book is invaluable for he had catalogued clists of the Gaulish deities by region. From this we are creating a Gaulish mythology based on what bit of facts we can find about them consolidated with my knowledge of the Indo-European system. Of course such a reconstruction is going to be padded out with fiction or speculation, but what the Annwn, it will be as close to the real thing as possible.

As I study Gaulish, I also am studying Cornish and Breton as I feel these languages are largely neglected, and besides, I already know some Welsh which is closely related. Gaulish was divided into three main dialects(just like Caesar said: Gallia in tres partes divisa est), Belgic, Lugdunensian, and Narbonensian (Aquitanian was like Narbonne but many Iberian/Basque loan words). The language of Gaulish was pretty much uniform, the differences were mainly lexical(different words used). There were some isolated places where Q-Celtic words appeared, e.g. equos "horse" and epos "horse." The word caballos meant horse in the general sense...

epos meant horse in a more sacred or exalted sense. Gaulish declensional endings for the most part resemble archaic Latin, Oscan and Umbrian or even early archaic Irish. Brythonic or Brittonic, the ancestor of Welsh, Breton and Cornish, was the same language as Gaulish, especially as it was once spoken in Belgica. Gaulish, especially in Narbonensis, used the Greek alphabet. Most of the names of Gaulish deities appear only once, or confined to a certain region, still a hand full were known all over Celtdom. You can find Lugu or Lugos all over Celtic territories and his name appears in Irish sagas as Lugh Lamhfada or Lugh Samildanach, in the Welsh Mabinogi as Lleu Llaw Gyffes. Belenos/Belinus appears from Gaul-Narbonne to Wales (aka Beli Mawr), however I have not seen an Irish cognate. Bealtaine appears to mean "bright fire" from Belo + tene. Danu appears to be related etymologically to the Vedic Danu, mother of Vrtra (Verethragna in Iran), the Danube (Danuius), Don (rivers in both Britain and Russia), Don (of the Mabinogi), Dnieper, Dniester and possibly with -don- in Poseidon (husband of Danu, according to Littleton). I may have found a Gaulish equivalent in Lugdunensis called Donnia, equated with the Roman Minerva from inscriptions. The Indo-European root of this name is *danu "water," or "to drip or flow" and this seems logical when keeping Littleton's hypothesis in mind. Perhaps Danu is the wife or mother of Lir or Llyr (Welsh).

The triple god and triple goddess complex is not confined to the Celts, and throughout the Indo-European world you can find that the number three plays a role through all of the myths and ideology. I should also like to call attention to Bruce Lincoln's excellent book PRIESTS, WARRIORS and CATTLE, University of California Press, as he has made an interesting case for the Celtic

creation story in the Táin Bó Cuailnge. The battle between the two bulls, Donn and Finnbennach, with the decapitation of Bricriu, contain elements of the story of the primordial sacrifice (see the Rig Veda 10.90, Gylfaganning, Romulus & Remus). I believe, however, that the primordial sacrifice may be contained in the Cath Magh Tuiredh in which Lugh slays Balar of the Evil Eye. The story has similarities to the battle between Titans and Olympians in Hesiod's Theogony, and the slaying of Ymir by Odin, Vili and Ve in the Norse Gylfaganning of the Icelandic Eddas.

I belive also, that Strabo may have passed on to us the possible eschatology taught by Gaulish Druids. He states that the Druids taught that the "universe and human soul are indestructible, but some day fire and water will prevail." This is quite similar to the Norse idea about Ragnorok and the re-building of the earth by the gods after the destruction caused by Loki, Fenriz, and Nidhogg with fire and ice prevailing. I hope I have the themes from the Norse myth correct here. If so, the two ideas could be similar in origin.

Here in Dallas, a neo-pagan was lecturing on the use of Runes. She claimed that the Runes were Germanic and Celtic. I refrained from arguing. Later, I looked up information on the Runes. The Celts never used runes; they had the word in their vocabulary which meant "secret" or "mystery" but it seems it was not applied to any code or alphabet. The Runic characters were adapted from the Etruscan, Alpine and Roman scripts. Gauls used Greek letters and less often than Romans or Greeks used theirs. The Irish seemed to have invented the ogham script and this appears rather late in Celtic history.

On Celtic Prosody

The earliest examples of Celtic poetry extant comes from Ireland. The verse makes use of an unfixed syntax, alliteration galore, obscurities (formulaic expressions, kennings, archaisms), un-even rhythm, absence of rhyme and meter. With the introduction of Latin during Christianization, the innovation of rhyme comes along with a regular rhythm, still there is no meter, it is syllabic. Syllabic verse usually runs into a seven syllable per line pattern and because of the language,it accidentally has a trochaic or dactylic beat. The earliest Welsh poetry is also syllabic and makes use of rhyme, however the rhyme employed is heavy on assonance,consonance, alliteration and internal rhymes like that of Mediaeval Irish verse.

From this we must conclude that the type of verse the ancient Druids used was highly formulaic, full of archaic expressions, alliterative, and something similar to that found in early Germanic verse which was also alliterative and full of kennings. Gaulish and Old Brittonic were sing-song languages using pitch stress or accent (like classical Greek and Latin, Sanskrit, Old English) and had a tendency to be accented on the first syllable of a word. I would assume that possibly the Gaulish bards were influenced by Greek poets (as the ancient Gauls were influenced in many ways by the Greeks) and could very well have imitated some of the Greek fashions. For this reason, I think the Homeric Hymns would be a worthy model for reconstructing hymns to the Celtic gods. I may check into the poetry of the Romanised Celt,Ausonius, and see if anything in his poetry owes anything to Celtic influence. I think this sort of thing can be imitated in the English language.

On Celtic Music

As a member of the Board of Directors for the Southwest Celtic Music Association, I am often exposed to Celtic music -- mainly Irish and Scottish bands. For a while, I was curious to know what kind of music was possibly played and sung by the ancient Celts. This was a formidable task, but I was determined to find something in the books by musicologists. Roslyn Rensch's book The Harp was my starting point. In it, I read up on the ancient Irish instrument called the crot or cruit. Later on, I checked into Otto Anderson's The Bowed Harp. Finally I explored a half-dozen more books and found a few interesting bits of trivia.

The crot (cruit) was known in Gaul and called the crotta. It seems to have been the Celtic version of the kithara or lyre. The Irish relief sculptures from the early Christian era show a quadrangular instrument of about 3 to 6 strings. This must have been what Diodorus Siculus meant when he mentioned the bards playing instruments resembling lyres, "sometimes singing a praise, sometimes a satire." The Germanic peoples also appeared to have borrowed or inherited this instrument and developed it into the so-called Germanic round lyre or (Old English) hrote. Some of these instruments happened to survive by some miracle. One of these Germanic round lyres that survived was found inthe Sutton-Hoo ship burial in England. The crot was made of wood (not horn and tortoise shell like the Greek lyres) and must have been tuned pentatonic.

Rupert and Myrtle Bruce-Mitford published a report on the Sutton-Hoo lyre in their book Aspects of Anglo-Saxon archaeology. The first time the fragments of this lyre were reconstructed it was designed wrong, the Mitfords and others had it corrected. In their book, you can see a photo on plate 40 of the reconstruction -- done correctly. The crot also developed into the Welsh crwth which was played with a bow like a fiddle.

The harp, or clairseach which is so famous as the emblem of Ireland and sometimes of Wales, is actually believed to have been invented in Northumbria where Gael and Angle intermingled during the Christian era. The earliest harps (frame harps) of Ireland were strung not with gut, but with metal wire. They were originally carved all of one piece of wood and that was usually willow. They were diatonic and had a range of 3 octaves or 3 and half.

The earliest examples of non-christian-liturgical music are pentatonic(from Cornwall and Scotland). The earliest music found in Ireland was not written down in notation until the 18th and 19th centuries, but was handed down orally by singing and "puss-music" or caoines and sean-nos singing. A lot of music from the Celtic countries is pentatonic, much is also modal. It is belived by many musicologists that the pentatonic scales suggest archaic survival (Bauer,Ferguson). The modal system could be an influence from the old church modes from plainsong, but it is still possible that modal music predates Christianity among the Celts. It is belived that the Greeksobtained the idea for the modes from Near Eastern musical traditon, though.

The sean-nos (old-style) singing is believed to have been the style handed down by the chants of the bards. If so, the improvisational and formulaic style goes with the same formulaic style of verse used by the bards. The singing of the bards, though, was often accompanied by the harp (in pagan times we should assume it was the crot). Indeed, the style of singing we would associate with the old bards is evidently universal as C.M. Bowra showed in his book Heroic Poetry (qv). The singing of epics by bards (non-Celtic use of term here) was practiced by Homer, Ossetic poets, skalds,scops, and even into the 20th century in Yugoslavia by the guslars of Serbia, and there is mention of such a practice in Gaul (Appian, Gall. iv,12). The bagpipe seems to have been a late comer to the Celts, probably

it first came to the British Isles with the Romans in Britain. The bagpipe was used by ancient Romans and was probably brought to Italy by Romans who had been either to Egypt (where it orginated) or Greeks (who seemed to have also borrwoed the instrument from the Egyptians. The Gauls played trumpets called the carnux or karnukh which was made of metal and bent upward in a bell shaped like an animal's gaping mouth. The Germanic peoples had a similar instrument which was called lur.

On May eve or Bealtaine, a whistle made from two primitive reeds (sort of like a bagpipe drone's reed, or a clarinet mouthpiece -- but more primitive) was blown, making a rather eerie buzz or whistle. This May-whistle or horn has come down to us in the form of the little plastic and metal horns blown by children on Hallowe'en and party blow-outs. Probably this May-whistle was also blown on the eve of Samhain also. You can find these little toys in dime stores whenever Hallowe'en decor is put out. I have yet to find out exactly how old this custom is but I'd expect it goes back pretty far.

Modern Celtic bands are pretty eclectic in their choice of instruments. You can hear harps,guitars,bouzoukis, tenor banjoes, dulcimers, the bones (similar to castanets), bodhrans (drums which resemble those used by Finn-Ugric and Siberian shamans), mandolins, fiddles, uileann pipes (the Irish bagpipes which are inflated by a bellows), Scottish bagpipes (called "war-pipes" by the Irish), accordians, concertinas, tin whistles, etc. Sometimes the flageolet is substituted for a tin-whistle, both are fipple-flutes, that is they have a whistle at the mouth piece. So as you can see modern Celtic folk-music borrows much in its use of instruments. Some Welsh groups like Cilmeri, use the crwth, that instrument descended from the cruit.

Greenpaws
Elsa the Lioness who Walks in the Forest
Redondo Beach,CA (213) 374-2471

About me:

Hi kids! I'm a Celtiohilic Eclectic Neo-pagan and Neo-classical Witch. I don't say Wicce partly because I don't want to bicker about etymology (though I do see myself as "one who bends") and partly to get mundane people thinking about the discrepancy between their usual "hag" image and my "Earth Mother" appearance.

I got into Paganism slowly, starting when my mother brought home a friend that I felt I wanted to BE when I grew up. Actually, my style now is different from Morning Glory's, but she is still a good role model.

After some adolescent convolutions, I was introduced to the works of Mircea Eliade, M. Esther Harding, and Joseph Campbell. While living at Caradoc's with my lover, Krys, we found Squires' Celtic Myth & Legend, and the first edition of Real Magic. I read Merlin Stone, G.B. Gardiner, Valiente, Farrar, my old copies of Green Egg. Ford's translation of the Mabinogi. I learned tarot by the obsession/immersion method and picked up some herblore by osmosis while Krys was immersing himself in it.

I wrote and did my own rituals, sometimes with Krys, but often alone. Then, in 1982, we found some of the L.A. Pagan community. I got Adler's Drawing Down the Moon, and in reading Starhawk's The Spiral Dance felt like I had come home. I was asked to stand as Priestess in a protection ritual, and thus got my "sink or swim" ordination.

I was invited to work with a circle, and was convinced to do so in spite of my reservations. A year later I left, and took half of the circle with me. We, the Gang of Four, formed Circle Oceana. Since that time, I have performed a handfasting, an initiation, and many healing, protection, and houseblessing spells.

I have studied theater, dance, fencing, drawing, painting, writing, pottery, sculpture, astronomy, physics, philosophy, and history in college level classes. I sew Renaissance Faire costumes for money, as well as mundane clothes, ritual robes, and stuffed animals for love.

I am currently reading through Piggott, Nora Chadwick, Jean Markale, and Waters' Women's Encyclopedia of Myths and Secrets; in between trying to finish the interminable White Goddess, witching, reading SF and fantasy, spousing for Krys, and, of course, mothering

Robert Gwydion Arthur who is now nine months old. and threatening to walk any minute now.

Taking on the role of clergy came for me as seeing a need and filling it. I make no claims about my "power". my qualification. or the antiquity of my tradition. The work just keeps getting set in front of me. I wonder how many Neo-pagan clergy have gotten into it the same way?

Though I do study, I don't think of myself as a scholar, and I am mostly self-taught. I fear that because of this, and because I trust my intuition over logic, you may categorize me as a "fuzzy-thinking dewy-eyed romantic".

I don't have access to research materials, nor do I read or speak another language on a level worthy of mention. What I have to contribute is twenty bucks a year and another perspective.

About DP1:

Regarding "What Neo-pagan Druids Believe":

I found nothing in it with which I disagree. I intend to pass it on to a Philosophy of Religions teacher at the local community college, and will inform her of your reprint proceedure in case she wants to give it to her classes.

Regarding "On Liturgucal Language":

Groovy. Where can I get really good instruction in Irish? Tapes would be best since I don't drive anything bigger than a bicycle. I don't care what dialect it is in. I don't think it matters beyond personal taste. (Does a person invoking in the Oxford dialect of English get better or different results than a person using the Los Angeles dialect?)

By the way, Irish does not have more books and tapes available for it than German. Why not just say that you're using Irish because it is beautiful. a logical choice. and you LIKE it?

Regarding "Research Suggestions":

I think that those who did magic for the lower classes were considered somewhat inferior but sometimes necessary, more like the andermenschen you refered to in the editorial in Gnostica (July 1975) than like outlaws. They were probably initially the same as the Druids, but as class stratification got more solidified. the Druids consolidated their position, not unlike the distinction between village witch and court mage. I also think that our ancestors were pretty bigoted. at least as much as people are today, probably moreso. All of the above is speculation based on intuition, memory, or whatever you wish to call it. Let's see if ADF's research bears me out. or corrects me.

(Greenbaws-page 2)

About DP2:

Regarding "The Circle System of ADF":

Though I don't consider "religious organizational structure and specialized qualifications for clergyhood" to be "male plots against women" per se, I am wary of them because of past abuses. Since you have indicated that ADF won't put up with sexism, it's not an issue, so .Isaac dear, you can stop making unnecessary and irritating defensive wisecracks.

Your circle system sounds awfully strenuous.

For Third Circle, one is supposed to change one's life pattern dramatically, visit a new envronment and learn its survival skills, earn enough money through right livlihood (?) to take care of one's needs, without interfering with the rest of one's life, teach, study, and lead rituals, presumably all more or less concurrently? And all of this is to make healthy, practical, confident and competent clergy? Either I am taking your use of the words "drastic" and "dramatic" too seriously, or you have some unusual ideas about confidence building!

In Track 2, the study of counseling techniques should include sexuality, pregnancy, and rape/abuse survival, as well as the usual personal and family counseling.

In Track 12, for Fourth Circle, what do you consider to be "artificial aids"? Do you include chanting, dancing, and scrying, or are you referring to drugs?

Will ADF have correspondence courses? Financial Aid? Will the local groves have multi-media lending libraries?

I don't think that you'll have any problem with "coasting clergy" since those who would be inclined to coast would want to do all the you ask for in the first place. But if you do feel you have a problem, you can put a different local grove in charge of the ADF festival each year, insuring that they work and allowing you to check up on them in person. On the other hand, what is wrong with resting sometimes?

Regarding "Some Notes on Initiation":

It is quite possible to combine the three types in one ritual. When I was initiated the "knowledge transferral" aspect made the "transformation" aspect seem easier, and once the challenges were successfully met, the "recognition" aspect completed the ritual.

Who, why and what were questions I asked of my Sister at the beginning of her initiation. Though, of course, they should be given thought well in advance, it is interesting and instructive to hear the answers.

Regarding "A Druid Worship Ceremony":

It's very pretty, though it's not my style.

(Greenpaws-page 3)

Mail Comments:

To Judith Anderson. Pat Taylor, and Diane:
You sound like old friends. Hello!

To Andrew F. Gillis:
Regarding "purism":

What is the name of "Starhawk's book of Wiccan rituals" to which you refer? As far as I know she has only published The Spiral Dance and Dreaming the Dark, in neither of which she claims to be strictly Wicca (whatever that is) but rather mentions that her training is mixed. with Dianic and Fairie traditions both strong.

I doubt that "we will all be using the same rituals and praising the same gods and goddesses". I am not on speaking terms with most Eastern and Middle Eastern deities, but Kali is closer to me than is Morrigu. I call on Rhiannon, Pan, Brigid, Cernunnos, Oestara, Robin O' Wood, Diana and Lugh: but not Ishtar, Yahweh, Parvati, Zeus, Chang-O, nor Bress. I usually write a new ritual each time, based on what has come before but tavlored to the mood or situation.

But what is wrong with the diffusion? What would be wrong with using the same rituals and praising the same deities as long as we still think?

Regarding a womanhood ritual:

I agree that our children should have Coming of Age rites, especially our daughters at first blood for the reasons you have already stated. I think that any Coming of Age should include whatever sex education the new adult has not yet received, including making birth control available before it is needed.

I was lucky enough to be taken out to a champaigne brunch by my mother to honor my new womanhood. Other possibilities include presenting your daughter with a dozen dark red roses, and having her plant tree seeds and take on responsibility for the nurture of the young tree. This could symbolize her new womanhood, the growth she is achieving, and the motherhood of which she is now capable.

Circle Network News' Spring 1980 and Winter 1981 issues also may provide useful ideas. Good luck.

Well that's about all I have to say for now.... Blessed be and toodle-oo!

(Greenpaws-page 4)

A CELTIC CROSSWORD
Puzzle & Contest

by William Elston, 258 Main St. #2, Bingington, NY 13905

1. Solve the puzzle.

2. Send completed puzzle (or numbered answer list) to me at the above address.
   a. Enclose your name, address and (if desired) phone.
   b. Enclose a letter of authorization/denial if your entry may be made public to interested parties.
   c. Enclose $1 (one dollar) in US currency to cover postage and handling.

3. Winner will be selected by drawing on LUGHNASADH (Aug. 7) 1986, from all correct entries postmarked by July 15, 1986.

4. Determination of the winner is by the Author and final.

5. Author is not responsible for any entries that are:
   a. Not received by U.S. mail.
   b. Received in an illegible condition (these will be returned if possible).
   c. Lost in the mail or otherwise undelivered.
   d. Postmarked after July 15, 1986.
   e. Inaccurately reproduced by others than the Author (reproduction by others is permissible, if accurate).
   f. Received without identification.

6. Winner will be mailed a U.S. Postal Money Order for $50 (fifty dollars) on Aug. 8, 1986, and notified by phone (if number was enclosed with entry).

7. Winner's name will appear in the next issue of "The Druids' Progress" following LUGHNASADH 1986.
   a. Entry in this contest assumes authorization for publication of the Winner's name.
   b. A complete set of correct answers will also appear in that same issue.

8. Include a self addressed, stamped envelope if correct answers are desired after the close of the contest.

9. Record keeping for this contest is open to inspection by entrants or legal authorities, Monday through Friday from 8:00am to 3:00pm (with one hour's notice), at the Author's residence.

Special Note:

This contest is not being conducted by P.E.I. Bonewits or A.D.F. It's being offered in "The Druids' Progress" solely for the amusement of DP's readers.

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Regarding a womanhood ritual:

I agree that our children should have Coming of Age rites, especially our daughters at first blood for the reasons you have already stated. I think that any Coming of Age should include whatever sex education the new adult has not yet received, including making birth control available before it is needed.

I was lucky enough to be taken out to a champaigne brunch by my mother to honor my new womanhood. Other possibilities include presenting your daughter with a dozen dark red roses, and having her plant tree seeds and take on responsibility for the nurture of the young tree. This could symbolize her new womanhood, the growth she is achieving, and the motherhood of which she is now capable.

Circle Network News' Spring 1980 and Winter 1981 issues also may provide useful ideas. Good luck.

Well that's about all I have to say for now.... Blessed be and toodle-oo!

(Greenpaws-page 4)

A CELTIC CROSSWORD
Puzzle & Contest

by William Elston, 258 Main St. #2, Bingington, NY 13905

1. Solve the puzzle.

2. Send completed puzzle (or numbered answer list) to me at the above address.
   a. Enclose your name, address and (if desired) phone.
   b. Enclose a letter of authorization/denial if your entry may be made public to interested parties.
   c. Enclose $1 (one dollar) in US currency to cover postage and handling.

3. Winner will be selected by drawing on LUGHNASADH (Aug. 7) 1986, from all correct entries postmarked by July 15, 1986.

4. Determination of the winner is by the Author and final.

5. Author is not responsible for any entries that are:
   a. Not received by U.S. mail.
   b. Received in an illegible condition (these will be returned if possible).
   c. Lost in the mail or otherwise undelivered.
   d. Postmarked after July 15, 1986.
   e. Inaccurately reproduced by others than the Author (reproduction by others is permissible, if accurate).
   f. Received without identification.

6. Winner will be mailed a U.S. Postal Money Order for $50 (fifty dollars) on Aug. 8, 1986, and notified by phone (if number was enclosed with entry).

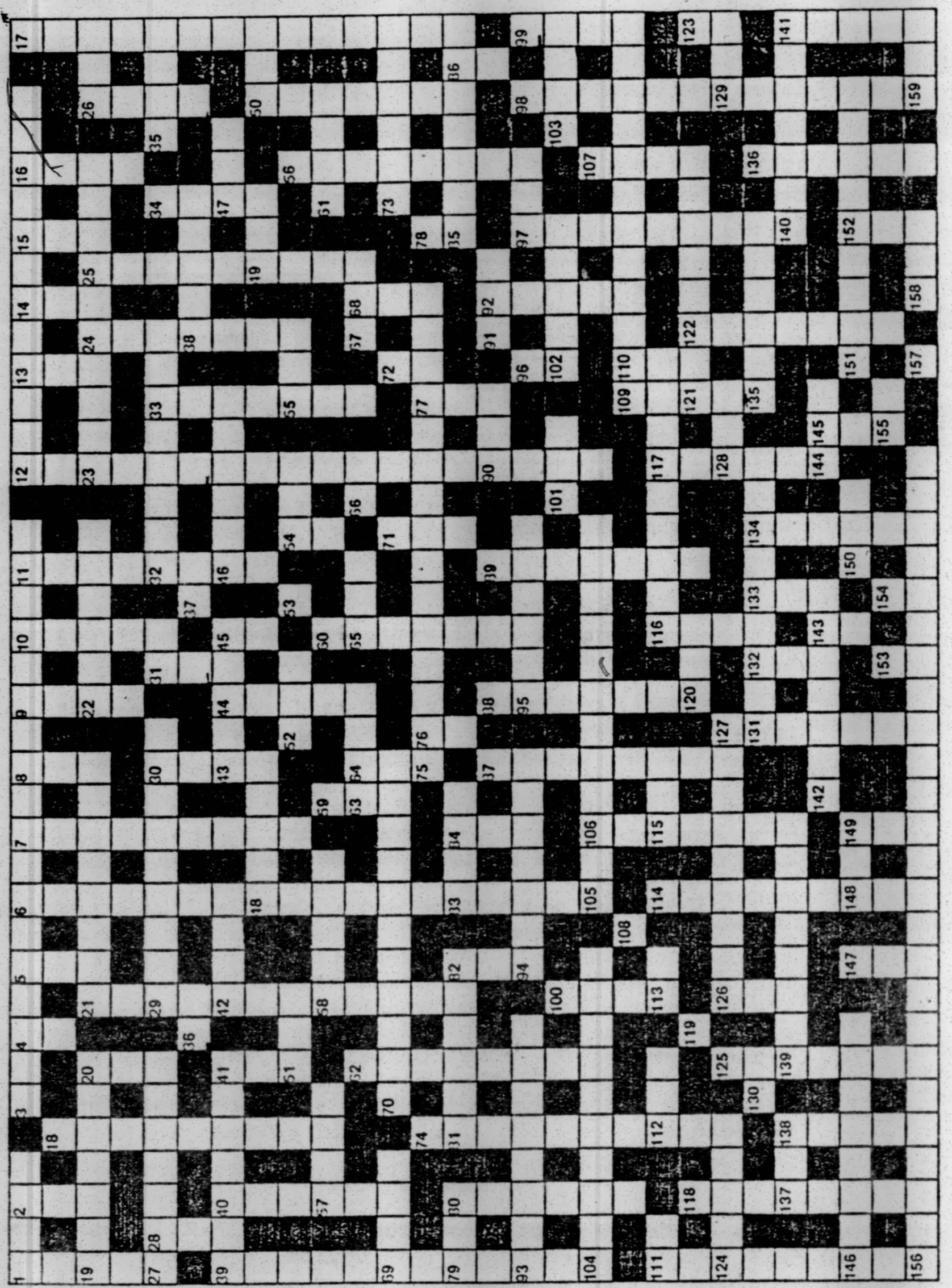
7. Winner's name will appear in the next issue of "The Druids' Progress" following LUGHNASADH 1986.
   a. Entry in this contest assumes authorization for publication of the Winner's name.
   b. A complete set of correct answers will also appear in that same issue.

8. Include a self addressed, stamped envelope if correct answers are desired after the close of the contest.

9. Record keeping for this contest is open to inspection by entrants or legal authorities, Monday through Friday from 8:00am to 3:00pm (with one hour's notice), at the Author's residence.

Special Note:

This contest is not being conducted by P.E.I. Bonewits or A.D.F. It's being offered in "The Druids' Progress" solely for the amusement of DP's readers.



Crossword 3

Across

#1 - One of Finn's favorite hounds
#3 - Llbhreach's underground home
#12 - Gweddw's horse
#19 - King brought to Britian by Joseph of Arimathea
#21 - Sixth century poet
#22 - Son of Domnu
#23 - ? - Penkawr
#26 - Lug's festival in Man -?- Lluanys
#27 - Mortal father of CuChulainn
#29 - Champions of Ulster
#31 - ?? - Cellos (Good Striker)
#32 - A God of the Gauls
#35 - Miodhchaoin's son
#36 - I - (Gaelic)= ?? (English)
#37 - A King , A Warrior (Gaelic)
#38 - Aeife turned Ler's children into - ?
#39 - Father of Llwyd
#42 - Scotland
#43 - Manannan's daughter
#46 - Each of the Great Pagan Feasts, were actually a - ?
#47 - Gaelic sea God
#48 - Tribal group
#49 - One of the chief lakes of Erin - Lough-?
#50 - Patrick's-?- was Erin
#51 - Shameful,Ashamed (English) = ? (Gaelic)
#52 - The Stone of Destiny
#53 - ┼ (Ogam) = ? (English)
#54 - Wife of Nuada
#55 - Shape assumed by Morrigu while attacking CuChulainn
#57 - Wife of Manannan
#58 - Pelleas married - ?
#61 - Animals held sacred by ancient Britons
#63 - Gwydion was his British counterpart
#65 - Saw Erin from Spain
#66 - Angus - ?
#67 - ? - Chein (Cain's Mound)
#69 - ? -Wair
#70 - He accepted Balor's grey cow as payment
#73 - Mider's leech
#75 - Elberich , Dwarf King of the - ?
#79 - C' arsen (Gaelic) = ? - (English)
#81 - Caer's father, Etal - ?
#83 - ? - of the Golden Hair
#85 - Celtic New Year
#90 - A Gaelic Hound refers to a man or a - ?
#91 - Queen - ?
#93 - The Battle Winner
#94 - Gaelic - High King
#95 - Daughter of Balor
#97 - ? - Leith (Mider's Sidhe)
#101 - Or in what hour of the serens day - ? - was born
#102 - Gaelic God of the Underworld
#103 - Mother of the Gaelic Gods
#104 - Welsh Fairies
#105 - Corruption of Melwas
#108 - ┼┼ (Ogam) = ? - (English)
#109 - The Deaf Valley
#111 - To Him (Gaelic) = ? (English)
#112 - Tuatha De Danann artists were considered Gods = ? (Gaelic)
#113 - Tain - ? - Chuailgne
#115 - White, Fair (English) = ? (Gaelic)
#116 - Land of the Living
#119 - ┼┼┼┼ (Ogam) = ? (English)
#120 - Patron Goddess of Tara
#121 - Built first Guest House in Erin
#124 - Ler's Palace " Emhain of the Apples " on the Isle of - ?
#126 - The Mourne - ?
#128 - A Tassel (English) = ?- (Gaelic)
#129 - Uther - ? - A name for Bran
#130 - Son of Diancecht
#131 - Arthur's Sword
#135 - Won Olwen for Kulhwch
#137 - Ler's Domain
#139 - First of August
#140 - ? - Ben - (Venerable Head)
#142 - Matholwch's Wife
#144 - ? - Galan Gaeof - Welsh Winter Festival
#146 - Son of Bran
#148 - Dalan read Ogams on a Wand of - ? - for Eochaid
#150 - Goddess Worshipped at Bath
#151 - A Scotish Goblin that comes out on Samhain
#155 - ? - Morte De Arthur
#156 - The Grave of the Parrholon
#157 - ┼┼┼ (Ogam) = ? (English)
#158 - Feis - ?
#159 - Ler's first Son

The Druids' Progress

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Report Number Three

Reference List

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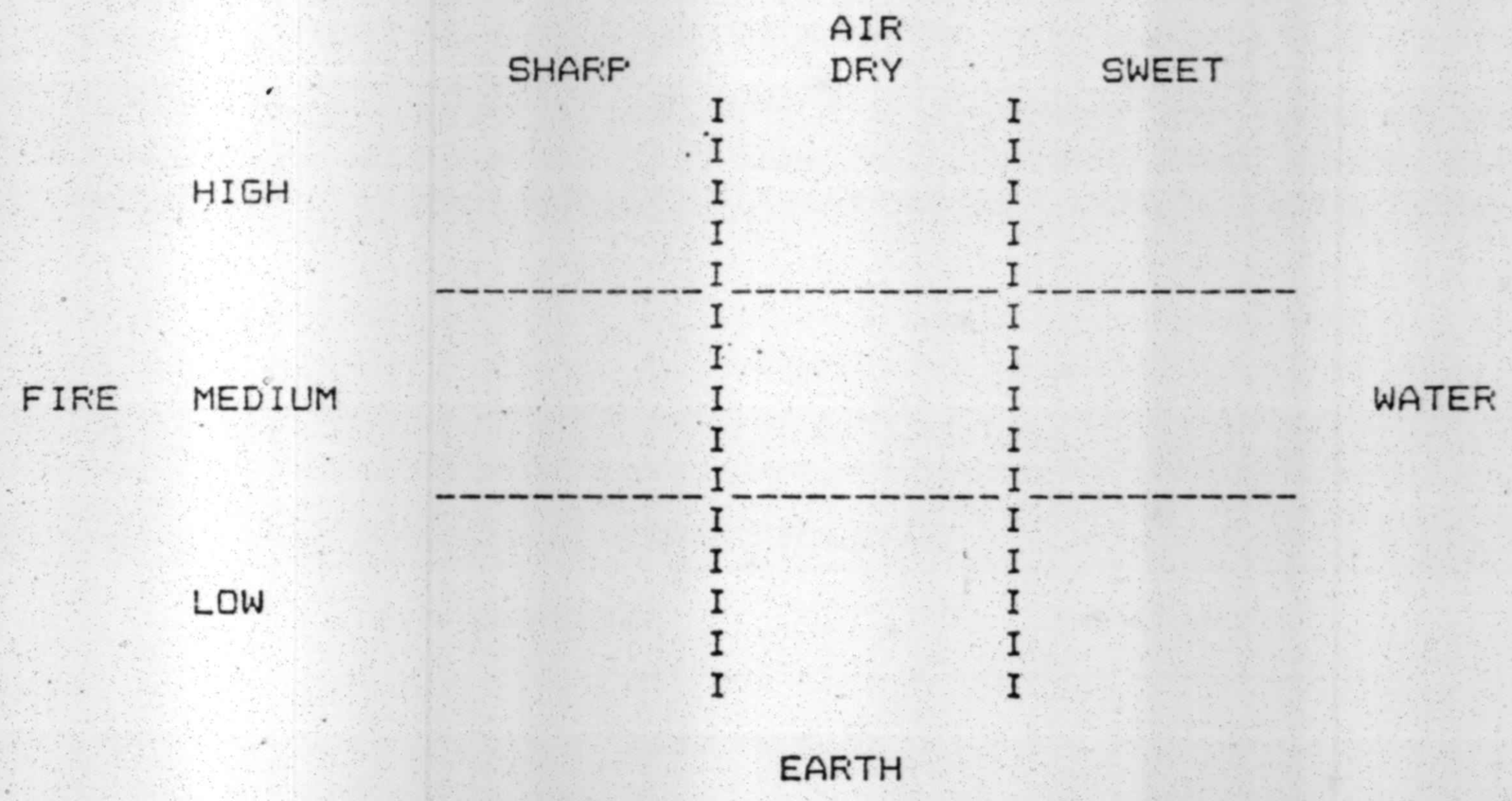
Gaelic (Self Taught) — MacLaren
Irish/English Dictionary — Dennison

##########
From Richard James, 664 Queen Street West, Toronto, OT M6J-1E5 Canada
##########

NOTES ON SYSTEMATIC PREPARATION OF ESSENTIAL OILS FOR RITUAL USE

TO BEGIN WITH, IN LEARNING TO BLEND ESSENTIAL OILS YOU WILL NEED SOME BASIC EQUIPMENT; 4 TO 6 EYEDROPPERS, A SMALL GLASS CONTAINING METHANOL, A FISTFUL OF STRIPS OF PAPER ABOUT 4" BY 1/2", PEN & NOTE PAPER, A SELECTION OF 20 OR SO SAMPLES OF VARIOUS ESSENTIAL OILS TO EXPERIMENT WITH. SAMPLES IN A ONE DRAM (3 ml.) SIZE ARE MORE THAN ADEQUATE TO START WITH, BUT YOU WILL EVENTUALLY WANT LARGER QUANTITIES (1 OZ.) OF YOUR FAVORITES. THE OILS MENTIONED IN THIS ARTICLE ARE ALL GOOD CHOICES TO START WITH, BUT YOU WILL WANT OTHERS TOO.

TAKE A SHEET OF PAPER AND DRAW ON IT A LARGE VERSION OF THIS CHART.



TO START WITH, IGNORE THE ELEMENTAL REFERENCES AROUND THE OUTSIDE OF THE CHART. INSTEAD, LOOK AT THE CATEGORIES OF SHARP, DRY AND SWEET. WINES RANGE FROM SWEET TO DRY. A WINE WITH A SHARP TASTE IS CALLED VINEGAR. TAKE ONE OF THE LITTLE STRIPS OF PAPER, WHICH WE SHALL CALL TEST STRIPS, AND USE AN EYEDROPPER TO PLACE ONE DROP OF STRAWBERRY OIL ON ONE END. IMMEDIATELY CLEAN THE EYEDROPPER BY RINSING IT IN YOUR METHANOL. BE SURE TO DRAW SOME OF THE METHANOL UP INTO THE EYEDROPPER TO CLEAN THE INSIDE. EMPTY THE DROPPER AND SHAKE IT OUT WITH AN ACTION SIMILAR TO SHAKING A THERMOMETER. ALWAYS CLEAN YOUR DROPPER IN THIS WAY AFTER YOU USE IT FOR ONE OIL BEFORE PUTTING IT IN ANOTHER KIND OF OIL. REPEAT THIS PROCESS, PUTTING DROPS OF CINNAMON AND FRANKINCENSE OILS ON SEPARATE TEST STRIPS. CAREFULLY SNIFF AND COMPARE THE THREE OILS. STRAWBERRY IS SWEET; CINNAMON SHARP; AND FRANKINCENSE GENERALLY DRY. THERE IS CONSIDERABLE VARIATION IN JUST HOW SWEET & DRY THESE OILS CAN BE, DEPENDING ON SOURCE AND METHOD OF PREPARATION OF THE OIL. NOW LOOK BACK AT OUR CHART. EACH OF THESE OILS IS MORE OR LESS MEDIUM, NEITHER PARTICULARLY HIGH NOR LOW; AND SO WE CAN PLACE THEM ON OUR CHART APPROXIMATELY SO:

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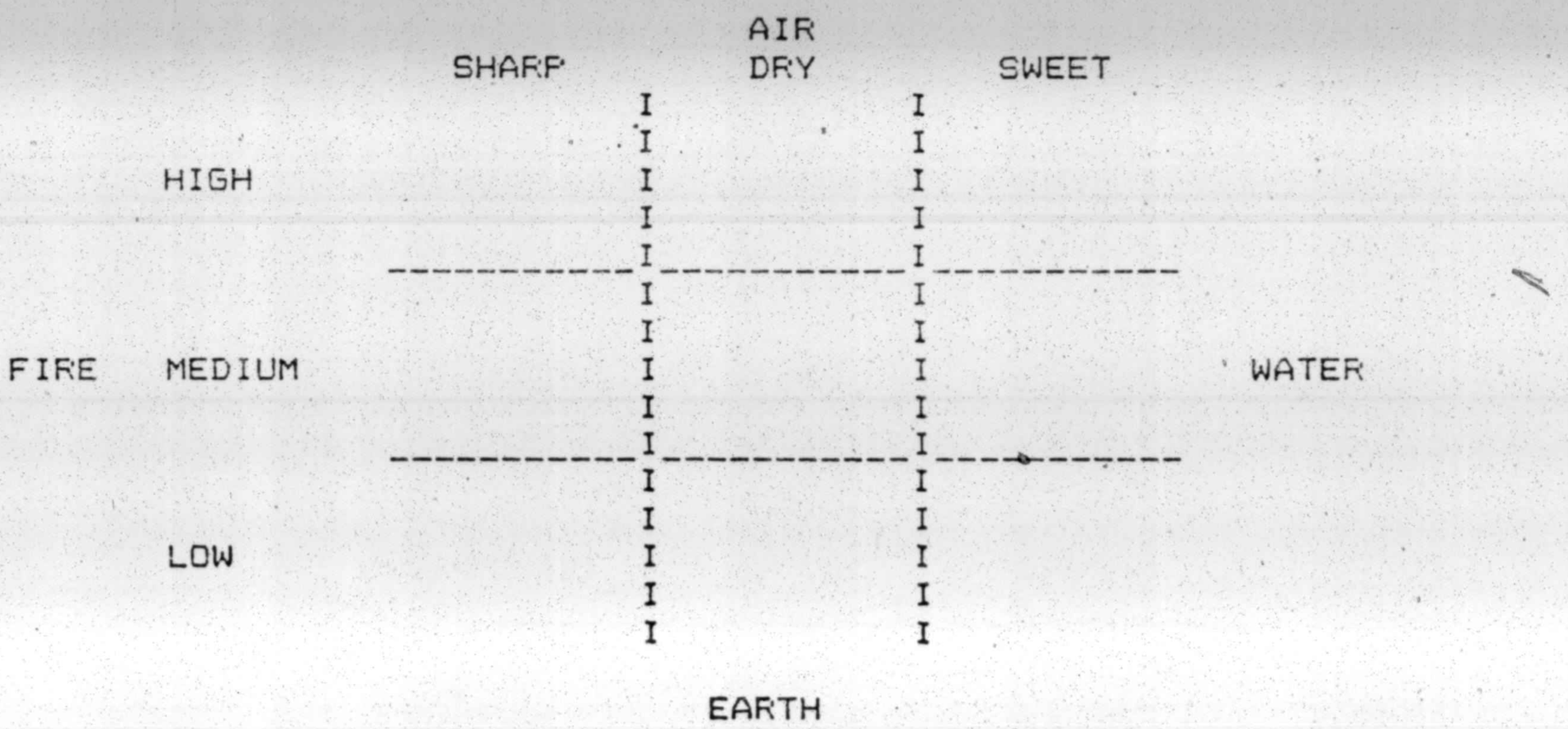

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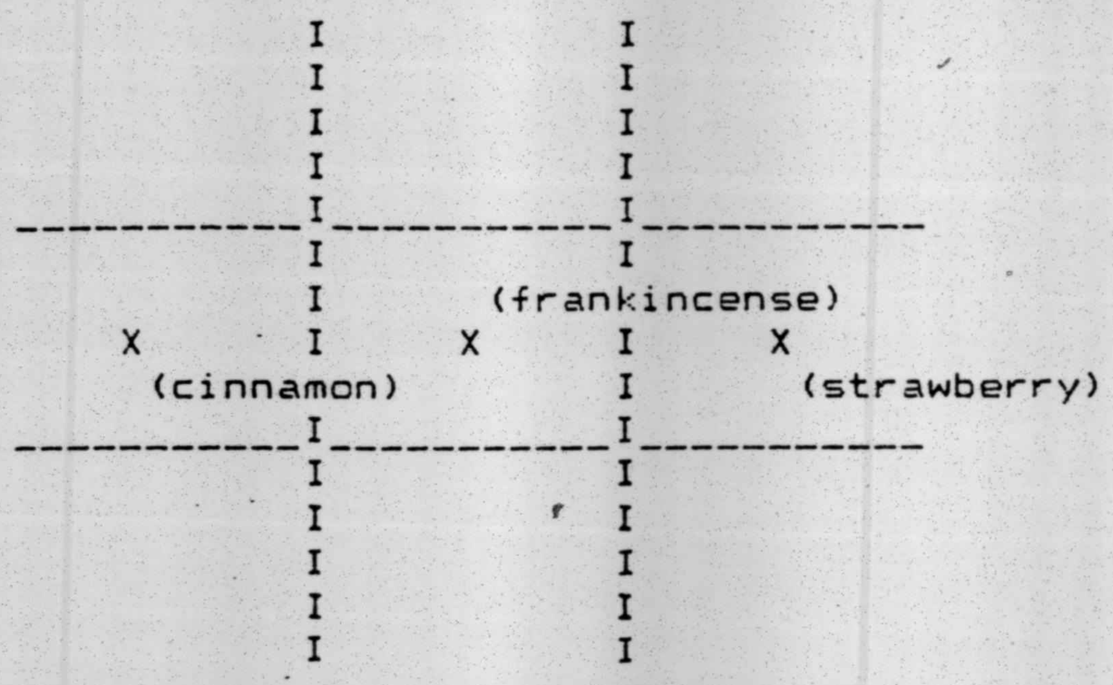
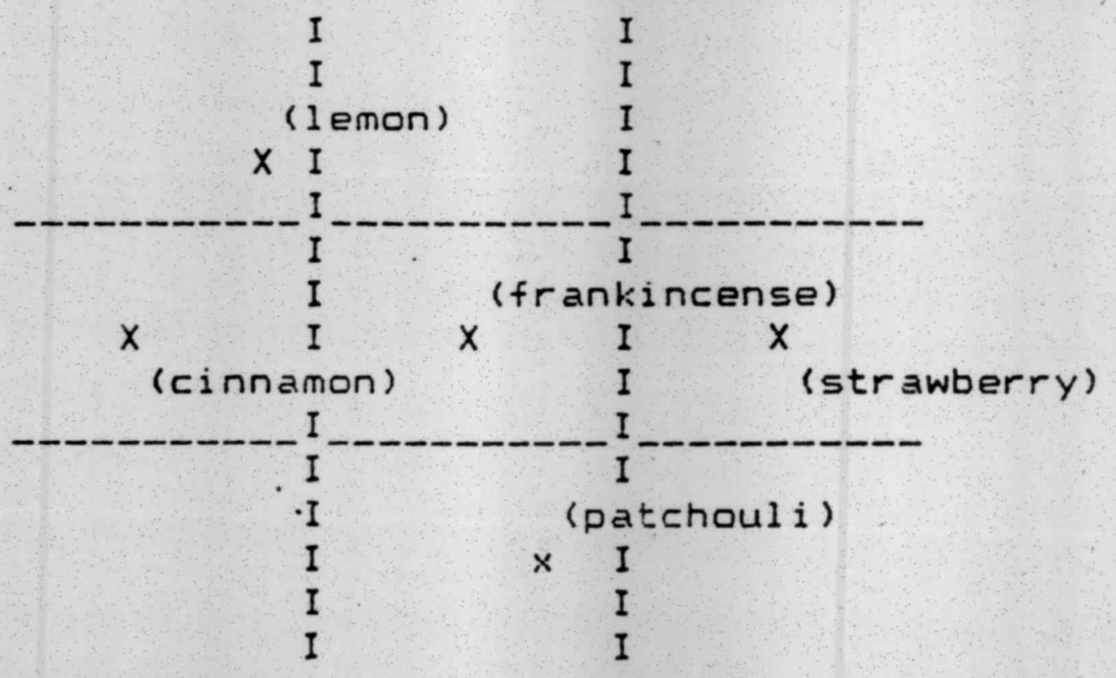


NOW LET US EXAMINE THE HIGH-VERSUS-LOW RANGE OF SCENTS. HIGH SMELLS ARE MORNING WAKE-UP SORTS OF SMELLS, FREQUENTLY MINTS, CITRUS, AND SOME WILDFLOWERS. LOW SMELLS ARE EVENING BEDROOM OR IN-FRONT-OF-THE-FIRE SCENTS. PUT DROPS OF LEMON AND PATCHOULI OILS ON SEPARATE TEST STRIPS AND SNIFF. LEMON IS HIGH AND TYPICALLY A BIT SHARP, ALTHOUGH SOME LEMON OILS ARE MUCH MORE SHARP THAN OTHERS. PATCHOULI IS FAIRLY LOW AND USUALLY FAINTLY ON THE SWEET SIDE OF DRY. SO WE CAN ADD TO OUR CHART:



CONTINUE TO SNIFF YOUR SAMPLES AND DECIDE FOR YOURSELF WHERE THEY FIT, AND FILL IN YOUR OWN CHART. MAKE A HABIT OF USING THE TEST STRIPS. SNIFFING DIRECTLY FROM THE BOTTLE CAN CAUSE OLFACTORY BURN-OUT VERY FAST. EVENTUALLY YOU WILL BEGIN TO NOTICE A PATTERN. SCENTS FROM SIMILAR SOURCES TEND TO GROUP THEMSELVES TOGETHER SOMETHING LIKE THIS:

MINTS		ALPINE &
	HERBS	NORTHERN
CITRUS		FLOWERS
SPICES		NUTS &
	GUMS	FRUITS
ANIMAL		TROPICAL
SCENTS	ROOTS & WOODS	FLOWERS

THESE CATEGORIES ARE NOT INVIOLABLE, BUT THEY DO SEEM TO WORK MOST OF THE TIME. THEY ALSO LEAD TO SOME INTERESTING WAYS OF BEING ABLE TO THINK OF SMELLS IN GROUPS WHICH ARE RELATED TO OTHER ASPECTS OF MAGICAL LORE. FOR EXAMPLE:

MERCURY	SPACE	MOON
MARS	SUN	CERES (the name of the largest asteroid)
SATURN	JUPITER	VENUS

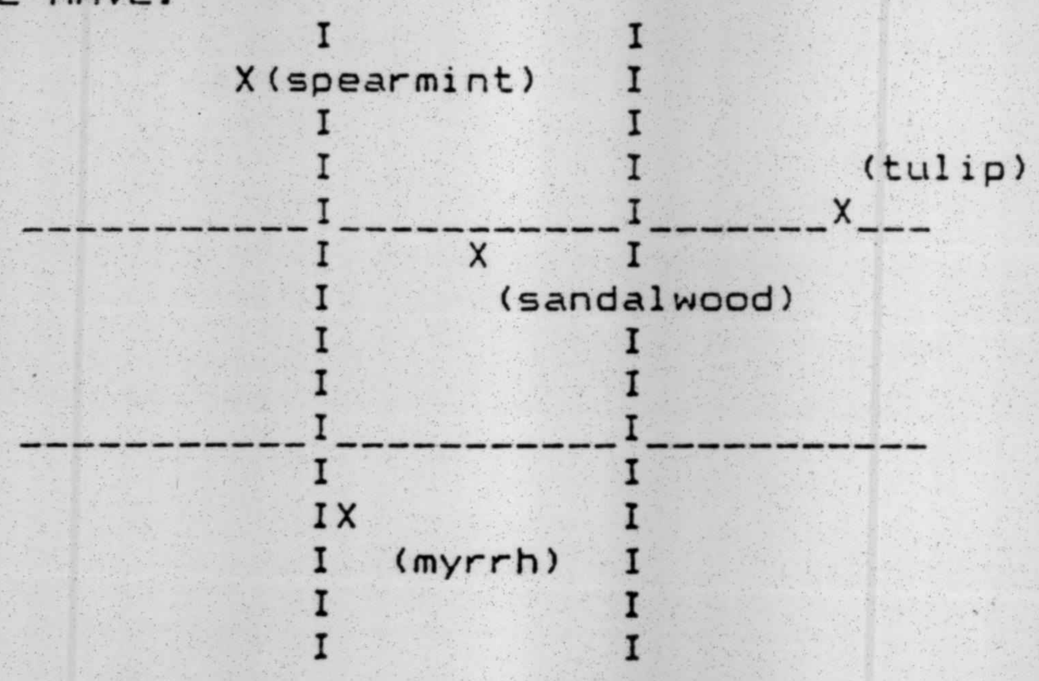
OR:

BINAH	KETHER	CHOKMAH
GEBURAH	TIPHARETH	CHESED
HOD	YESOD	NETZACH
	MALKUTH	

(YES, I REALIZE THAT THE PLANETARY ATTRIBUTIONS JUST GIVEN CLASH WITH TRADITIONAL QABALISTIC PLANETARY ASSIGNMENTS, BUT THIS REFLECTS MUCH MORE ON JUDEO-CEREMONIAL MAGICAL BIASES THAN ON THE REAL USES OF SCENT WITHIN CONTEMPORARY NEO-PAGAN RITUAL. IGNORE THE SEPHIROTIC CHART IF YOU ARE NOT USED TO THINKING IN THOSE TERMS.)

ALSO, NOW IS THE TIME TO LOOK BACK AT THE ELEMENTAL ATTRIBUTIONS SET FORTH IN THE FIRST CHART. THE JUSTIFICATION FOR THESE SHOULD NOW BE CLEAR. HERBS ARE AIRY. SPICES ARE FIERY. FRUITS ARE WATERY. ROOTS ARE EARTHY. SIMPLE, NO?

SO HOW ARE THESE OILS BLENDED FOR ACTUAL USE? THIS IS PERHAPS BEST EXPLAINED BY USE OF EXAMPLES. IF WE DO A RITUAL FOR SUCCESS IN TOMORROW'S GEOGRAPHY EXAM, WE MIGHT WISH TO ANNOINT OURSELVES OR CANDLES OR OTHER TOOLS WITH AN OIL BLENDED OF SPEARMINT TO MAINTAIN AWAKENESS AND ALERTNESS, PLUS SANDALWOOD TO STAY BALANCED AND STEADY AND NOT FREEZE INTO FORGETTING THE ANSWERS, PLUS MYRRH TO KEEP OUR MIND ON THE EARTH WHICH IS, AFTER ALL, WHAT GEOGRAPHY IS ALL ABOUT. IF THE EXAM IS ABOUT ANY PARTICULAR COUNTRY THEN WE WILL PUT IN SOMETHING TO REMIND US OF THAT COUNTRY; EG TULIP OIL FOR HOLLAND. SO WE HAVE:



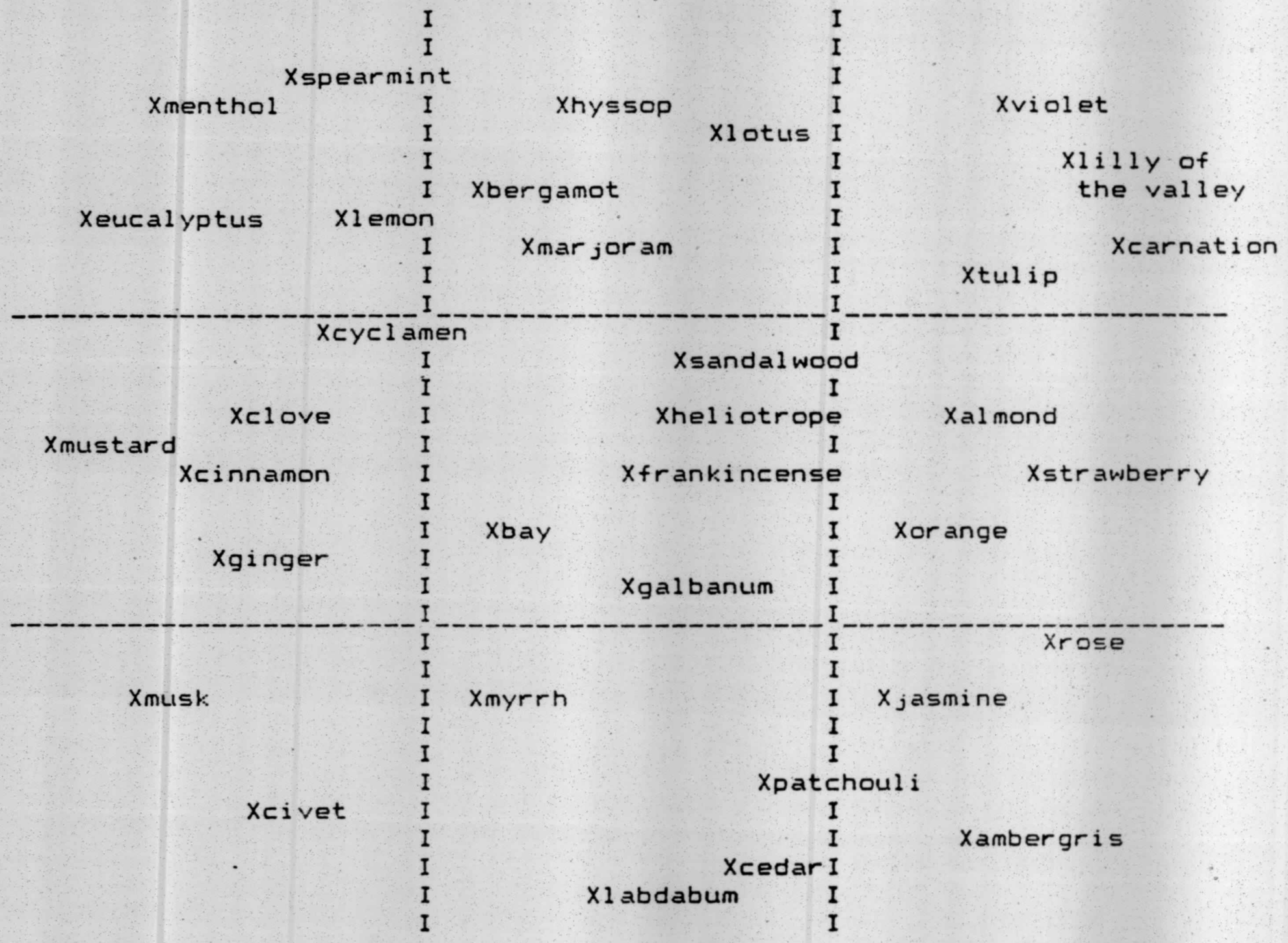
THE EXACT AMOUNTS OF EACH INGREDIENT SHOULD BE DETERMINED BY THE RELATIVE IMPORTANCE OF EACH FACTOR IN OUR DESIRED OUTCOME. IF OUR USUAL PROBLEM IS JUST THE ABILITY TO REMEMBER A LOT OF FACTS FAST, THEN WE WILL EMPHASIZE THE SPEARMINT. IF WE HATE GEOGRAPHY AND NEED TO KEEP OUR MIND ON IT THEN WE INCREASE THE PROPORTION OF MYRRH; AND SO ON. IT IS BEST TO KEEP THE BLEND SUBTLE AND LOW KEY. REMEMBER, THE MAGIC OF SCENT WORKS VIA THE SUBCONCIOUS. TAKE A TEST STRIP AND PUT JUST ONE DROP OF EACH INGREDIENT ON THE END OF THE SAME TEST STRIP. THE FIBER OF THE PAPER WILL BLEND THE DROPS FOR YOU. SNIFF. ASK YOURSELF WHICH INGREDIENT YOU NEED A GREATER PROPORTION OF. ADD ANOTHER DROP AND SNIFF AGAIN. IT IS VERY IMPORTANT TO KEEP TRACK OF HOW MANY DROPS OF EACH INGREDIENT YOU HAVE USED. ADD ONE DROP AT A TIME AND SNIFF. WHEN YOU ARE BLENDING IT IS BEST TO USE A NUMBER OF DROPPERS, ONE FOR EACH INGREDIENT, TO AVOID HAVING TO CONSTANTLY RE-CLEAN ONE DROPPER. WHEN YOU HAVE THE STRIP SMELLING THE WAY YOU WANT IT, THEN A QUICK LOOK AT YOUR NOTES WILL GIVE YOU THE FORMULA.

ESSENTIAL OILS SHOULD BE KEPT IN A COOL DARK PLACE IN COOL DARK CONTAINERS. MY PERSONAL CHOICE IS A SERIES OF SMALL BROWN-GLASS OINTMENT JARS WITH CONE-SHAPED PLASTIC SEALS INSERTED IN THE CAP. WHEN YOU BUY OILS YOU SHOULD BE CONCERNED ABOUT SEVERAL THINGS. BUY FROM A PLACE THAT SELLS ENOUGH OILS THAT THE PRODUCT YOU GET HAS NOT BEEN SITTING ON THEIR SHELF FOR MONTHS. SOME PLACES SELL OILS FAST ENOUGH THAT THEY CAN KEEP THE OILS IN A PLASTIC SQUEEZE-BOTTLE WITHOUT THE OIL DETERIORATING IN THE TWO DAYS BETWEEN REFILLINGS. GENERALLY THOUGH, SUCH PLACES (NOTABLY THE LARGER BOTANICAS IN N.Y.C.) SELL AN POOR GRADE OF OILS. AVOID COMMERCIALLY PRE-PACKAGED OILS. THEY ARE USUALLY BAD. LOOK FOR A PROSPEROUS OCCULT SUPPLY OR HEALTH FOOD STORE WHERE THE OIL IS BOTTLED FOR YOU ON THE SPOT USING CLEAN-LOOKING EQUIPMENT.

THERE IS SOME ONGOING DEBATE BETWEEN THE RELATIVE VALUES OF NATURAL VERSUS SYNTHETIC OILS. MOST OF THE DEBATE IS BETWEEN KNEE-JERK NATURALISTS AND COMPULSIVE PENNY-PINCHERS. YES, THERE IS A DIFFERENCE BETWEEN THE TWO. ESSENTIAL OILS ARE MADE UP OF COMPLEX, NATURALLY-OCCURING BIO-CHEMICALS SUCH AS ESTERS, ALDEHYDES, KETONES AND OTHERS, SUSPENDED IN A VARIETY OF OILY BASES. NATURAL OILS ARE VERY SUBTLE MIXTURES OF MANY DIFFERENT CHEMICALS. FOR EXAMPLE; NATURAL VIOLET OIL CONTAINS 2,6-NONADIEN-1-OL, N-HEXANOL, HEPTENOL, TERTIERY OCTADIENOL, PARMONE, EUGENOL, 2,6-NONADIEN-1-AL, AND SO ON. A COMMERCIALLY SYNTHESIZED VIOLET OIL WOULD PROBABLY CONTAIN THE 2 OR 3 MOST POWERFUL AND DISTINCTIVE COMPONENTS OF THE NATURAL OIL AND THEREFOR HAVE MUCH THE SAME PREDOMINANT MAGICAL USES AS THE NATURAL OIL. IT WOULD, HOWEVER; LACK SUBTLETY. IN THE CASE QF AROMATHERAPEUTIC USE IN WHICH THE OILS ARE NOT BEING BLENDED, BUT RATHER USED STRAIGHT; THIS LACK OF SUBTLETY IS FATAL AND THE SYNTHETIC PRODUCT SHOULD NOT BE USED. FOR MANY MAGICAL PURPOSES THOUGH, THE PROCESS OF BLENDING TO SUIT THE EXACT RITUAL NEED WILL CREATE ENOUGH COMPLEXITY AND SUBTLETY TO ENABLE THE SYNTHETICS TO DO THE JOB. CONSIDER THE ICONOGRAPHY OF ODIN. IF YOU ARE ABOUT TO DO A RITUAL IN HIS HONOUR AND YOU BLEND AN OIL TO EXPRESS A ONE-EYED, ONE-HANDED OLD MAN WHO RIDES AN 8-LEGGED HORSE, CARRYING A MAGIC SPEAR, WEARING AN OLD FLOPPY HAT, PURSUED BY PAIRS OF WOLVES AND RAVENS.... THEN YOU WILL HAVE A VERY COMPLEX BLEND INDEED.

NONETHELESS, THERE IS STILL THE AESTHETIC FACTOR. THIS RAISES THE POINT THAT USUALLY A MAGICIAN'S TOOLS ARE MOST EFFECTIVE WHEN HE HAS MADE THEM HIMSELF. THERE ARE TWO BASIC WAYS OF MAKING ESSENTIAL OILS. HEAVILY AROMATIC PLANTS CAN SIMPLY BE HEATED IN A GOOD GRADE OF OLIVE OIL. THE OLIVE OIL WILL EXTRACT ENOUGH OF THE ESSENCE OF THE PLANT TO BECOME QUITE AROMATIC. IT THEN NEEDS TO HAVE THE PLANT SOLIDS STRAINED OFF, AND TO HAVE A BIT OF BENZOIN GUM ADDED TO THE OIL TO KEEP IT FROM GOING RANCID. LESS AROMATIC PLANTS NEED TO HAVE THEIR ESSENTIAL OILS EXTTRACTED BY A VERY STRONG VOLATILE SOLVENT SUCH AS METHYLINE CHLORIDE. WHICH CAN THEN BE DISTILLED OFF TO LEAVE A VERY THICK GUMMMY OIL WHICH CAN THEN BE SUSPENDED IN A BASE SUCH AS A GOOD GRADE OF OLIVE OIL. JUST PUT THE TWO IN A POT AND GENTLY HEAT AND STIR UNTIL THE THICK GUM HAS DISAPPEARED.

YOUR FINAL BLENDING CHART MIGHT LOOK SOMETHING LIKE THIS:



NOTICE THAT THE EXTREME CORNERS OF THE CHART HAVE NO SCENTS LISTED IN THEM. THIS IS BECAUSE SUCH SCENTS ARE REALLY STINKY, SO THEY ARE NOT USED IN PERFUMERY, MAGICAL OR OTHERWISE. FOR EXAMPLE, ON THE SHARP SIDE OF EUCALYPTUS AND CYCLAMEN AT THE EXTREME LEFT WE MIGHT PUT AMMONIA. BUT LETS NOT.

INVENT SCENARIOS FOR YOURSELF. SAY "I NEED AN OIL FOR A SPELL TO KEEP JACK FAITHFUL TO JILL." DEPENDING ON HOW YOU LOOK AT IT, EITHER MYRRH OR LILLY-OF-THE-VALLEY ARE GOOD TO REPRESENT FIDELITY. A LITTLE ROSE FOR LOVE MIGHT HELP, AND SOME OF WHATEVER WOULD REPRESENT EACH OF JACK AND JILL. KEEP PRACTISING. KEEP YOUR DROPPERS CLEAN. DON'T MAKE TOO MUCH OF ONE BLEND AT A TIME. KEEP CHANGING YOUR CLEANING METHANOL. HAVE FUN.

From Susan Kirsch, Box 122, N. Windham, CT 06256

I received both DPs (#s 1 & 2, at this point) -- I requested them after hearing Isaac's talk, "Druidism 101", at the Harvest Gathering in Maryland in August.

About myself: I am a Drug and Alcohol Counselor working for a non-profit agency. I am a Rebirther, Co-Counsellor, and am seeking to start a Master's Degree in the Human Relations field. What I'm tempted to do is to present the Circles and Tracks aspect of ADF to an academic advisor and ask him/her how I can work that into a Master's. I hold a Bachelor's in Natural Resource Conservation, a mixture of biology and ecology; I'm a certified scuba diver; I taught biology laboratories on the college level for two years; I have experience in writing, editing, and outlining. I am a "Late Bloomer" -- my undergraduate grades were OK, I mean I graduated. When I hit graduate school (for a year and a half before a divorce) I had hit my stride; my grades improved incredibly well!

Isaac once said that witches were the ones practicing magic without a license. My involvement with ADF is a way for me to earn my license. And yes, I do think he's qualified to oversee initiatees, initiates, and others involved. I've been a solo practitioner for six years, by choice. I dislike the one other woman in my area who espouses the Craft, and I chose to remain solo until I could connect with a group I felt proud to join and from which I could learn, as well as contribute to. That's how I feel about ADF.

I acknowledge that I want to learn and share -- I developed tunnel vision as a solo craft practitioner. So, this Spring I attended Rites of Spring in New Hampshire and enjoyed the quality of workshops and discussions. I experienced a strong sense of intellect, of willingness to share, and of community. I went to a few other gatherings and plan to go to more.

So why do I want to be a Druid? First: I value scholarship and would like to contribute to it and benefit from it. Second: the Irish in me adores Things Celtic, and the German in me forgot what the Irish remembers. I would like Pagan folk to benefit from my own progress --

and would like to make connections with others sharing my interests. ADF provides me with a structure to keep on top of my intellectual, spiritual, and physical growth. I tend to get lazy without a format. The circles and tracks permit me to chart my progress, get feedback from others, and share a common frame of reference.

Saving the best for last, I want to be as closely attuned to Nature and the Earth as possible. I want to ask for help from the Gods and the Goddesses in my work, and give them honor and thanks.

What I'd like to learn: Something about everything, and a lot in a few specific areas. I've been a dabbler in the arts, sciences, and communications fields for a long time. I want to narrow my broad range down to specializing, and be able to call on the broad background for excellence in those specialty areas.

What I'd like to contribute: My skills as a counsellor in the drug and alcohol field, editing, singing, transcribing, Rebirthing, and Co-Counselling. If anyone out there is strung out and wants a Pagan counsellor, I'm here. I also deal with other addictions: relationships, overeating, and overworking included.

FEEDBACK on DPs # 1 & 2:

On Gaelic for Ritual Use: having Gaelic printed in DP inspired me to contact a couple of native Gaelic speakers who live in my area. I'll let you all know how it works out.

On "Finding a Sacred Grove for Druid Initiation" by Larry Cornett:
I'm impressed by the thoroughness and awareness of your attunements with Nature and her Spirits. In attuning to a spot on the land where I live and do ritual work, I took the liberty of taping the "Finding & Preparing..." section with minor changes or deletions. GOOD MAGIC!

On Judith Anderson's letter: Except for the intense scholarship, I relate very strongly to your life-story. I share the "What do I tell my kid about how I worship?" and made the quantum leap into honesty about a year ago -- at that time I considered myself a Witch and used the W-word. Despite explanation, my child has had a difficult time with the common societal connotation. It may be a cop-out, but I feel that "Druid" leaves room for tolerance and curiosity.

This is from: **Frederic Lamond, 24 Carpenters' Wood Drive, Chorleywood, Hertfordshire, WD3 5RJ, England**

I have been a Neo-Pagan subconsciously all my life, consciously since I become one with the Earth and Star Goddess in the arms of my first girl friend over 30 years ago. This led me to seek out the Craft, into which I was initiated at Candlemas 1957, and to which I still happily belong.

While I feel no need to change my ritual affiliation to Druidism, I - and most Craft members - agree with every item in your Neo-Pagan statement of belief (ADF 1). The promotion of these values in the dangerous world in which we live is far more important than ritual differences. From this point of view, some of your aims in starting ADF are excellent, but others I feel to be counter-productive.

Let me take the positive points first. I applaud loudly your intention of making ADF political. For most of the last two decades, the Neo-Pagan movement on both sides of the Atlantic has been inward looking and obsessed with ritual, thus failing to link up with the increasingly powerful Ecology and Anti-Nuclear movements, which are political but unnecessarily weak because they avoid tapping specifically religious sources of strength. Only the Feminist Craft has made the connection between Goddess worship and ecological and anti-nuclear politics (viz Starhawk's books): it is time the men in the wider Neo-Pagan movement joined in.

I also applaud the high intellectual rigour and quality of your writing. Clarity of thought always helps any system.

But why must you tie these excellent initiatives to a Neo-Druidical ritual system, and above all to an irrelevant search for historical "authenticity" in your rituals ? This is a throwback to the worst self-indulgence of the Neo-Pagan movement of the sixties and seventies.

Don't get me wrong. I am not questioning your right to practise any rituals you wish if they work for you. Craft covens are forever trying out new rituals: why not use Celtic poetry if it works for you? But you are going much further: by making these rituals such a central feature of your magazine, you are striving to create a Neo-Druid sense of identity.

A Neo-Druid Identity

Any sense of group identity is double-edged. On the one hand, it knits the members of the group more closely together, which is presumably what you intend. But the more effective it is in doing so, the more it also divides the group from other people who do not share in the sense of identity.

In your case, a strong ADF identity will divide you from other Neo-Pagan traditions, and thus weaken the Neo-Pagan movement as a whole more than the positive features of your magazine will strengthen it. It will make other Neo-Pagans feel that ADF political discussions are of no concern to them, and their views would not be welcome. It will thus narrow your impact, which will be a pity, because you have a great deal to contribute.

Authenticity

Your sense of Neo-Druid identity will be made even more divisive by your scholastic interest in Palaeo-Druidism and the implication that it will make your Neo-Druidism more "authentic". This is going to throw us right back into the childish arguments of the late 1960s: "Our tradition is more authentic than yours."

I was faced with the problem of the "authenticity" of the Gardnerian tradition within six months of my initiation, when I learned of a number of old Gerald's small lies in TV interviews: notably claiming that our HP - who looked like an Arthur Rackham elf - was a hereditary witch when she had in fact only been initiated three years earlier. Had the old man and Doreen Valiente between them invented the whole tradition - as Aidan Kelly now claims - and not just the rituals as Doreen admits in her book "Witchcraft for Tomorrow" ?

After a few days of doubt, I realised that it didn't matter. The rituals worked: my initiation had made me feel that I had "come home" to my true spiritual base, and the healings and other magical work were followed by the desired results in a far higher percentage of cases than random chance would permit. Did anything else matter? That challenge and insight made me mature spiritually in a few days as much as I would have done in 10 years if our leader had been a more impressive and factually "truthful" person.

This search for historical "authenticity" in ritual is also inconsistent with the Neo-Pagan belief in the immanence of the gods and goddesses in all living beings, including ourselves. Since they are present within us, they can communicate with each of us directly, as the Goddess did with me before I had ever heard of the Craft or the Neo-Pagan movement. What need do we have of an "Apostolic succession"?

Granted that it is tedious to reinvent the wheel forever, and that we can save precious learning time by reading about the insights of others. If anyone comes across an old Irish or Gaelic or Norse or Vedic hymn or poem that stirs his or her heart and brings him or her closer to the God or Goddess they are worshipping, by all means let them incorporate it in their coven or grove rituals and publish them for others to use. But this applies just as much to contemporary poetry and rituals. The touchstone must be: Does it stir the heart and soul? not: How old is it?

Are the Ancient Druids the right spirits to know?

Now I know you well enough to realise that your interest in Palaeo-Druidic authenticity is not due to a desire to pull rank on Gardnerian or other Craft traditions, but because of the Sapir-Whorf hypothesis: you want to get close to the thinking processes and insights of the Druids who created these rituals by practising them. Assuming the hypothesis is correct, are the Ancient Druids the right spirits to commune with for someone trying to promote Neo-Pagan values in the late 20th century?

As you yourself wrote in ADF 1, the Druids were the priestly caste of the warlike patriarchal Indo-Europeans as they conquered and subjugated the earlier matrolatric inhabitants of Europe and Asia. During their heyday, they were not affirming Nature values against monotheistic Christianity, but patriarchal "yang" values against the chtonic "yin" values of the earlier inhabitants. Look at the Hindu Brahmins today, who still forbid access to their temples to Untouchables and other lower caste people, descended from the conquered Dravidians.

In their promotion of yang values, the ancient Druids worshipped primarily the Sun, which in esoteric lore is identified with the Creative-Destructive power of Fire (= human ego-centred willpower) as well as with the daylight which allows us to see our environment as a succession of separate objects. They were thus on the same wavelength as later Jewish and Christian monotheists, who have striven for two to three thousand years to promote the "yang" values of intellect and willpower at the expense of repressed "yin" sensuality and intuition. They may have been less extreme, since they did acknowledge the feminine aspect of the divine in a <u>subordinate</u> position, but so do the Roman Catholics and Orthodox Christians.

At a time when an excess of "yang" aggressiveness is threatening humanity with self-destruction, how can communion with the Ancient Druids help us restore the balance by strengthening our "yin"? Is it not more productive to study the Afro-Caribbean or pre-Indo-European native witchcraft, and to do so on an intuitive magical rather than bookish intellectual level?

A Super-Intellectual Training System and Degrees

The extent to which the Law of Similarity has already put you on the same wavelength as the Ancient Druids is the super-intellectual training system that you propose for Druid clergy. It wasn't clear in ADF 2 whether the 13 study tracks you propose are alternatives or to be combined. If the latter, it would indeed take 20 years of full time academic study to reach your innermost Fifth Circle.

At the end of all this study, how much true living experience would your Fifth Circle initiates have? They might be able to argue a Jesuit into a corner, but what would they know of love, joy, pain and suffering? Would they be any better at mediating the God or Goddess to a new initiate, bringing him or her into touch with the forces of Nature and their own higher self, than a Craft high priestess who just trusted her own feminine intuition and empathy ? As the Irishman said to the enquiring British tourist: "If I were going to Tipperary, I wouldn't be starting from here."

All right, perhaps some Craft and other Neo-Pagan groups could do with a more structured system of imparting inner knowledge to new initiates. But is it necessary to go overboard for a super-academic training approach that perpetuates Piscean values instead of promoting Neo-Pagan ones. Today's industrial society is so alienated from Nature and on the brink of self-destruction precisely because for two or three thousand years the patriarchal monotheistic religions have promoted ego-centred intellect and willpower at the expense of feeling and intuitive wisdom. It is the latter that the Neo-Pagan movement is there to promote, and your proposed training scheme does not do so.

Those of us who want to strengthen and promote Neo-Pagan values in contemporary society must start from an empirical study of present Craft, Druidic, Feminist or OTO groups. Some have lasted over two decades, others collapsed within years, even months. Some are magically effective, others not. What is the key to the durability and effectiveness of the most successful groups? It is they who have found favour with the gods and goddesses, and it is from them that we must all learn.

In most cases it is a combination of magically effective rituals, and the High Priestess and Priest's qualities of heart. To be thought "nice" by one's fellow coven or grove members is really a much better qualification for leading it than any number of academic degrees. It is not the only one - magical technique, and knowledge of group dynamics are also important - but it is an essential beginning, without which nothing else works. And nothing is as effective as emotional and sexual bonds in knitting a coven into an effective magical force.

Blessed Be.

Fred Lamond

THE FOLLOWING UNAUTHORIZED OPINIONS ARE FROM:
Cynndara Morgan
175 Indiana Ave/Apt.3
Dayton, OH 45410
AND ARE NOT NECESSARILY ENDORSED BY ANYBODY

Re the goals/standards for various Circles: ambitious, aren't you? While I could quibble with some of your choices (you are infatuated with your computer, and like all men caught in the grips of passion, waste far too much of your time worrying about bits and bytes -- but it won't hurt me to learn a few new tricks), I am more concerned about your tentative training-period brackets. I have been studying magick since I was thirteen years old, and I don't feel like waiting around in the Outer Circles for seven more years -- if I can cut the grade otherwise. Similarly, just as some folks never go beyond a First Circle commitment to their religions, there are others who eat it up faster than you can toss it to them. Please don't set up any more arbitrary roadblocks than necessary. Admittedly, there are some experiences which require time to sink in -- more or less time according to the person involved. But do consider flexibility as a goal to strive for: one aspect of ancient druidism we can do well without is a rigid, inflexible hierarchy!

More important, I think, is the question of verification -- just how the Hel do you intend to test all of this junk? Yes, some things are verifiable through mundane certifications, such as that brown belt in kung fu. College courses can easily be proven by transcript. But some of the most useful experiences are the ones we pick up on our own, without teachers or outside support, and those are not easy to check up on. Journals? I know they're traditional in almost every Craft school, but so are Deep Dark Solemn Oaths of Secrecy and a lot of other malarky. I gave up diaries when I was in high school, after ten years of experience -- and not even for you, Oh Gracious One, do I intend to waste twenty minutes a day in mental masturbation.

One thing you could do -- although it would involve trusting other human beings -- would be to carefully certify a small group of people who you yourself were certain met the qualifications of a rank, say at least the Third Circle; then you could split responsibility, perhaps geographically, and make them responsible for continuing to certify people. **WARNING:** You would have

to have "escape valves" in this system; if you expect or desire Ar nDraiocht Fein to grow any larger than its current hundred and fifty, you'd better get used to building alternative routes, appeals, and methods of rule-bending into the rules as you make them. Otherwise, we are going to be locked in iron within ten years.

It also occurs to me (no, I don't run out of breath easily, and I have almost as many opinions as you do!) that you have concentrated rather heavily on technical, quantifiable skills in your summary, leaving "personal", or maybe I should say "emotional", "psychological", "mystical", "human" qualifications in the background. Of course, personal characteristics are almost impossible to measure. But I do think that in reviving druidism it might be nice to revive some good old pagan ethics as well. Consider that the ancient druid was a law-giver, an arbiter of disputes, a trained observer whose word on truth was accepted universally (recall the medieval debates on whether a Welsh bard could tell a fictional tale without getting kicked out of bardic college?). Consider that in most religions, the clergy are supposed to provide examples of the type of behavior and principles encouraged by the group teachings. Now <u>besides</u> technical capability, what do we want to emphasize? Surely competence alone isn't sufficient to make a whole human being? How about honesty, kindliness, wisdom (in contrast to knowledge), responsibility and good taste? And shouldn't we have a right to expect more in these regards from those we honor as teachers, leaders, and public-relations experts (the Inner Circles) than we do from our neophytes? Again, we could go too far or become unreasonable if we got too caught up in rigid standards. I find often when crossing the culture gap to Mundania that I have to lie (literally) in order to tell the truth (communicate the essential message), or that by telling the truth (literally) I can make the most collossal misstatements without batting an eyelash. But I toss it in the ring.

Another sneaky idea which no doubt no one but you will appreciate: if you want to acquire a nice set of Mother Grove regalia and sacred treasures, and possibly a goodly stock of liturgy, hymns, and poetry, you could make exams for the arts the submission of a masterpiece in the chosen field: copyrights or physical possession to remain with the Church. . .

Speaking of ritual and poetry, I'm going to stick my foot in it. Why is it that every time I go to a public

ritual or read a ritual set-up in a newsletter, the damned things sound like a nice, upstanding Methodist sermon? Where's the drama, the poignancy, the passion; the fire and tears? Is our group the only one that Gets Down? I like the stage directions in your little ceremony, and I think it's a wise idea while people are learning the liturgical languages (and maybe forever, since there will always be Outer Circles) to use the bilingual approach. But Irish is a language with one of the richest poetic traditions on Earth; a language in which the idiom of everyday speech is replete with metaphor and alliteration. How the duce do you get away with addressing Oghma and Brigit, of all the Gods, in the dry and rather overworked idioms used by the unimaginative to invoke Jehovah? If your competency in Gaelic is no more than mine (nonexistent), still it is within your power to dig up some medieval poetry and adapt it. Some takes very little adaptation: the Song of Amergin, for instance, fits into rituals in many settings, and raises a wind, a wave, or a storm in a manner little short of remarkable.

And speaking of Irish, you were going to publish the where to's and howfor's of a particular set of scholarly Irish tapes and books, weren't you?

Vis-a-vis initiations: leave time-in-grade acknowledgements for high school graduation! An initiation is an opportunity for powerful positive magick to be concentrated on an individual, both through the psychological impressions of ordeal and testing, and the parapsychological channels opened by a more experienced initiator's magical effort. When done properly, it produces a permanent alteration in consciousness. This is a thing of power, not a brownie-point to be handed out because the initiatee has fulfilled other criteria: sometimes the initiation (initiate: to begin, right?) is required before progress can be made. I do believe you left out an important initiation idea in the skeleton sketch you wrote up: initiation as neither ordeal, graduation, or Apostolic Succession, but a learning experience valuable in and of itself. In this context, the ordeal becomes not so much a test to pass, but a testing of ourselves, where the only failure is quitting, and that only if you quit without understanding why. "Outside observers" become irrelevant, because it's not the candidate who succeeds or fails: a properly designed and executed ritual will have an effect, but the responsibility for structuring and carrying out of a transformation lies in the hands

of the initiator -- and the value of the experience lies to a good extent in whether or not they do their job. Bored hangers on and "guides" who can't be bothered to learn their lines or read them with gusto are not helpful, and neither are boring trance-inductions which send the initiatee into an uneventful slumber. This puts a burden on the clergy to perform, of course. Perhaps that's what we would need impartial observers for!

Another thing about initiations: one of the most powerful factors in the psychological effect of a good initiation is confusion and anticipation on the part of the initiatee. It just isn't as much fun if you know what's going to happen next! This being the case, I find it rather ridiculous to have candidates for the inner Circles write their own initiation rites.

COMMENTS TO OTHER FEEDBACKS

To Frank Dufner: Since a student brought me Rutherford's book recently, I feel qualified to remark: the man's obviously done his homework, but as for the super-shaman idea, I don't think it cuts the cheese. Druidism, far from the free-flowing attitude to magickal practice taken by shamanic cultures, seems to have been highly hierarchical and held a monopoly on local magickal market: perhaps cogent to this observation, you should note that the other priesthoods he mentions as specifically similar to the Druidic were also very intellectualized, stylistically similar oriental hierarchies with pre-Indo-European roots. For a good discussion of the differences between shamanism and the organized priesthoods of the Orient, and their probable origins and diffusion, see Joseph Campbell's Primitive Mythology (Masks of God, Vol. I).

To Andrew Gillis: both female and male puberty rites would be beneficial to the psychological and magickal health and happiness of our young people. I feel, however, that since these rites specifically celebrate the sexual maturity of a young person, they should be (at least partially) single sex rituals performed by the adult members of the same sex! There is a tradition in most peoples of some separation between the sexes, and I would no more expect my daughter's father to be present at (or even know what went on at) her coming of age than I would expect to have sex with my son! (I suppose you all think I'm shockingly inhibited, now...)

Sunspark! Greetings, old friend, and may your flute ever-prosper. I appreciate your distinction between the "vocation" of acting out in support of one's beliefs and the evils of politics. Let us support not religion in control of government, but religiously-aware people in control of themselves!

To Pat Taylor: try writing your little book for children as a story, or thinly-disguised fiction, rather than "fact". The kids will know the truth, and it can make the telling easier. You could check out a very interesting novel for young people called The Way of the Wyrd, in which an Anglo-Saxon scholar has detailed the methods and beliefs of old Germanic shamanism.

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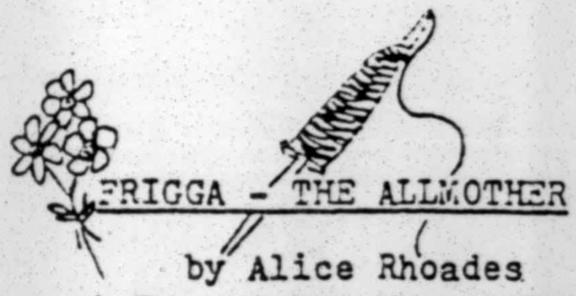
Blessed be,

Cynndara Morgan

P.S. This letter input on a Digital VT220 with Mass11 software while I had nothing better to do at work. Sorry, but the equipment isn't available for public use. Double sorry, but I really don't think we all need to write notes concerning our computer equipment to each other in every issue. The sex of one cralmach can only be of concern to another cralmach, and the specifics of a machine used to do a task is irrelevant when that task is only going to be considered in its final (i.e., camera-ready) form.

P.P.S. It looks like I will not see you at Solstice after all -- we found out how much it costs! Perhaps not too much for a New York computer jockey, but us working slaves are not into gratuitous poverty for the sake of Jim and Selena's house payments. Pardon me for being blunt; someone else's words to start with. We'll see you at Starwood instead.



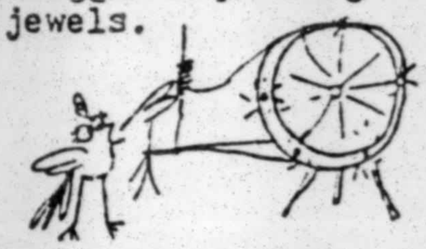
FRIGGA - THE ALLMOTHER

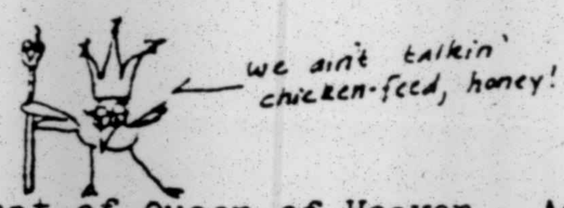
by Alice Rhoades
c/o Box 1182, New Haven, CT 06505

Frigga is described in the Prose Edda as being the foremost of the Asynjur (Goddesses), and yet she is a somewhat neglected and confused figure in the Norse religion, probably because of the loss of so much lore due to the erosion of time and Christianity. Nevertheless, as the wife of Odin, the chief Norse God, and a deity who is the foremost of a group of Godesses said to be not less holy and of no less authority than the male Aesir, she certainly deserves our attention.

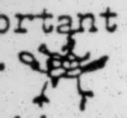
Frigg is Odin's wife and the mother of Balder the Beautiful, who was slain by his blind brother Hoder through the machinations of Loki. One of the chief myths involving Frigga revolves around her vain efforts to protect Balder from the doom threatening him and her attempt to ransom him from the death Goddess, Hel. Frigg's estate is called Fensalir, "The Hall of Mists," and it is described as "most glorious" in the Eddas. She is said to be the daughter of Fjörgynn, an earth deity or giant. Unfortunately this name has both a masculine and feminine form and it is unclear whether this is her mother or her father; perhaps it doesn't really matter. What this represents is an archaic, primal form of the Earth, of which Frigg is a more sophisticated, specialized force. Jord, another of Odin's wives, is confused/connected with Fjörgynn, and with Frigg as well, and her name means "Earth." What all this seems to symbolize is an Earth Goddess rising from the ancient, primal form of Earth to ally herself with the deity of the sky and become a link between the two. The Earth Frigga represents is the tilled, managed Earth, the Earth that has become transformed by her alliance with humankind.

The atmosphere and the clouds are also part of Frigga. Where Odin is a deity of the high skies and stormy winds, Frigg is the air nearest the Earth, the air that sustains the life on it. She is said to own a hawk-plumage with which she becomes a bird, soaring through the heavens. Her clothing is white, or dark blue or grey, representing the different aspects of the clouds and the moods of the Goddess. As patroness of housewives and mistress of Asgard, she wears a golden girdle from which hangs a big bunch of keys, a symbol of her authority. A skilled weaver and spinner (the clouds are said to be her weaving), she is the Goddess of all housewifely skills, as well as those of husbandry. I extend this to mean all crafts; she is Goddess of practical, homely knowledge as Odin is God of abstract, schclarly knowledge. The constellation of Orion's belt was called in some parts of Scandinavia "Frigga's spinning wheel," which was supposed to be studded with jewels.





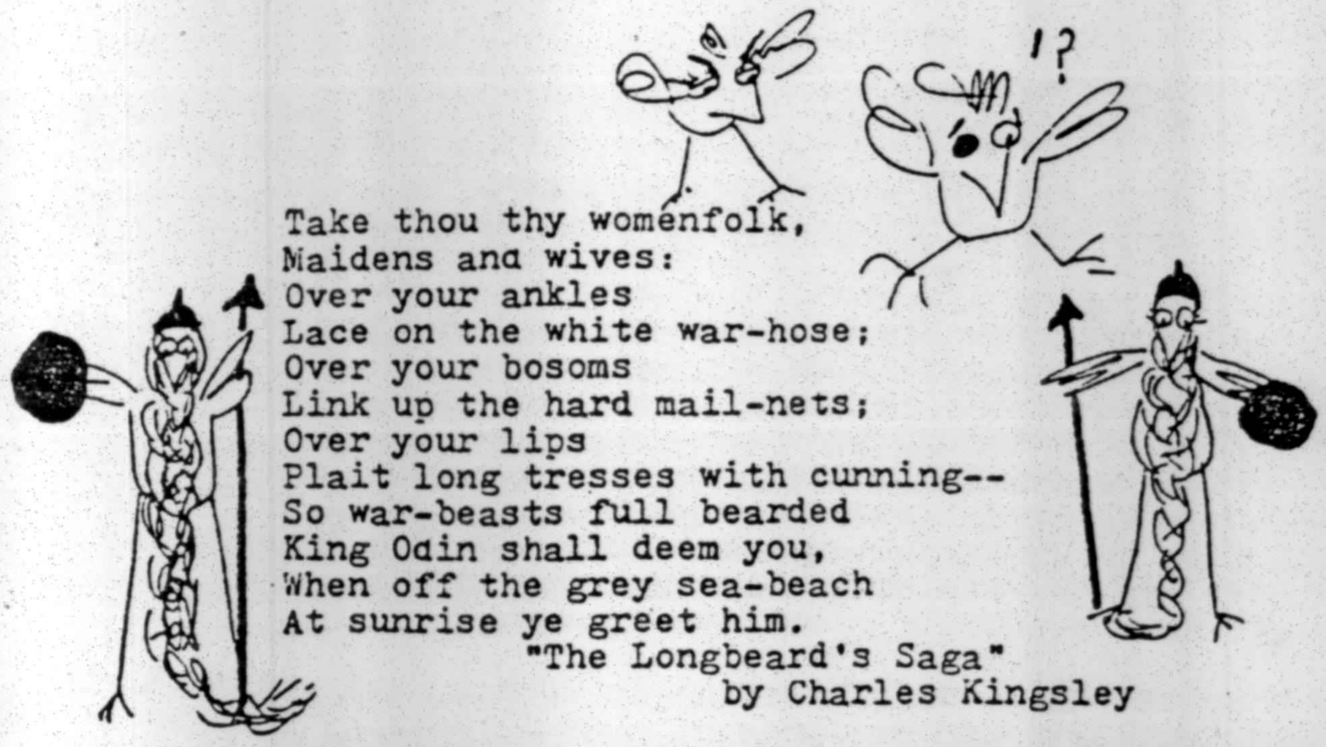
One of Frigga's functions is that of Queen of Heaven. As Odin's first and foremost wife, she has precedence over his other mistresses - her co-wives, as they're called: Jord, mother of Thor; Rindr, mother of Vali; Gridr, mother of Vidar; and Gunnlod, from whom Odin won the mead of poetry. However, one finds no myths showing Frigg in a jealous rage over these ladies, as the Greek Hera, for example, ranted over her husband Zeus' infidelities. Frigga does not pursue these demi-goddesses or persecute their children. One presumes she is occupied with more important matters and is sure enough of her position not to bother.



Frigg herself may not have been entirely faithful. Loki accuses her of sleeping with Vili and Ve, Odin's brothers who helped him create the world. Of course, one can't always believe Loki. There is some mention of this myth elsewhere, however. Odin is said to have taken off on one of his long journeys and stayed away so long that everyone decided maybe he was never coming back. Vili and Ve, his brothers, took over his throne and also his wife. The condition of the world grew miserable under this false "Odin," whose looks were identical to the real Odin but who couldn't deliver his blessings. Finally the real Odin returned, whereupon his brothers disappeared forever and the world returned to "normal." There was a folk custom in Germany where a man clad in furs was pelted with flowers by the May King, which has been taken as a representation of this myth, with Odin as the May King and Vili/Ve as Winter.

Frigga alone, besides Odin, is permitted to sit on the throne Hlidskjalf, from which they can look over all the worlds. He often asks her advice, it seems. At the beginning of one myth we find Odin asking Frigg what she thinks of his visiting the giant Vafthruthnir to test wits against him. Frigg warns Odin of the danger, but he really wants to go, so she gives him her blessing. In this brief conversation we see the respect Odin has for his wife's advice, the careful and wise counsel she gives, and Frigg's understanding of Odin's pride which spurs him on to the adventure despite the acknowledged danger. Not a bad model for marital relations.

Odin and Frigg don't always agree, however. In a 7th century text, the Origo Gentis Langobardum, Frigg and Odin argue about the outcome of a battle in Midgard. Odin favors the tribe of the Vandals, who have petitioned him for aid. Frigg, however, has been solicited for help by the Winnilers, and tries to persuade Odin to give them the victory. Odin wisely avoids potential domestic unpleasantness by claiming he hasn't made up his mind, and will favor the first tribe he sees on awaking the following morning. Now, Odin's bed faced the Vandals, so he figured this was a painless method of getting his way. Frigga, one presumes, also was aware of this. She waited till Odin was asleep and then turned his bed around to face the Winnilers. Appearing to her favorites, she suggested they all get up early next day:

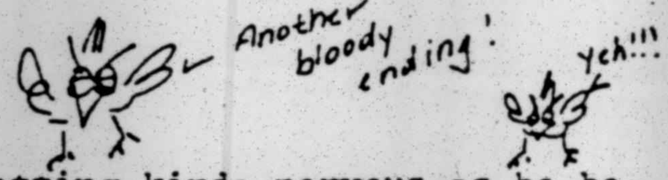


Take thou thy womenfolk,
Maidens and wives:
Over your ankles
Lace on the white war-hose;
Over your bosoms
Link up the hard mail-nets;
Over your lips
Plait long tresses with cunning--
So war-beasts full bearded
King Odin shall deem you,
When off the grey sea-beach
At sunrise ye greet him.

"The Longbeard's Saga"
by Charles Kingsley

When Odin wakes, the first thing he sees is a bunch of peculiar-looking warriors with extraordinarily full whiskers. "What Longbeards are these?" he exclaims. Now Frigg had him. He'd not only seen the Winnilers first, he'd given them a new name - the Longobarden (Lombards) - and by custom was bound to give them a name-gift, namely the victory. Odin good-naturedly admits he's been cleverly tricked and becomes the Lombards' special patron from then on. (To the men I've heard warning of the weakness that too much Goddess-worship might bring to Odinism, I offer this as a lesson - while petitioning Odin, God of Victory, before your battles, it might be wise to ask his spouse to also put in a good word.)

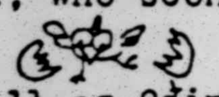
In another story, from the Grimnismol, Odin and Frigga, disguised as an old peasant man and woman, befriended King Hrauthing's two sons, Agnar (age 10) and Geirrod (age 8), who had been lost at sea while fishing. The old couple kept care of the boys through the winter, Odin favoring Geirrod and Frigga Agnar. In the spring they sent them home, but just as they reached shore, Geirrod jumped out first, shouted a curse to his brother, and pushed the boat back out to sea where it was carried away. Geirrod consequently found his father to be dead and himself king. Later, Odin twitted Frigga that his adopted son was a king and hers was living with a giantess in a cave somewhere. Frigga responded that Geirrod was known to be inhospitable and cruel to his guests, a horrendous crime in the Norse code. Odin rode off to check this out, and Frigga, knowing her accusation to be a big fat lie, sent her confidante Fulla to Geirrod with a message to be on the lookout for a bad-ass sorceror in a blue cloak and a floppy hat whom the dogs wouldn't bark at. When Odin showed up, Geirrod had him apprehended and tied between two fires till he confessed what he was up to. The only one to help him out was Geirrod's son Agnar, named after the king's long-lost brother and just 10 years old, same age as the first Agnar was last time anyone saw him. This kid gave Odin a drink and expressed his disapproval of Odin's treatment. After drinking, Odin began a long poem about "Life, the Universe, and Everything," ending with the comment that he just happened to be the



Allfather. Geirröd, who'd been getting kinda nervous as he began to suspect who his prisoner really was, jumped up to free his former patron, fell on his own sword, and snuffed it, leaving young Agnar to begin a long and prosperous reign.

So, Frigga doesn't fight any fairer than Odin, and she's a match for his wits. He must have been overjoyed to find a wife with whom he could play these intrigue-filled games. Their arguments are chiefly over political subjects, leaving domestic brawls to others.

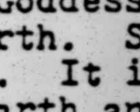
On a softer note, Frigg is Goddess of conjugal and motherly love: marriage and childbirth. She is usually toasted at weddings, with Freyja and Thor. It is said that husbands and wives who led virtuous lives on Earth and loved each other so much they did not wish to part would come to Frigg after death, where they would live in joy and never have to be separated again. Frigg is also invoked, along with Freyja, at childbirth, and is often petitioned by childless couples who wish for children. In the Volsunga Saga, Rerir, king of the Huns, is sitting alone on a hillside bewailing his childlessness while Gna, Frigg's messenger, is flying overhead on her horse. She carries the news back to her mistress, who sends her back with an apple from her private store to drop in the king's lap. Recognizing the Goddess' emissary, the king goes home and shares the apple with his wife, who soon bears him a handsome little son - Volsung himself.

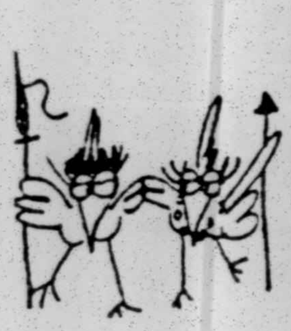


Frigga, as well as Odin, is said to have second sight. She is supposed to know the fates of all people, though she speaks no prophecy. As Freyja points out in the Lokasenna:

The fate of all does Frigg know well,
Though herself she says them not.

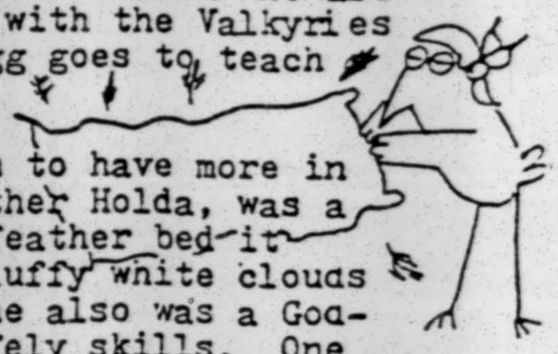
One author claims she is "without will or power to effect (fate's) course." One might rather presume that she doesn't feel it advisable to tell humankind their fates before they've lived them out. Or, as another author put it, this proves "Northern women can keep a secret inviolate."





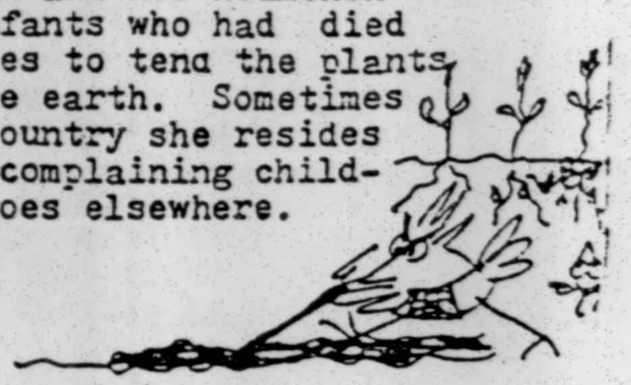
Frigg is often said to be the same Goddess as Freyja, really, so we don't really have to worry about her. Certainly the two share a number of traits, and undoubtedly their worship and attributes have been confused and melded together over the years. They are, however, two very different Goddesses. Odin and Thor are both sky Gods, but we don't go around saying <u>they're</u> the same. In the <u>Prose Edda</u> Freyja is said to be "most gently born (together with Frigg)." As a member of another race of Gods - the Vanir - Freyja is accorded the same rank of nobility as the chief Goddess of the Aesir. They are both petitioned for fertility and are called on in childbirth and healing. Both are said to have hawk-dresses, and Frigg is sometimes credited with possession of a jewel reminiscent of Freyja's Brisingamen. And

they're both called on in matters of love. But the kind of love Frigg represents is that of the long-term relationship - not just the fun and physical side of love. Where Freyja represents a kind of wildness, a freedom and restlessness, adventure, passion, an unsettling, disquieting kind or feeling, Frigg represents stability, quiet, peace, comfort, unchangingness, satisfying work and the skills connected with it. Mother versus Lover. We need both, and it helps to know who you're asking for what. If they share traits, perhaps it is because they share interests and collaborate, much as two women who are friends might do. But then Freyja rides off with the Valkyries to collect her share of the slain, while Frigg goes to teach women how to spin and men how to plough.



There are several Germanic Goddesses who seem to have more in common with Frigg than Freyja. Holda, or Mother Holda, was a Goddess of weather - when she shook out her feather bed it snowed; rain was from her washing; and the fluffy white clouds were her linen things put out to bleach. She also was a Goddess of spinning, weaving, and other housewifely skills. One legend about her from the Tyrol concerns a peasant who wandered into her secret cave while herding sheep in the mountains. He found himself in a marvelously jewelled cavern in which stood a beautiful woman in silvery robes, attended by a host of maidens crowned with Alpine roses. As he sank to his knees, the lady kindly bade him choose anything he saw to carry away with him. Despite the precious stones, the shepherd shyly asked for the nosegay of tiny blue flowers the Goddess held in her hand. Smiling, she said he had chosen wisely and would live as long as the flowers; she gave him a measure of seed to sow in his fields and then vanished. At home, the peasant's wife scolded him for not bringing back something more lucrative, but he sowed his fields with the seed and soon he had a crop of tiny blue flowers. When the blooms withered, Holde returned and taught them how to harvest the stalks, and to spin, weave, and bleach the linen they produced. They grew rich selling this; and when the peasant had lived to a happy and prosperous old age, he noticed his treasured nosegay had withered. He sought the cave he had vainly tried to find again through the years, and was never seen again. It is said the Goddess took him under her care and he lived forever in her cave, where his every wish was gratified. Note here how the Goddess does not give wealth outright, but instead the means for the people to earn it themselves.

Berchte is a Goddess very similar to Holde, and is found in exactly those regions of Europe where Holde's legends leave off. She is also a Goddess of spinning and weaving, and of agriculture. She rides about the country with her plough and her heimchen - her train of children, later said to be infants who had died unbaptized, who are armed with water bottles to tend the plants with, while the Goddess ploughs beneath the earth. Sometimes Berchte falls out with the people of the country she resides in, and then she takes her plough and her complaining children (who never seem to want to move) and goes elsewhere.

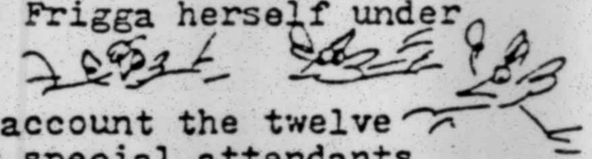


There are legends of both Berchte and Holde connecting them with the twelve days of Christmas, or Yule. They are said to travel the country at this time, especially on Twelfth Night, bestowing their blessings on the land and checking up on the spinning and housekeeping. If all is in order, they reward the virtuous worker with a fine new spindle or some particularly good flax. If the worker has been slothful and sloppy, they soil and tangle all the thread. In one legend, Berchte sticks her head in a spinning room on Twelfth Night and finds it filled with merrymakers. Enraged, the Goddess hands in a large number of spindles which must be filled within the hour. In the midst of the general consternation, one saucy girl runs up to the attic for a roll of tow, which they wrap round the reels and then cover with two or three thicknesses of spinning to make them appear full. When Berchte reappears, she receives the reels and walks off shaking her head. One gets the impression she is not really fooled.

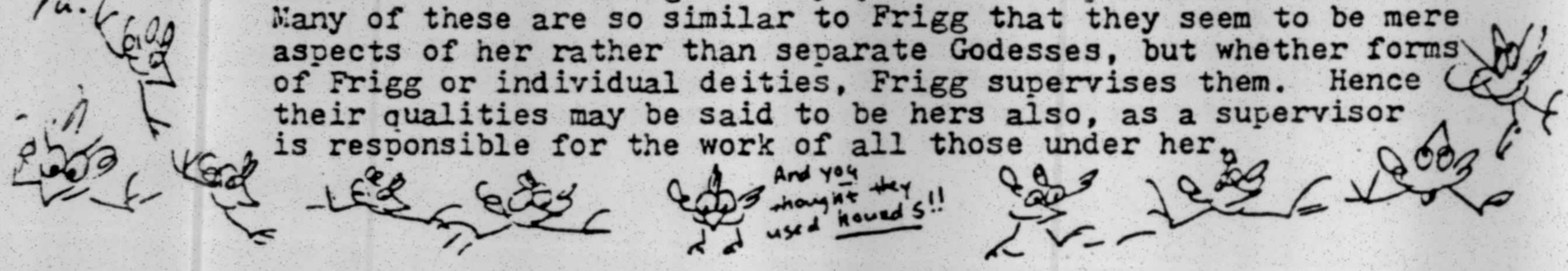
Other stories show Berchte or Holde stopping a peasant out on Twelfth Night and having him mend her wagon or plow. She then gives him the chips as payment, and the next morning he finds they have turned to gold. This Goddess appreciates those who are skilled with their hands (so remember your pocket knife when you go out on Twelfth Night).

Certain foods are to be eaten on the Goddess's night - usually a porridge or cake of oats, and sometimes herring as well (in one story Thor himself claims to have had porridge and herring for supper, the approved fare for peasants and farmers). If Berchte found that her special dish had been omitted, she would cut open the person's belly, take out any other food she found there, fill the space with straw, and sew it all back up with a ploughshare for needle and a chain for thread (so if you wake up with a stomachache after New Year's Eve, you'll know why).

Frau Gode, or Frau Wode (i.e. Mrs. Odin) is a German Goddess who joins Wotan in his wild hunt. Another form of the name - Vrou Elde - was associated with the Milky Way, which was called "Vrou-elden-stratt", or Vrou Elden's street. This points out the Goddess's connection to domestic animals, especially cattle, and milk. Holde's cart is sometimes described as being drawn by cows. Brigid, a Celtic Goddess later transformed into a saint by the Christians, is also often pictured as accompanied by her favorite white cow on February 1 (Brigid's Eve, later Candlemas). Brigid was also a Goddess of craftsmen, especially smiths, and of childbirth and poetry. All these Goddesses are similar to Frigg, and some seem to be Frigga herself under different names.

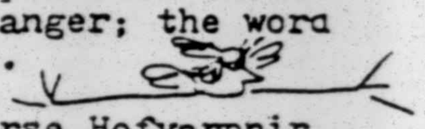


In dealing with Frigg, we must take into account the twelve Goddesses listed among the Asynjur as her special attendants Many of these are so similar to Frigg that they seem to be mere aspects of her rather than separate Godesses, but whether forms of Frigg or individual deities, Frigg supervises them. Hence their qualities may be said to be hers also, as a supervisor is responsible for the work of all those under her.



Fulla, sometimes said to be Frigga's sister, keeps her ashen casket, her jewels, supervises her toilet, keeps her footgear, attends her everywhere, and is her special confidante and advisor. She often tells Frigg how best to help those who have sought her aid. Physically she is depicted as a maiden with long golden hair fastened by a golden circlet, and is sometimes associated with the German Abundia or Abundantia, representing the fullness of the Earth.

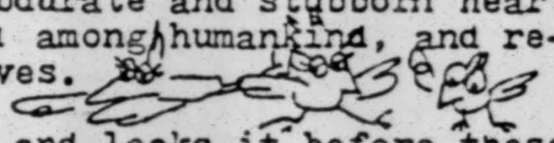
Hlin is the Goddess of consolation, who kisses away the tears of mourners and soothes grieving hearts. She always listens to the prayers of mortals and reports them to Frigg, advising her how to help. She is also established as keeper over those Frigg desires to protect and preserve from any danger; the word "lean" is derived from the same root as her name.



Gna is Frigg's swift messenger, who rides the horse Hofvarpnir, or "Hoof Tosser," which can travel over sky and sea. She is sent into the different worlds on errands. According to some reports she can travel through fire and earth as well. She has been compared to the refreshing breeze. She sees all that is happening in the worlds and reports it to Frigga.

Lofn means "praise" or "love". She is pictured as a kind and gracious maiden who has won permission from Odin and Frigga to bring together men and women in marriage, even if their union had been forbidden before. She removes all obstacles from the paths of lovers.

Sjöfn (or Vjöfn) is the most diligent in turning the thoughts of men and women to love, both of women and of men, friendship as well as romance. She inclines obdurate and stubborn hearts to love, maintains peace and concord among humankind, and reconciles quarreling husbands and wives.



Syn guards the door in Frigg's hall and locks it before those who should not go in. It is said that once she has shut the door against an intruder, no appeal will suffice to change her mind. She is also invoked for the defence at trials; to plead "not guilty" one would say "Syn is against it."

Gefjun (or Gefjon) is Goddess of virgins; they go to her after death and she makes them happy forever. She does not appear to have remained virgin herself, however, for she had four sons by a giant. When King Gylfi of Sweden promised her all the land she could plough in a day, she changed her boys into oxen and ploughed up a whole island, which she hauled off to Denmark. Hence she is associated with agriculture.

Var (or Vara) hears all oaths and compacts, especially those between men and women. For this reason she also is called on at weddings. She punishes perjurers and rewards those who honor their vows; the word "vow" comes from her name.

Eira, or Eir, is called the best physician. She knew the simples of the earth and how to use them to cure both wounds and diseases. She taught her magic to women, who were the practitioners of medicine in Pagan Scandinavia.

Vör knows all that is to occur all over all the world. She is of wise and searching nature, so that no one can conceal anything from her. It was said that a woman became "aware" of that which this Goddess informed her, perhaps making her Goddess of Intuition.

Snotra is prudent and gentle; her name used to describe a man or woman who was wise or moderate. She is a scholar who has mastered every kind of study, and is also Goddess of Virtue.

Saga dwells at Sokkvabekkr, "The Sinking Stream," a great abode. From her name, she seems to be associated with poetry and history, "she who sees and knows all things." She and Odin are supposed to get together every day to drink out of golden cups and exchange stories.

So, you didn't think there were many Norse Goddesses? There are obviously many avenues to be explored here.

To recap a bit, Frigga is a Goddess or weaving and spinning, which can be extended to include all crafts and skills, such as pottery, agriculture, smithcraft, carpentry, and in the modern world, even technology (with Frigga as hardware and Odin as software, perhaps?). Odin, her husband, and she are both deities or wisdom, their various functions complementing each other. As Queen of the Gods, she represents authority and law, and displays as much interest in politics and world affairs as Odin. As a Mother Goddess, she is rather the mother that teaches and rears than the one who bears. She is Allmother to the Gods, not because she is their blood-mother, but because she is their mother in function, raising them and caring for them (one can picture Thor treating her with the respect and affection of a son and Frigg packing him a large lunch to take on his adventures). Frigga is the Earth transformed by the labor of humankind, the tilled Earth rather than the wild Earth. She takes great interest in the doings of people and their labors and efforts to improve themselves and their world. On the other hand, those who do poor work and spoil her Earth through greed and carelessness incur her wrath.

All in all, Frigg appears as a woman in her prime, stately and calm, very wise and patient and kind, the maker of homes and peace and security, who teaches men and women the skills they need to survive and be happy and imparts her knowledge of healing and second sight to some, who supports harmonious living of men and women, parents and children, people and their rulers, nation and nation, humankind and Gods, people and the Earth. She shows how to use Earth's gifts properly and to the benefit of all.

INVOCATION TO FRIGGA

Frigga, Mighty Mother,
Mistress of Fensalir,
Lady of the AEsir and the Asynjur,
Daughter of Fjorgynn,
Wife of Odin,
Mother of Balder and his blind brother.

We call you from Fensalir, the Hall of Mists,
From the high throne of Hlidskjalf, the magic mirror,
From the Lyfaberg, the hill of healing!

Queen of High Heaven, Weaver of Clouds,
Prudent Wife and Wisest of Counselors,
Knowing all fates, though yourself say them not.

The keys of Asgard hang at your waist.
Unlock the doors to those bright halls,
High Hostess, greet the people of Midgard,
And loving counsel give your children.

Frigga, the Queen, the Star Mother!
You fashion the clouds on the Loom of Heaven
And spin your thread on the Wheel of Time.

You bring order to the Nine Worlds,
And knowledge to men and women.

You are Midwife to the Earth;
By your skill you bring forth the fruit of her labor.

To all who seek, to all who aspire,
You give your candle to light the way
And teach your song to startle the stillness,
For those who have wisdom need never fear.

We call you from Fensalir, the Hall of Mists,
From the high throne of Hlidskjalf, the magic mirror,
From the Lyfaberg, the hill of healing!

Great Mother, greet the people of Midgard,
And loving counsel give your children;

They who have called you:

Holde, Berchte, Vrou-Elde,
Brigid, Brigantia, Fraea,
Frigida, Frija, Frigga,
Come!

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The Druids' Progress

VENTURES & VISIONS

by Pat Taylor, Box 33284, Minneapolis, MN 55433

Reprinted from "Wodenwood", Vol. 1, #4

There were five of us in all. Five people from differnt backgrounds, different geographical areas, who found each other at PSG and made a decision to walk the Druid Path. There were Tony and I; married, mainstreamed, long time students of Druidism. There were Robin and Mary, Who like Tony and I are from the Twin Cities metro area. They were long time practictioners of the Craft and new to Druidism. There was Beth; young, witty, with an inner stability, purpose, and likability that made her seem as though we had known her for lifetimes. Five individuals, so diverse, spiritually united in solidarity of purpose.

Robin had discovered the site a day before. It lay at the top of a hill, at the end of an old logging trail that zigzagged from the valley past the sweatlodge and up the heavily wooded hillside. Wildlife was abundant. On our first foray to the site we roused a quail from the underbrush. She had left her young brood behind and hissed at us from a distance as the babies cried in fear and confusion. The trail emerged near the end of a dirt road, and not far from this the road broke into a circular clearing. The site was perfect. Every imaginable broadleaf wreathed the clearing. Oak, ash, maple, hawthorne, and sumac towered as much as 100 feet above us. Abundant deadfall assured sufficient firewood to keep the firepit in the center of the clearing full-bellied for the night. We would be far enough from camp to be visually and audibly isolated. Robin, Mary, Tony, and I spent time collecting deadfall and communing with the nature spirits on the site. Back at camp we later encountered Beth and asked if she would care to join us. Our party was complete.

The weather on the late afternoon of our vigil-night did not seem promising. The day had been hot and muggy, foreboding of storms. Tony went up to the site to cut and stack the firewood to be used. By 4:00 PM, we were under a tornado watch and roiling blue-black clouds rumbled menacingly in the southwestern sky. The torrential rains that followed stopped Tony's woodcutting and dampened not only the firewood but our spirits . Silverleaf, who the day before had been encouraged to join us on the vigil was now iffy and standoffish on the matter. He groped for excuses and it became evident he would not come. Isaac, concerned for our health and safety, advised us to return to camp should weather conditions become too rough. "Take it as a sign that you were not meant to do this tonight", he told us.

Undaunted by the physical and emotional setbacks, we gathered our gear and by 7:30 had piled into our car and taken off via the much longer but safer drivable trail to the site.

We discovered, upon arrival, that only the center of our woodpile had remained at all dry. All our tinder and kindling were soaked. We searched the woods near the clearing but found little wood that had been spared the drenching. Additionally we found our idea of constructing a lean-to from our tarp unserviceable. The earth was hard and unyielding. We had no way to stake the tarp. We instead used the tarp to protect our wood from the next wave of rain, now menacingly close. It took two failures and 45 minutes to construct an anemic fire. The sky was now completely dark save for the flickering lightning that strobed the clearing with a gray-white pall.

Report Number Three

For the next three hours the fire would consume our total concentration. Buffeted by strong winds and chastened with rain it struggled for survival. We too struggled. We donned rain parkas and forwent the comfort of umbrellas. The two umbrellas we had with us were used to shield the fire. We conversed, moaned, and laughed but our attentions were never far from our small circle of light and warmth. We knew that without the fire we would not last the night.

As night deepened, the showers eased. The fire grew strong and healthy; our spirits lifted. The sky cleared. The wind, still buffeting the clearing, shifted to the north and became cold and dry. We hunkered around the fire for warmth. Bats, mistaking the fire's rising hot embers for insects, divebombed our party. Mead was passed and consumed liberally. Finally we were able to release ourselves from our preoccupation with the earth-plane and contact our spiritual selves.

We became acutely aware of our surroundings. We tranced, we drummed, we drank. Soon, strange visions began to take shape just beyond the clearing. A filmy, white robed figure seemed to be observing us. I was first to point it out. Then others saw it. Another white robed figure appeared in another corner of the clearing. It advanced toward us with audible footsteps. Its size, shape, and gait were so human, so natural, for a moment I thought Silverleaf had decided at last to join us. As I opened my mouth to greet him, the apparition vanished. The top of a huge tree seemed to take on the shape of a horned figure. Another treetop formed his right hand with extended fingers. He loomed over us, animated by the wind. We were both mesmerized and terrified by the 100 foot horned tree spirit looming above us. As the night wore on, its character changed. Sometines it seemed male, sometimes female, sometimes malevolent, sometimes indifferent, yet ever watchful and chiding; continually reminding us of our individual smallness and insignificance when weighed against all things.

The white robed figures, by contrast, continued to manifest to remind us of our importance. We speculated on the cause of their appearance. Were they tricks of our minds, facilitated by mead. sleepiness, and the power of suggestion; were they the spirits of the Old Ones come to observe and assist us on our vigil?

Dawn comes early at Midsummer. With first light we all seemed to tap into a reserve of energy. We each experienced in our own ways a personal, spiritual, awakening. As the northeast sky crept from azure to apricot to gold we became impatient for the first rays of the sun. We yearned to make our formal dedication, yearned for our rebirth and renewal, yearned for sleep that would follow. As the first rays of light clothed the clearing we proclaimed to nature our chosen path and waited silently for her answer. Mine came in the form a a bluebird, which lit on a tree stump near where I was standing. I had always wanted to see a bluebird, but until this moment nature had kept this creature concealed from me. It was nature revealing of a previously kept secret that was my answer. Each of us in some way received approval for our decision, though it may have been a deeply private and subtle sign.

The vigil forced us to face the elements, our endurance, and our sanity. We each had to come to terms with our own self-doubts and fears. We tested our strength and fortitude and for this were rewarded with deeply moving experiences. We fought. We endured. We were accepted.

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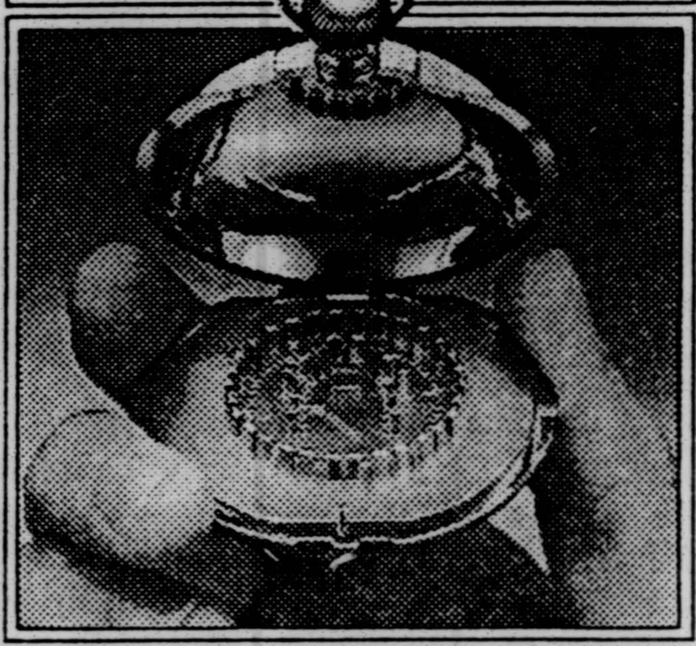

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Ooops! -- Comments and Corrections from the Archdruid

I want to reserve most of my reactions to the comments made in the preceeding zines, as well as in your letters and conversations with me, until I can organize them into topical comments or essays in future issues of DP. This is to give me time to think ("er... um... what DID I mean to say there...") and also to encourage the rest of you to dive right in and fight, both with me and with the zine contributors, without dampening any of the controversies with Official Archdruidic Pronouncements.

Nonetheless, there are some corrections that need to be made to the contents of DP#1 and DP#2, as well as some clarifications of intent, and a few comments in reply to thoughts brought up by zine contributors in this issue that, for the sake of avoiding hurt feelings, really need to be expressed.

However, I'm going to begin this process by revealing the First Druidic Dogma. Now I know that most of you realize that I'm not too fond of dogmas, but a great deal of meditation has convinced me that every religion needs to have at least a few. A dogma is more than a statement of a basic belief (such as those listed in DP#1), or an official rule of an organization (such as "Human sacrifice is tacky -- don't do it!"). A dogma is a Revealed Truth Which May Not Be Questioned. It expresses Absolute Knowledge About the Nature of Reality.

In ADF we're going to have as few dogmas as possible (lots of doctrines, maybe). But the Spiritual Revelations I have Received since the planting of ADF have lead me to the irrevocable decision to Enlighten the World with the First Druidic Dogma. Or as Arlen Wilson puts it, "The Goddess told me to tell you that..."

So here it is. From now on all members of ADF will be required to believe in:

The Doctrine of Archdruidic Fallibility

I make mistakes, folks. I'm not the world's greatest Celtic Scholar, and my grasp of Irish is still at the kindergarten level. There are many of you out there who know more than I do about various aspects of this Druid Reconstruction Project, that's why I've tried to get you all together.

As an organizer I still have a lot to learn about delegating authority to the right people, about how to inspire folks to help with the dull jobs, about making sure that everyone feels involved and appreciated, and about sharing myself equally with everyone at gatherings, without burning myself out.

On the personal side, like any other mortal I get tired, overworked and grouchy. Often I forget names, faces and appointments. I fall months behind in my correspondance. I have trouble juggling my spiritual work and my relationships. I like to get drunk and rowdy and sing off key at parties, and when I'm surrounded by pretty women I act like most other sons of Cernunnos (in as polite and "politically correct" a fashion as I can manage, naturally).

I'm not a super-scholar, I'm not an infallible leader, and I'm not a saint -- Pagan or Christian. Naturally, I think I'm reasonably knowledgeble, a moderately good organizer and about as spiritually evolved as the average Neopagan leader, or I would never have taken on this job. But *please,* don't ascribe knowledge, skills and

virtues to me that I simply don't have, and then get mad at me when I don't live up to your visions. I have enough trouble living up to my own.

Think of me as a Ringleader, or as a Chief Co-conspirator, or as a Grand High Poobah. But for Goddess' sake, *don't* think of me -- or any other Pagan leader for that matter -- as a Pagan Pope ("if elected, I will refuse to serve...").

Now about those comments on DP#1 and DP#2...

DP#1: The reference to "World War One!" on page 10, should be corrected to "World War Two!" This was a typo made at three a.m. // When I mentioned, on that same page, that there are "no real indications" that the Druids used stone altars, I was implying the importance of the (admittedly sometimes fuzzy) distinctions between evidence, plausible lines of reasoning, pointing out of possibilities, and sheer BS (excuse me, "speculation"). // In section 12 on page 13, the reference to "short-sighted greed, power-mongering and violence" is, it later occured to me, one way to define the nature of Evil -- a topic I hope will get more discussion in future issues.

On page 15, when I said "anything which involves power of any sort is political", I should have said "implies politics" or "involves politics" instead. // Several people have objected to my apparent bias later on that page, when I said "monotheists in power always seek to silence competing voices." I suspect that most of them missed my careful use of the phrase "in power", since the groups they mention as harmless, such as the Unitarians and Quakers, never have had political power.

So many people seem to have missed an important point in the article on liturgical languages (pages 17 &18), that I'll repeat it here: Irish is my personal favorite, but I have no objection to other Indo-European languages in our ceremonies.

DP#2: Several people have wondered why there isn't a separate Study Track for Druidism itself in the Circle system. Actually, that's what I thought the entire Study Program was, and assumed that folks would be reading books and learning skills directly relevant to Druidism ancient and modern. But if enough folks insist, we can add a specific Track called Druidic Studies. // And some people have mentioned that a few of the terms used, such as "philosophy" "metaphysics", "mysticism", etc. were a little vague. I'll try to make everything much clearer in future issues, but in the meantime, relax. The purpose of the Study Program is not for folks to zoom through it as fast as possible, collecting merit badges and brownie points, but to help to shape individual organic growth ("as fast as an oak tree"). If the terms used seem confusing, start reading books with them in their titles, and you'll wind up fulfilling the First Circle requirements before you know it!

One major correction to the text of the Circle system discussion: I've decided that minimum duration for the First Circle (page 6) can be six months for people who already have an extensive background in most of the Tracks. Second Circle, however, *will* require a full two years for everyone (including me!).

I really am working on an extensive article on liturgical design and execution for DP#4, but in the meantime I need to make these comments about the design and script that appeared on pages 27-36: I think the outline is fundamentally sound, and I'd really prefer people to experiment with it for a year or so before making major

modifications. The exact words used in the script, however, are open to extreme change. *Please rewrite it* for your own use -- do it all as Norse halflines, or Russian folk songs, or traditional English dances. Add all the music, poetry, song and dance that you can manage. I've already made one major and several minor changes to my own use of the script. The major one was switching the order of the Irish and English, by doing the English first, followed by the Irish version. But you can do it in Russian, Norse, or Welsh if you like, depending on which set of the Old Gods you are trying to contact. You can even do it all in English, I just don't think it will be as powerful, all other factors being equal.

Judith Anderson's zine: Yes, Celtic religion was an integral part of life-style, and I think that ADF's style of Paganism can and should be as well. // I'd love to hear more about how your kids are being raised Pagan. Do you know about the Pagan Parents' League? Their very good newsletter is published by Belinda at Box 423-P, Bay Shore, NY 11706. // Almost all of us have felt that we were born "in the wrong time". I just haven't been able to figure if I'm a century too late or too early! // I understand your feelings in the last paragraph, but I tend to feel that the phrase "the Old Religion" should be avoided, since there were actually several thousand Old Religions.

Celtic Knockwurst: I think that the Hindu reaction against the Sikhs last fall is at least partly the result of centuries of efforts by the monotheistic Moslems and Sikhs to suppress Hinduism. To the best of my knowledge, India never had religious wars per se, until the arrival of Islam. // Yes, please do some book reviews next time!

Frank Dufner's zine: I suspect that Rutherford uses the word "Shamanism" in its currently fuzzy meaning (any native magic that involves drugs or ecstasy), rather than in the precise anthropological meaning (and it <u>is</u> a technical anthropological term originally) delineated so brilliantly by Eliade in the classic text you mention. // The best home study courses for Irish Gaelic are the *Buntus Cainte* series and Michael O'Siadhial's *Learning Irish*. The first can be gotten through many Irish Import stores in big cities, while the other can be ordered from Rivendell Bookshop (see their "Language Supplement" in this issue for other titles). // I'm glad to hear you mention that other groups are doing standardized testing for initiates. It's an idea whose time has come.

Andrew Gillis' letters: I'd love to hear more details about this "Fam-Trad Druidess" you met, but I have to admit to a bit of scepticism... Did she ever come up with anything resembling evidence? Did she know prayers or incantations in archaic Welsh, or talk about specific beliefs that were different from what she could have found in books? For that matter, she might have been very sincere, while her grandfather was a follower of Iclol // I would hardly call Bridget (the Lady of the Harp and the Flame) a "minor Druidic goddess" -- she was one of the most important of all the Pan-Celtic deities. Naturally, the Wiccans have "borrowed" Her, anyone who loves Celtica loves Bridget. Although we may well wind up praising the same gods and goddesses, I doubt seriously if Neopagans will ever be unified enough to all use the same rituals. // Please send in essays on religious counseling techniques! // You're probably right about changing the Handbook's name to "A" instead of "The". // I didn't say "the Druids never used Stonehenge", I said there's no real indication that

they used stone altars there or elsewhere. We don't even have proof that the "Altar Stone" at Stonehenge really was an altar! // From whom did you hear that the Druids were "just the opposite" of ascetic? Can you give us some details? // I often worry about whether the Druids, ancient or modern were/will be as corrupt as the Catholic priests. I think we all do, which is our best safeguard. // I think you misunderstood my references to the Law of Similarity as a factor in liturgical languages. I'll have to figure out a clearer way to phrase it. // Why do you say that "the Druids were high officials" like modern bishops? // I have every intention of leaving Anton Sandbox LaFeces "and his ilk" alone. Why on earth did you bring him up? // It may be no shame to use the protection of the Constitution, but it can be very expensive.

Circles in the Sky: It's not called "The Druid Chronicles", Eric, that was the title of a book I put together for the old Reformed Druids, ten years ago. // Nuclear power plants are a classic example of Second Wave technology: concentrated, centralized, elitist and easy to maintain a monopoly with. That's enough right there to make Neopagans oppose it, since I believe that Neopaganism is essentially a Third Wave religious movement. // I think the whole politics discussion was caused by my poor choice of words, but yes, I think your definition of "politics is evil" is too narrow. Labling a major human activity, like politics, economics, religion, magic or sex, as "evil" seldom stops the real abuses that can be caused by human beings performing those activities in an evil way.

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And a few notes about zines in this ish...

Thorvaldsaga: Thanks Gareth, for this splendid scaldic poem. It would make a great recitation for a Samhain Bardic Circle, or any other occasion of honoring the ancestors. Is it based on a true story?

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Ventures & Visions: I really don't think Silverleaf was being "iffy and standoffish" or "groping for excuses" to avoid accompanying you on your vigil. He's not the shy type -- if he was too tired or didn't want to get rained on, he would have simply said so. There were some personal matters going on that he wasn't at liberty to discuss at the time.

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