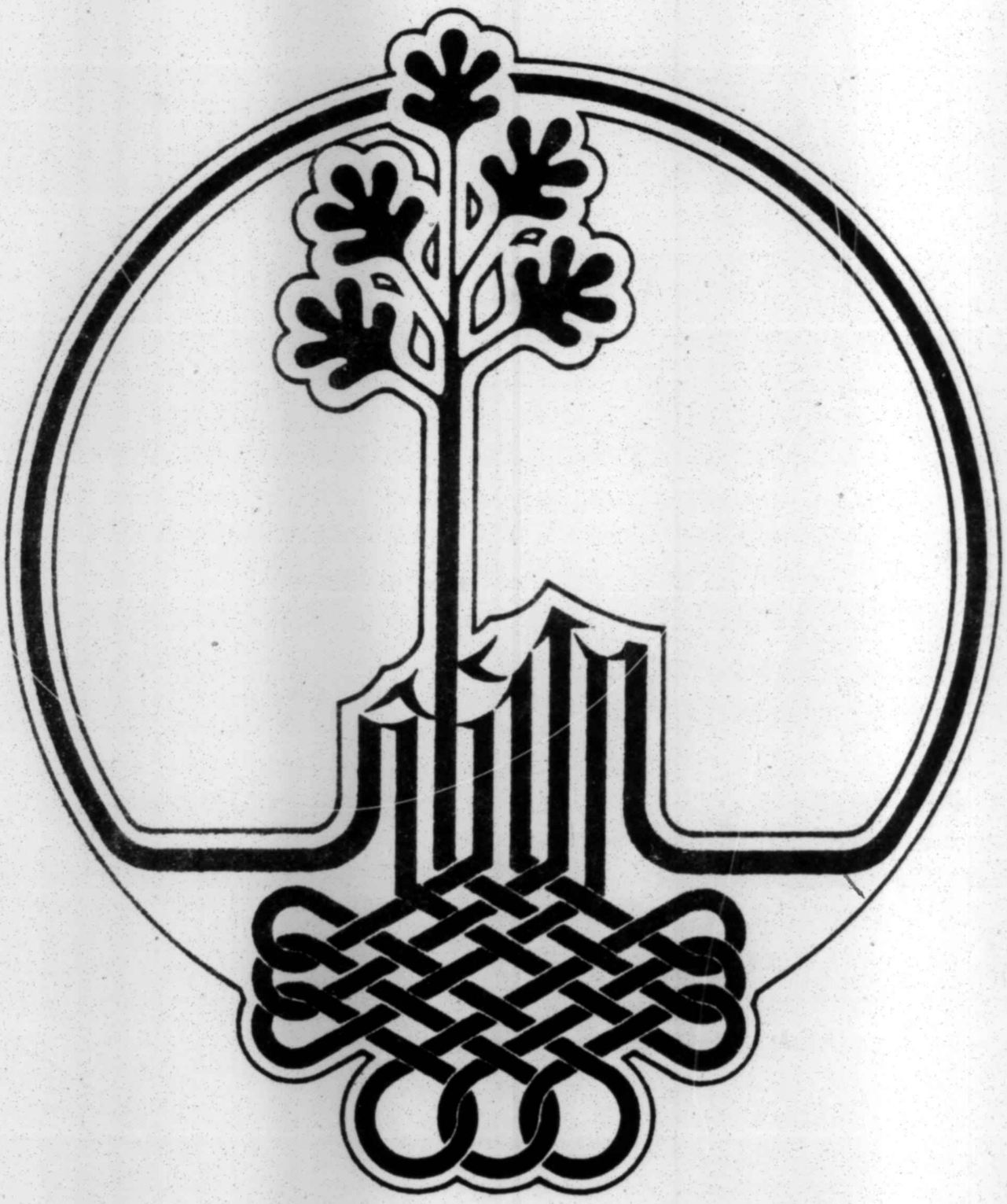
The Druids' Progress

Report Number Five



Ár nDraíocht Féin: A Druid Fellowship

From *Ár nDraíocht Féin: A Druid Fellowship* ("ADF"), P.O. Box 1022, Nyack, NY, U.S.A. 10960-1022. *The Druids' Progress* ("DP") is published semiannually (Gods willing) and is sent primarily to the subscribing members of ADF. All items credited to "the Archdruid" have been written by, and are © 1988 by, P. E. I. Bonewits. Celtic art appearing on the Back Cover and page 22 is © 1986 by the artist, Bediah Baird, to whom we are grovelingly grateful. All items created by other parties are © 1988 by them. All opinions expressed, save those specifically attributed to the Board of Trustees, are the opinions of the individuals expressing them and not official ADF policy.

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I can't over-emphasise that A.D.F. is meant to be a group effort. The trustees and I can offer guidance, ideas, and inspiration, but the vast majority of the work has to be done by you. It's going to take time, energy, and (yes, gasp, ughh) money from each of you to get those seedlings nourished enough for us to be able to hang swings on them for our grandchildren.

I can't do it all by myself. Being an Archdruid has cost me far more money than it has ever brought in, in terms of both direct expenses and lost income from mundane sources. If I spend my time earning a living, then I'm not doing clergy work such as getting this journal out on schedule, record keeping, counseling, writing, teaching, etc. If I spend my time doing clergy work, then I wind up living in poverty, postponing needed medical and dental treatment, not being able to buy the books I need for research, etc. So I literally can't afford the time to do everything I want to be doing for you, nor the stress of trying to get it done between midnight and three a.m. every night after I get home from a mundane job. That means that you, the members of A.D.F., need to start taking more responsibility.

One major aid to doing part of the work yourselves appears in this issue: a detailed guide to the research that needs to be done to reconstruct Paleopagan Indo-European Druidism, with a large bibliography of books and academic articles to get you started.

I know that it's been hard to maintain enthusiasm about sending in zines/articles for *DP* when it's been coming out at 9-12 month intervals. That's one reason why we're starting to put "newsy", networking sorts of zines and contact messages into the *News from the Mother Grove.*

On the liturgical side, let me repeat for the umpteenth time: the A.D.F. liturgy has not been frozen into a single form. It continues to grow and evolve as we all experiment with it. I want to encourage all of you to send in new versions, in all of the Indo-European languages. I'd like to see some ideas of how to insert more "right-brain"/ emotional elements into it, while maintaining the magical structure. But from now on, I'm going to refuse to listen to complaints about the liturgy from folks who are unable to come up with specific suggestions for improvements.

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An example: in 1987 I tried for several weeks before the Pagan Spirit Gathering to find someone who could help me lead the Summer Solstice rite to be held there. The Vice Archdruid and the Archbard weren't going to P.S.G. that year, and the other folks I asked were less than enthusiastic. Finally I drafted my fiancee, Deborah Lipp, an experienced Wiccan priestess, because I really wanted someone who (a)

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could memorize the script, (b) was a competent ritualist, and (c) was willing to do the job. My choice caused hard feelings among a number of members, none of whom had themselves volunteered.

Now the first year, folks complained because I chose my Vice Archdruid Shenain Bell, also male, to help me lead the ritual, despite the fact that Druid polytheology is not primarily concerned with male/female polarity. The second year, people were upset because I chose a woman who was completely "unknown", even though she did a fine job. Last year, I chose my consort, something that 90% of all Neopagan traditions advise. There's obviously no way to make everyone happy.

This particular example of small group politics may ease up in the future, since we've rewritten the liturgy to allow four or five clergy. As far as the future is concerned, however, this is the sort of nonsense up with which I will not put. Druidism is not Wicca. We are exploring new options and new approaches to solving organizational and liturgical problems. We've said from the beginning that A.D.F. is heirarchiacal. We have members who are willing to work, not talk, their way into the heirarchy, but we have room for many more.

Jody Miklacic's zine in this issue of *DP* deserves special attention. In an act of courage I find breathtaking, she's come about as far out of her "closets" as it's possible for a person to do. She's a veteran of the "Twelve Step" programs (A.A., Alanon, O.A., etc.), and has been exploring ways to Paganize the techniques. At my nudging, she has agreed to coordinate a nationwide network of Pagan Twelve Steppers. Considering how many of us come from dysfunctional families and/or have various dependency problems, it's about time (especially for those of us who want to be clergy) to begin dealing with the issues, both in our own lives and in the lives of our friends and congregations. I've been stumping for this for three years now, since I first started my series of "Neopagan Taboos" discussions at festivals, and it's good to see "Pagan A.A." groups popping up all over the country. If we can just avoid the dogmatism and fear of experimentation so common in the regular Twelve Step programs, we'll be able to create appropriate variations that fit with our own values. Of course, that means that those of us with problems are going to have to be willing to admit that we have them, and those of us who don't (or who have different ones) are going to have to be willing to lovingly confront our brothers and sisters about their's.

Also in this issue is a letter from, and an "official form" (oh no!) to be sent to, our Members' Advocate, Grey Cat. If you have major complaints about how A.D.F. is being run, she's the person to take them to. Of course, she will expect you to have done your homework first...

No Wild, No Wildlife.

Erwin and Peggy Bauer

Life in the wild can be pretty tough these days. Without the necessary habitat to live in, some species like the Grizzly Bears that inhabit Yellowstone National Park are severely threatened.

Over 80% of the national forest lands that border Yellowstone and are not specifically put out-of-reach for oil development, have been leased: habitat that the Grizzlies rely on, as do elk, moose and deer.

If their refuges are replaced with roads, oil rigs and gas pipelines, they too will become victims of senseless and thoughtless development. The Sierra Club's work to protect public lands from development also helps preserve the habitat of these Grizzlies, saving the wilderness they need in order to survive.

To learn more about our work protecting endangered species such as the Grizzly Bear in Yellowstone or to take part in it through membership, please write us at: Sierra Club, 730 Polk Street, San Francisco, CA 94109. (415) 776-2211.

SIERRA CLUB

Do-It-Yourself Research

by the Archdruid

Many of you have written to me, asking about particular aspects of A.D.F.'s scholarly research, or wondering when the results are going to be published. Apparently folks haven't yet figured out that I can't do it all by myself! If you read Russian, Polish, Latvian, Lithuanian, Hungarian, etc., don't ask me how the bibliographic work of tracking down Soviet publications about Baltic Pagan survivals is going -- I don't read any of those languages! Do the bibliographic research yourself, then send in your results. If you run across an article or book that you think is particularly important, tell the rest of us. We'll see what we can do to get copies translated and distributed to the membership.

The same thing goes for those of you (about 15%?) who read other European languages. Quite a few books and articles have been published in the last 40 years in the European academic presses. Probably scores, if not hundreds, of them relate to our fields of interest. Send in annotated bibliographies, reviews, and translations of the juicy parts for the rest of us to enjoy.

Incidentally, if you are one of the members who seriously reads and writes an Indo-European language at a professional scholarly level, and would be willing to coordinate the translation work for that language, let us know. We need translation coordinators for every major and minor Indo-European language, past and present, plus the few non-IE tongues now spoken in Europe.

Back in DP#1 (pages 24-26), I listed a number of questions to which we still need answers. Here are some additional scholarly questions/topics to explore, and to report on in your zines, along with a sizable number of bibliographic listings, most of them cribbed from bibliographies with additional suggestions by Jim Duran. Boldfaced authors are especially recommended by myself and/or Jim.

Proto-Indo-European Studies: What does the family tree of the IE languages look like as of the late 1980's? What's the status of the research efforts to go back beyond PIE to various postulated mother languages connected to Asian, African, and Semitic tongues? How much of a vocabulary and grammar for PIE do we now have -- is it enough to start writing rituals, or at least invocations? Are the Sarmatians or the Thracians or Gimbutas' "Old Europeans" the original PIE people? Can we now create a map showing the PIE migrations, century by century?

Here are some relevant books & articles:

Beard, R. The Indo-European Lexicon: Synchronic Theory. 1981.
Baldi, Philip. An Introduction to the Indo-European Languages. 1983.
Buck, Carl D. Dictionary of Selected Synonyms in the Principle Indo-European Languages. 1949.
Cardona, George, et al. (eds.). Indo-European and Indo-Europeans. 1971.
Collinge, N. E. (ed.). The Laws of Indo-European. 1986.
Dumezil, Georges. Horace et les Curiaces. 1942/1978.
" The Stakes of the Warrior. 1983.
" The Destiny of the Warrior. 1985.
" The Destiny of a King. 1973.
" Mythe et epopee. 1973.
" Flamen et Brahman. 1935.
" Les Dieux des Indo-Europeens. 1952.
Eckenstein, Lina. Spell of Words: Studies in Language Bearing on Custom. 1932/1969.
Friedrich, Paul. Proto-Indo-European Trees. 1970.
Gimbutas, Marija. The Goddesses and Gods of Old Europe, 7000 to 3500 BC: Myths, Legends and Cult Images. 1982.
Hoddinott, R.F. The Thracians. 1981.
Hopkins, Grace S. Indo-European Deiwos and Related Words. 1932.
Larson, Gerald James (ed.). Myth in Indo-European Antiquity.
Lincoln, Bruce. Myth, Cosmos and Society: Indo-European Themes of Creation and Destruction. 1986.
Littleton, C. Scott. The New Comparative Mythology: An Anthropological Assessment of the Theories of Georges Dumezil. 1980.
" and Thomas, Ann C. "The Sarmatian Connection: New Light on the Origin of the Arthurian and Holy Grail Legends", in the *Journal of American Folklore*, Vol 91 (1978), Jan-Mar.
Meillet, Antoine. Introduction a l'Etude Comparative Des Langues Indo-Europeenes. 1964. Bibliography of IE Philology.
Nussbaum, Alan J. Head and Horn in Indo-European. 1980.
Quinn, Bob. Atlantean: Ireland's North Africa and Maritime Heritage. 1987.
Oosten, Jarich G. The War of the Gods: The Social Code in Indo- European Mythology. 1985.
Piggott, Stuart. Ancient Europe: From the Beginnings of Agriculture to Classical Antiquity. 1966.

Pokorny, Julius. Indogermanisches Etymologisches Worterbook. Two volumes. 1969.
Polome, Edgar C. (ed.) Essays in Honor of Karl Kerenyi. 1984.
Puhvel, Jaan. Myth and Law Among the Indo-Europeans. 1970.
" Comparative Mythology. 1987.
Stover, Leon E. & Kraig, Bruce. Stonehenge, the Indo-European Heritage. 1978.
Watkins, Calvert (ed.). Indo-European Studies. Vol. IV., 1981.
Wyatt, Wm. F. Jr. Indo-Europeana. 1970.

Vedic Studies: What are the scripts of the most archaic rituals? Just how close is Sanskrit to Proto-Indo-European in grammar and vocabulary? Does it really overlap heavily with Ancient Irish? When did the Brahamic Caste get corrupt and how and why?

Here are some relevant books & articles:

Bhattachary, Sukumari. The Indian Theogony: Comparative Study of Indian Mythology from the Vedas to the Puranas. 1978.
Dange, S. S. The Bhagavata Purana: Mytho-Social Study. 1984.
Holland, Barron. Popular Hinduism and Hindu Mythology: An Annotated Bibliography. 1979.
Keith, Arthur. Indian Mythology and Iranian Mythology. 1932.
" Religion & Philosophy of the Vedas & Upanishads. 1925/76.
" Veda of the Black Yajus School: Taittiriya Sanhita. 1967.
" Rigveda Brahmanas.
O'Flaherty, Wendy. Hindu Myths. 1975
" Siva: The Erotic Ascetic. 1981.
" The Origins of Evil in Hindu Mythology. 1977.
" Karma and Rebirth in Classic Indian Tradition. 1981.
" Women, Androgynes and Other Mythical Beasts. 1980.
" Dreams, Illusion, and Other Realities. 1984.
" Hindu Myths: A Sourcebook Translated from the Sanscrit. 1975.
" The Rig Veda, an Anthology: One Hundred and Eight Hymns, Translated and Annotated. 1982.
Pollock, Sheldon I. (trans.) The Ramayana of Valmiki. 1986.
Renou, Louis. Religions of Ancient India. 1953.
van Buitenen, J. A. B. (trans.,ed.) The Mahabharata. Books 1-5, 1973-78.
Zimmer, Heinrich. Philosophies of India. 1969.
" Myths & Symbols in Indian Art & Civilization. 1971.
" The King & the Corpse: Tales of the Soul's Conquest of Evil. 1971.

Iranian Studies: How much have we got about Iranian Paleopaganism (before Zoroaster) in terms of myth and ritual? What's the current thinking in academia about the Asuras/Devas split with the Ancient Vedic peoples?

Here are some relevant books & articles:

Boyce, Mary. Textual Sources for the Study of Zoroastrianism. 1984.
Duchesne-Guillemin, Jacques. Hymns of Zarathustra. 1963.
" Religion of Ancient Iran. Bombay, 1973.
" Symbols and Values in Zoroastrianism. 1966.
Dumezil, Georges. The Plight of a Sorcerer. 1986.
Gnoli, Gh. Zoroaster's Time and Homeland. Naples, 1980.
Levy, Reuben (trans.). The Epic of the Kings (abridged). 1985.
Lincoln, Bruce. Priests, Warriors & Cattle: A Study in the Ecology of Religions. 1981.
Malandra, William. An Introduction to Ancient Iranian Religion. 1983.
Warner, A. J. & E. (trans.). Shanama. 9 volumes, 1905+.
Zaehner, R. C. The Teachings of the Magi: A Compendium of Zoroastrian Beliefs. 1976.

Greco-Roman Studies: This actually falls into two distinct categories: (1) research about the religions and cultures of preclassical and classical Greece and Rome, and (2) research into the classical Greek and Latin writings about Celtic and other Indo-European religions. There is plenty of material available about the classical parts of category (1), but the information about preclassical (or "archaic") may be more difficult to find.

As for category (2), we need to have someone with access to a good university library track down every single Greek and Latin author mentioned in Piggot's The Druids (he says the Celtic texts are in Zwicker, and the non-Celtic ones are in Clemens), photo- copy the relevant passages, and check to make sure the English translations are correct and up-to-date (post-1970). For that matter, since Piggot was focusing on the Celtic Druids, he may well have passed over other references to non-Celtic Indo-European clergy and their practices. The Loeb Classic series has facing Greek/Latin text and English translations, and would probably be the best place to start. Eventually we need to put together a book quoting all the Classical references to Indo-European religious and social patterns.

Here are a very few relevant books & articles:

Caesar, Julius. The Gallic Wars.
Clemen, C. Fontes Historiae Religionum Primitivarum. 1936.

Dodds, E. R. The Greeks and the Irrational. 1968.
" Pagan and Christian in an Age of Anxiety: Some Aspects of Religious Experience from Marcus Aurelius to Constantine. 1970.
Dumezil, Georges. Archaic Roman Religion. 2 volumes, 1970.
" Camillus: A Study of Indo-European Religion as Roman History. 1980.
" Fetes romaines d'ete et d'automne. 1975.
Kerenyi, Carl. The Gods of the Greeks. 1951.
" The Heroes of the Greeks. 1959.
MacMullen, Ramsay. Paganism in the Roman Empire. 1981.
Parke, H. W. Festivals of the Athenians. 1986.
Tacitus. Germania.
Tierney, J. J. "The Celtic Ethnography of Posidonius", *Proc. Royal Irish Acad.* LX(C), 1960, pp 189-275.
Zwicker, J. Fontes Historiae Religioni Celticae. 1934.

Celtic Studies: A similar job needs to be done of collecting all the Irish and Welsh references to Druids, bards, brehons, etc., and reprinting them with modern English translations. Someone who is really fluent in Welsh should let us know what the current status is of Welsh scholarship about the manuscripts collected and/or invented by Iolo Morganwy - which ones have turned out to be genuine, and what do they say?

Here are some relevant books & articles:

Beckett, Colm. Fealsunacht Aodha Mhic Dhomhnail.
Bergin, Osborn. Irish Bardic Poetry.
Carmichael, Alexander. Carmina Gadelica. 6 vols.
" Harper & Bard. 1931/78.
Carney, James. The Irish Bardic Poet.
" Studies in Irish Literature and History.
Chadwick, Nora. The Celts. 1971
" Studies in the Early British Church. 1958/73.
Cross, Tom Peete & Slover, C. H. Ancient Irish Tales. 1936/69.
Danaher, Kevin. The Year in Ireland. 1985.
Daviet, R. "La Mesure du temps en Gaule", *Rev. Arch. de l'est & Centre-Est.* XIV, 1963, pp 53-80.
De Vries, Jan. Keltische Religion.
Dillon, Myles. Early Irish Literature. 1948.
" The Cycles of the Kings. 1946.
" Irish Sagas. 1985.
Dillon, Myles & Chadwick, Nora. The Celtic Realms.
Evans, E. Estyn. Irish Folk Ways. 1966.
Ford, Patrick K. (trans.) The Mabinogi and Other Medieval Welsh Tales. 1977.
Gantz, Jeffrey. Early Irish Myths and Sagas. 1985.
Grant, Isabel. Highland Folk Ways. 1961
" Everyday Life on an Old Highland Farm: 1769-1782. 1981.
Gray, Elizabeth A. (trans.). Cath Maige Tuired: The Second Battle of Mag Tuired. 1982.
Jackson, Kenneth H. A Celtic Miscellany. 1977.
Jones, Thomas Gwyn. Welsh Folklore and Folk Custom. 1930/80.
" (trans.) Brut Y Tywsogion or the Chronicle of the Princes: Red Book of Hergest Version. 1973.
" (trans.) The Mabinogion. 1975.
" Three Poetical Prayer-Makers of the Island of Britain. 1981.
" Welsh Legends and Folktales. 1979.
" & Quinn, Michael (eds.) Fountain of Praise. 1983.
Knott, Eleanor & Murphy, Gerald. Early Irish Literature. 1966.
Koves, T. "Les Vates des Celtes", *Acta Ethnog. Acad. Scient. Hung.* IV, 1955, pp 171-275.
Le Roux, Francoise. Les Druides.
MacCana, Proinsias. Celtic Mythology. 1985.
MacNeill, E. "On the Notation and Chronography of the Calendar of Coligny", *Erin* X, 1926-1928, pp 1-67.
MacNeill, Maire. The Festival of Lughnasa.
Murphy, Gerard. Saga and Myth in Ancient Ireland.
Nagy, Joseph. The Wisdom of the Outlaw: The Boyhood Deeds of Finn in Gaelic Narrative Tradition. 1985.
" "Fenian Heroes & their Rites of Passage", in *Bealoideas*, 1986-87.
O'Danachair, Caoimhin (Kevin Danaher). A Bibliography of Irish Ethnography and Folk Tradition.
O'Flaherty, Liam & De Foun, Jan. The Ecstacy of Angus. 1987.
O'Rahilly, Thomas F. Early Irish History and Mythology.
O'Suilleabhain (O'Sullivan), Sean. A Handbook of Irish Folklore.
" Irish Folk Custom and Belief.
Powell, T. G. E. The Celts. 1983.
Rees, Alwyn & Brinley. Celtic Heritage. 1961.
Ross, Anne. Everyday Life of the Pagan Celts.
" Pagan Celtic Britain.
" The Pagan Celts: the Creators of Europe. 1986.
" Druids, Gods & Heroes from Celtic Mythology. 1986.
Sjoestedt, Marie-Louise. Gods and Heroes of the Celts. 1982.
Travis, James. Early Celtic Versecraft: Origin, Development, Diffusion.

Here are the names of some Celtic Studies journals: *Eriu, Leitschrift fur Celtische Philologie, Etudes Celtiques, Celtica, Antiquity, Bealoideas.* You might also consider joining the Celtic Studies Association of North America, the $15 year membership dues include a copy of their large bibliography: CSANA, c/o Prof. Edgar M. Slotkin, Dept. of English, Univ. of Cincinnati, Cincinnati, OH 45221.

Norse/German Studies: Can anyone find us a book on the architecture and building methods of the "stave churches"? Is there more information about the solitary priests and priestesses who lived in the woods, attending small temples dedicated to particular "spouse" deities? Are there any remnants left of ritual scripts? What effect did being conquered by the Romans have on German religion? How about detailed reviews on recent books about runes? Someone needs to track down articles and books written about the specific perversions that the Nazis committed against the Norse/German myths and rituals, and the refutations of these by modern scholars (Jim says there was an article in the *Journal of American Folklore* about five years ago). How about a report on the recent revivals in Iceland?

Here are some relevant books:

Bellows, Henry Adams. The Poetic Edda. 1969.
Crossley-Holland, Kevin (ed.). The Norse Myths. 1981.
Damico, Helen. Beowulf's Wealtheow & the Valkyrie Tradition. 1984.
Davidson, H. Ellis. Gods and Myths of Northern Europe. 1986.
" Scandinavian Mythology. 1986.
Dumezil, Georges. Gods of the Ancient Northmen. 1974.
" From Myth to Fiction: The Saga of Hadingus. 1973.
Ellis, Hilda R. Road to Hell: A Study of the Conception of the Dead in Old Norse Literature. 1968.
Flowers, Stephen E. Runes & Magic: Magical Formulaic Elements in the Older Runic Tradition. 1986.
Glob, P. V. The Bog People. 1969.
Grimm, Jacob. Teutonic Mythology. 4 volumes, 1966.
Hollander, Lee M. (trans). The Poetic Edda. 1986.
Jones, Thomas Gwyn. A History of the Vikings. 1984.
" The Norse Atlantic Saga: Being the Norse Voyages of Discovery and Settlement to Iceland, Greenland, & America. 1986.
" (trans.) Egil's Saga. 1960
" (ed.) Eric the Red & Other Icelandic Sagas. 1980.
Lindow, John. Scandinavian Mythology: An Annotated Bibliography. 1986.
Moltke, Erik. Runes & their Origin: Denmark & Elsewhere. 1985.
Saxo Grammatticus. History of the Danes. Ed. by H. E. Davidson, trans. by Peter Fisher, 2 volumes, 1979-80.
Sturluson, Snorri. Heimskringla. Trans. by Lee M. Hollander, 1964.
" The Prose Edda. Trans. by Jean I. Young, 1964.
Terry, Patricia (trans.) Poems of the Vikings: tHe Elder Edda. 1982.
Thorsson, Edred. Futhark: A Handbook of Rune Magic. 1984.
" Runelore: A Handbook of Esoteric Runology. 1987.
Turville-Petre, E. O. Myth and Religion of the North. 1975.

Baltic Studies: This is the area that seems to have the membership of A.D.F. the most excited, yet the least work has been done on it. We need to find out which books and articles have the actual texts of rituals, the interviews with the surviving clergy, details of polytheology, etc., and get them translated. We need to track down the wire recordings and films of the ceremonies that were made, and get copies. All this will take people who are used to doing bibliographic research with Soviet resources and institutions.

In the meantime, here are some relevant books & articles:

Balys, J. Lietuviu tautosakos skaitymai: Lesebuch der litauischen Volkskunde. 2 vols, 1948.
" "Lithuanian mythology", The Standard Dictionary of Folklore. 1950.
Biezais, H. Die Religionsquellen der baltishen Volker und die Ergebnisse der bisherigen Forschungen. 1954.
" Die Hauptgottinnen der alten Letten. 1955.
" Die Gottesgestalt der lettischen Volksreligion. 1961.
Gimbutas, Marija. The Balts. 1961/1968. *Her bibliography has dozens of titles in Slavic, Scandinavian, German, and other languages.*
" "Ancient Symbolism in Lithuanian Folk Art", American Folklore Soc., Memoir Series, vol 49, 1958.
Grunau, Simon. Prussian Chronicle. In German, 1520.
Piccolomini, Enea Silvio (a.k.a. Pope Pius II). Europa (chapter 26). 1458.
Rutkis, J. (ed.). Latvia: Country and People. 1967.
Spekke, A. The ancient amber routes and the geographical discovery of the eastern Baltic. 1957.
von Dusburg, Petrus. Chronicle of Prussia. In Latin, 1326.
Ward, Donald. "Solar Mythology and Baltic Folksongs", in Wilgus, D. K. & Sommer, Carol (eds.) Folklore International.

Slavic and Eastern European Studies: There is also a great deal of material in the Soviet scholarly journals and academic publishing houses about Paleopagan survivals in the Ukraine, in Poland, and in other parts of Eastern Europe. Like that about the Balts, most of it has never been translated into English.

Here are some relevant books & articles:

Author Unlisted. Slavic Ethnic Libraries, Museums & Archives in the U.S.: A Guide & Directory. 1980.
Benet, Sula. Song, Dance & Customs of Peasant Poland. 1951.
Chadwick, Nora K. The Beginnings of Russian History. 1946.
" Russian Heroic Poetry. 1932/64.
" & Zhirmunsky, Victor. Oral Epics of Central Asia. 1969.

Dlugosz, Jan. Polish Chronicle. In Latin, 1460.
Eliade, Mircea. Zalmoxis, the Vanishing God. 1986.
Gimbutas, Marija. The Slavs.
Ralston, William. R. Songs of the Russian People. 1872/1970.

Finno-Ugric & Siberian Studies: Although these peoples were not Indo-Europeans, they had a great deal of contact with the IE peoples. Those who are interested in PIE and IE linguistic and liturgical survivals among the Finno-Ugric peoples, as well as the influence of Shamanism on the IE cultures, will find this a fascinating area to research.

Here are some relevant books & articles:

Berzing, Bud. Sex Songs of the Ancient Letts. 1969.
Bosi, Roberto. The Lapps.1960/76.
Branch, M. & Kirby, W. F. The Kalevala: The Land of the Heroes. 1985.
Collinder, Bjorn. The Lapps.
Eliade, Mircea. Shamanism: Archaic Techniques of Ecstasy. 1964.
Harvard Univ. Library. Finnish & Baltic History & Literatures: Classification Schedules, Author & Title Listing, Chronological Listing. 1972.
Holmberg (or Harva), Uno. Finno-Ugric Mythology / Siberian Mythology. 1932.
La Barre, Weston. "The Dancing Sorcerer", in The Ghost Dance: The Origins of Religion. 1970.
Lonnrot, E. G. & Magoun, F. The Kalevala: Poems of the Kaleva District. 1960/85.
Nettl, Bruno. Cheremis Musical Styles.
Sebeok, Thomas. Cheremis Literary Reader: with Glossary. 1978
Vikar, Laszlo & Bereczki, Gabor. Cheremis Folksongs.

Misc. Works on Archeology, the Anthropology of Religion, European Folklore, and Druidism:

Benet, Sula. Abkhasians: The Long-Living People of the Caucasus.
Bord, Janet & Colin. Earth Rites: Fertility Practices in Pre-Industrial Britain. 1983.
Clark, Grahame & Piggott, Stuart. Prehistoric Societies. 1970.
Chadwick, N. K. The Druids. 1966.
" Poetry & Prophecy: Oral Literature, Poetic Inspiration & Shamanism. 1942/78.
Eliade, Mircea. Patterns in Comparative Religion. 1958.
" A History of Religious Ideas, Volume 1: From the Stone Age to the Eleusinian Mysteries. 1978.
" The Forge and the Crucible. 1978.
" Myths, Dreams, and Mysteries. 1967.
" Yoga: Immortality & Freedom. 1970.
Frazer, James G. The Golden Bough. 15 vols, 1900.
" & Gaster, Theodore. The New Golden Bough. 1975.
Harris, Marvin. Cultural Materialism. 1980.
Hostetler, John & Huntington, Gertrude. The Hutterites in North America.
Kendrick, T. D. The Druids: A Study in Keltic Prehistory. 1966.
Lomax, Alan. Folk Song Style and Culture.
Lord, Albert. The Singer of Tales.
McNeil, F. M. The Silver Bough. 1957/82.
Niel, Fernand. The Mysteries of Stonehenge. 1975.
Owen, A. L. The Famous Druids: A Survey of Three Centuries of English Literature in the Druids. 1979.
Piggott, Stuart. The Druids. 1985.
" Ancient Europe: From the Beginnings of Agriculture to Classical Antiquity. 1965.
" Celts, Saxons, and the Early Antiquaries. 1967.
" William Stukeley: An Eighteenth-Century Antiquary. 1985.
Pounds, Norman J. G. An Historical Geography of Europe 450 BC - AD 1330. 1973.
Sahlins, Marshall. Tribesmen. 1968.
Schwartz, K. "Zum Stand der Ausgrabungen in der spatkeltischen Viereckschanze von Holzhausen", in Jahres. Bayer. Bodendenkmalpfl, pp 21-77.
Stover, Leon E. & Kraig, Bruce. Stonehenge: The Indo-European Heritage. 1978.
Vansina, Jan. Oral Tradition. 1985.

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Jim says that we could begin to reconstruct a fairly accurate Paleopagan Indo-European liturgy, just by working with Carmichael's Carmina Gadelica, O'Flaherty's Rg Veda, and Holmberg's Finno-Ugric Mythology (chapters on sacrifices in the sacred groves).

So there you have it folks. Enough titles and leads to get any of you who are serious about wanting to do research off and flying. But remember, **if you sit around waiting for someone else to do it, it won't get done.**

Yggdrasil

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Yggdrasil, a quarterly journal focussing on Heathen culture, ethos, religion, mythology, and runes. Four issue subscription: $6 U.S. & Canada, $8 foreign. Sample copy: $2. Make checks to: Freya's Folk, 537 Jones St., #165, San Francisco, CA, 94102

A Journal of the Heathen Way

Some thoughts on the Harmonic Convergence

Earth needs you more

In the fall of 1967, at the end of San Francisco's "Summer of Love," the city's hippie establishment declared the "death of the hippie" and conducted a ritual funeral. "Nebraska needs you more," declared a sign in a shop window to the scores of flower children who had converged on the Haight from all over America. The great experiment in psychedelic, communal living was, for a variety of reasons, turning sour. It was time to move on and make room for the next thing, for "the birth of the free man," proclaimed the hippies.

Two years later half a million people gathered at Yaeger's farm in Woodstock, N.Y., for the biggest, loudest, muddiest, stonedest, most raucous Irish wake a cultural movement ever had. After three days of song and celebration during which every hippie heart grew to overflowing it was all over. As Jimi Hendrix screeched out a mournful, electronic "Star Spangled Banner" in the first light of dawn, and tens of thousands of bleary-eyed youths made their way home, no one could doubt that an era had passed.

But as history is not made of isolated events, one thing grew out of the next. The seeds of the New Age were clearly there in the psychedelic '60s, but after Woodstock we experienced an explosion of interest in mysticism, magic and unlimited human potential for joy and happiness through clear, positive thinking. Flower Power gave way to Crystal Power. The '60s experiment of living utopian lives hadn't worked. Harsh reality had intervened in the form of hunger, hard drugs and exploitation. In the New Age we would change reality with our good vibes. "Think Peace! Create Your *Own* Reality!"

This past August 16-17 thousands of crystal-bearing New Agers converged on sacred sites all over the world to concentrate hard on changing reality. This was to be *the* moment, the climax when the New Age would actually be ushered in. All the good energy we'd been putting out over the years was about to pay off. There was even talk that extraterrestrials would be listening in and come to join the celebration.

That the Harmonic Convergence was a significant cultural event was clear, if for no other reason than the amount of media coverage it received. But the H.C. failed to deliver on its promise of ushering in a New Age of world peace and harmony. Many participants, like Doonesbury's Boopsie, felt betrayed, dissapointed and even foolish. But there is more to be said about the Harmonic Convergence. As *CREATION* editorial adviser Will Noffke surmised on his Bay Area radio show a week after the event: "I don't think the Harmonic Convergence was a time of transformation. I think it was a time of transition, transition to an age of responsibility." In this statement Will manifests the kind of foresight shown by the hippies of the Haight in late 1967. What he didn't say, however, was what the transition was *from*. In fact no one has dared to say what is really rather obvious: that the Harmonic Convergence was the ritual death of the New Age movement. It's time to let go and move on and make room for the next thing. What the next thing is remains to be seen, but Will's term, "the age of responsibility" is a good place to start.

There is definitely something new afoot. Some speak of the Ecological Age, others of bioregionalism and deep ecology. There is talk of Green spirituality and creation spirituality and the new cosmic story. While these terms don't necessarily refer to the same thing, they all revolve around a common basic premise: Hope for the future lies in our understanding that we humans are *part* of the ecosystem. We must move from thinking of human potential to thinking about our potential as Planet Earth to survive.

We have inherited a civilization built on the notion that humanity is above and beyond the world of nature; that it is part of our make up to strive to transcend the natural world. We have been taught that problems are solved by lessening our dependence on nature and on harnessing its forces. This civilization is at a crossroads, if not at a dead-end. As environmental deterioration continues to accelerate a new way of thinking is beginning to emerge.

A recent article in *Amicus Journal* suggests that as many as 25 million Americans are involved in some way in environmental issues. A recent national gathering of the Green movement in western Massachusetts exceeded all expectations and attracted thousands of Green activists from all over America. An increasing number of churches are host to environmental ethics conferences and organizing ecology commissions. Many trade unions are making the environment an agenda item for the first time. Bobby Rush, Black Panther-turned-Chicago city councilman, is talking about the fight by minority communities against toxic waste dumps as "the new civil rights movement." Even Jose Arguelles, who originated the idea of the Harmonic Convergence, talks of the need to become "downwardly mobile" (more in touch with the Earth.)

The New Age was characterized as an age of light. The ecological age will involve confronting what may be one of the darkest periods in our planet's history, a time when we will begin to run short of drinkable water and breathable air. We are entering an age in which it will be irresponsible either to ignore reality or to imagine that we can change it merely by changing our perception of it. The ecological age calls us to immerse ourselves in reality, in the most basic realities of life and death, to experience ourselves as part of the processes of the life system of the planet, and to see that transforming our world cannot mean flight from it.

We have had our time to expand our consciousness, to celebrate the limitlessness of the human potential, to dream of a New Age sweeping down from the skies. Now its time to open our eyes and look around at what is happening around us, to our water, air and earth. To begin to see our attempts to make the world a better place in the context of the entire life community. What better place to start than with the no-holds-barred funeral for the New Age that we called the Harmonic Convergence. The Planet needs us more. O

Jim Holland

Reprinted by permission from the Nov.-Dec. '87 issue of Creation, magazine of the Creation Spirituality (Eco-Christian) movement. Subs are $17 a year, sent to: Creation, Box 19216-DP, Oakland, CA 94619.

Articles of Association

of a Religious Group to be known as

Ár nDraíocht Féin

The undersigned, a majority of whom are citizens of the United States, desiring to form a religious association in California, U.S.A., declare

FIRST: The name of the Association shall be

Ár nDraíocht Féin.

SECOND: The place in this State where the principal office of the Association is to be located is the City of Alameda, Alameda County.

THIRD: Said Association is organized exclusively for religious, educational, and charitable purposes, including, for such purposes, the making of distributions to organizations that qualify as exempt organizations under section 501(c)(3) of the Internal Revenue Code of 1954 (or the corresponding provision of any future United States Internal Revenue Law).

FOURTH: The names and addresses of the persons who are the Initial Trustees of the Association are as follows:

Adr. Philip Emmons Isaac Bonewits, Box 9398, Berkeley, CA 94709

Shenain Airgeadach Bell, 2-A West End Ave., Nyack, NY 10960

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

Karl Steinmayer, 1 Fellows Rd., #47, Oakdale, CT 06370

Deborah Lipp, Box 9398, Berkeley, CA 94709

FIFTH: No part of the net earnings of the Association shall inure to the benefit of, or be distributable to, its members, trustees, officers, or other private persons, except that the Association shall be authorized and empowered to pay reasonable compensation for services rendered and to make payments and distributions in furtherance of the purposes set forth in Article Third hereof. No substantial part of the activities of the Association shall be the carrying on of propaganda, or otherwise attempting, to influence legislation, and the Association shall not participate in, or intervene in (including the publishing or distribution of statements) any political campaign on behalf of any candidate for public office. Notwithstanding any other provisions of the articles this Association shall not, except to an insubstantial degree, engage in any activities or exercise any powers that are not in furtherance of the purposes of this Association.

SIXTH: Upon the dissolution of this Association, the Board of Trustees shall, after paying or making provision for the payment of all the liabilities of the Association, dispose of all the assets of the Association exclusively for the purposes of the Association in such manner, or to such organization or organizations organized and operated exclusively for religious, educational or charitable purposes as shall at that time qualify as an exempt organization or organizations under section 501(c)(3) of the Internal Revenue Code of 1954 (or the corresponding provision of any future United States Internal Revenue Law), as the Board of Trustees shall determine. Any such assets not so disposed of shall be disposed of by the Court of Common Pleas of the county in which the principal office of the Association is then located, exclusively for such purposes or to such organization or organizations, as said Court shall determine, which are organized and operated exclusively for such purposes.

The undersigned, being the Initial Trustees of the above Association, being duly sworn, upon their oaths did each say that the statements and matters set forth herein are true and in witness whereof, we have hereunto subscribed our names this 18th day of April, 1987.

Adr. Philip Emmons Isaac Bonewits
Shenain Airgeadach Bell
Susan Kirsch
Karl Steinmayer
Deborah Lipp

Note: In November, 1987 the principle office of the Association was moved to Nyack, New York.

By-Laws of
Ár nDraíocht Féin

A Nonprofit Religious Association

As of June 15, 1988 C.E.

Preamble

Ár nDraíocht Féin is a Neopagan religion based on the beliefs and practices of the ancient Indo-Europeans, adapted to the needs and sensibilities of the New Age. We are a nondualist, nonracist, nonsexist, ecologically oriented faith. We are dedicated to the preservation of our Holy Mother Earth, the full achievement of human potential, the revival of the worship of the Old Gods in a modern context, and the creation of a world of peace, love, freedom, health, and prosperity for all intelligent beings.

To these ends we advocate and practice, as an integral part of our faith, many sciences, arts, and disciplines, within a nondogmatic, pluralistic context, including: scientific and scholarly research; verbal, musical, graphic, movement, and other arts and crafts; as well as psychic, magical, and spiritual disciplines, in order to change ourselves, each other, and the world around us.

In keeping with our worship of the Earth-Mother and Her children, we advocate and practice, as an integral part of our faith, the investigation, dissemination and performance of a wide variety of healing arts and technologies, both mainstream and alternative, including herbal, nutritional, mental, magical, and spiritual methods, among others.

As the ancient Druids venerated diviners, so we too advocate and practice, as an integral part of our faith, the use of the divinitory arts as tools for spiritual counseling and liturgical guidance.

The following By-Laws are intended to help us achieve these ideals, and all future by-laws and amendments shall be similarly intended.

Article 1: Offices

The principal office of the Association shall be located in the City of Nyack, County of Rochester, in the State of New York. The Association may have other such offices, either within or without the State of New York, as the trustees may designate or the business of the Association may require from time to time.

Article 2: Meetings of the Members of Record

The annual meeting of the members of record, hereinafter referred to as "voting members", of this Association, shall be held, beginning in the year 1988 C.E., during the annual International Druid Festival (which may be held in conjunction with another national Neopagan gathering), on or about August 1-7th. Should the date of said International Druid Festival be moved, that of the annual meeting of the voting members shall be similarly moved.

During said meeting, the voting members shall transact such business as shall properly come before them. Voting members are those members of the Association who:

(a) have (barring illness or accident) attended at least one Association religious service and/or A.D.F. grove meeting every month during the preceding year, should such be available within thirty miles of their residence;
(b) are up to date with their Association dues;
(c) have not voluntarily withdrawn from the Association nor been excommunicated by the Board of Trustees; and
(d) have been members of the Association for at least one year by the date of the meeting.

Each voting member shall have one vote, plus one additional vote for each full, continuous year that he or she remains a voting member. A quorum shall consist of those voting members representing one-third of the total number of votes available to be cast.

There shall be mailed to each voting member at his or her last known address, at least six weeks prior to the annual meeting, a notice setting out the time and place of the annual meeting, and including a proxy statement to be signed by those voting members so desiring. In case a quorum is not present at the annual meeting, those present may adjourn to such day as they shall agree upon, and notice of such adjournment shall be mailed to each member at least 21 days before each adjourned meeting; but if a quorum be present, they may adjourn from day to day and no notice need be given.

A special meeting of the voting members may be called if at any time requested by one-third of the trustees, or by a petition representing one-third of the membership vote, and shall be held at a location designated by the Archdruid. Such meeting shall be called by the Scribe, who shall mail a notice, stating the object of the meeting, as well as a proxy statement, to each voting member at least six weeks before such meeting.

Proxy votes may be assigned to voting members who are to be present at the annual or special meeting, through the signing of proxy statements issued by the trustees.

Voting members may attend the annual or special meetings via electronic communications devices, if such are available.

Continued

Article 3: The Archdruid

The initial Archdruid of this Association, having been chosen by Divine Selection as such, shall serve in perpetuity. After his death, retirement, or permanent incapacitation, the Vice Archdruid shall become the Acting Archdruid, and shall exercise all of the rights, privileges, and responsibilities of the initial Archdruid for a maximum of three months, during which time a special meeting of the voting membership shall be called. At said meeting, a new Archdruid shall be elected by a two-thirds majority vote of the voting members, each of whom may divide her or his available votes among two or more candidates. Should no single candidate win a two-thirds approval, the candidate with the lowest total shall be disqualified, and another vote shall be counted, and this process shall continue until only one candidate is left or a candidate has won two-thirds of the votes.

Said elected Archdruid shall exercise all of the rights, privileges, and responsibilities of the initial Archdruid for a period of nine years, at which point she or he must relinquish the office to another chosen in the same manner through an election held three months before the end of the outgoing Archdruid's term of office. No elected Archdruid may serve two terms of office in a row.

Candidates for the office of Archdruid shall be all willing members of the innermost Circle then populated, unless that Circle has only one member at the time of candidate selection, in which case the willing members of the two innermost Circles shall qualify.

An elected Archdruid may be recalled by a three-quarters vote of the voting members of the Association, at a special meeting called for that purpose.

An elected Archdruid who relinquishes his/her duties to the Vice Archdruid for more than three months at one time, or for more than a total of 27 months in her/his term, shall be deemed to have retired.

If an elected Archdruid is recalled, retires, dies, or is permanently incapacitated, the Vice Archdruid shall become the Acting Archdruid in the same manner as described above, and shall exercise all of the rights, privileges, and responsibilities of the preceding Archdruid for a maximum of three months, during which time a new Archdruid shall be chosen in the manner previously described.

Article 4: Election of Trustees

The initial trustees of this Association, having been willingly chosen by the initial Archdruid as such, shall serve terms of nine years each, dating from the signing of the Articles of Association, and, if willing, may be re-selected by the Archdruid for a similar period. During the first nine years following the adoption of these by-laws, the initial trustees may elect to their ranks from time to time such other persons as they shall agree are also qualified to serve as trustees, up to a limit of 27. Such elected trustees shall serve for periods of three years each, and shall require a two-thirds vote of the other trustees to be re-elected.

After the first nine years following the adoption of these by-laws, elections and re-elections (but not re-selections) to the Board of Trustees shall be made by the voting members of the Association at the annual meeting preceeding the expiration of each trustee's term of office. Any voting member present at said meeting may run in such election. Those candidates receiving the largest number of votes shall be given the positions on the Board of Trustees then open.

All trustees, regardless of origin, shall exercise equal powers and responsibilities, save as otherwise noted in these by-laws.

Any trustee, initial or elected, may be removed from office by the initial Archdruid or his successor, but only with the approval of three-quarters of the other trustees.

Article 5: Meetings of Trustees

The trustees shall hold regular meetings on the first Tuesday of each odd-numbered month, at 7:00 p.m., Eastern Time, at the office of the Association in New York, or at other such time as they shall appoint. Special meetings may be called by the Archdruid by giving one day's notice to each trustee and the Members' Advocate. Regular or special meetings may be held in person or via electronic communications devices.

A majority of the trustees shall constitute a quorum. At the Archdruid's choice, consensus decision-making techniques or Roberts Rules of Order may be adopted for all or part of any given meeting.

The trustees shall have the general management and control of the business and affairs of the Association, subject to the veto of the Archdruid, which may be over-ruled by a three-quarters vote of all the trustees.

The trustees shall exercise all the powers that may be exercised or performed by the Association, under the statutes, the articles of association, and the by-laws.

Article 6: Executive Committee

The trustees are authorized at their discretion to appoint from their number an executive committee of three members, one of whom shall be the Archdruid, who shall be vested with the powers of the Board when the same is not in session.

Article 7: Officers

The officers of this Association shall consist of an Archdruid, a Vice Archdruid, a Scribe, a Pursewarden, a Registrar, a Chronicler, a Members' Advocate, and other such officers and agents as may from time to time be chosen.

The Archdruid shall preside at all meetings of the trustees and voting members, and shall have general control over the affairs of the Association, subject to the trustees. He or she shall vote at such meetings only if necessary to break a tie, but shall retain the right to speak first and/or last on any item of business before a vote is taken.

Continued

A.D.F. By-Laws, continued

The Vice Archdruid shall exercise the functions of the Archdruid in his or her absence, and shall become the Acting Archdruid in the event of the Archdruid's death, retirement, recall, or permanent incapacitation, as described in Article 3.

The Scribe shall keep a record of all votes and minutes of the proceedings of all meetings, shall give notice as required in these by-laws of all meetings, and shall send proxy statements to all voting members as required in these by-laws.

The Pursewarden shall sign all checks, drafts, contracts, and other instruments for the Association, and shall have the custody of all monies of the Association received or disbursed, and shall deposit all monies and valuables in the name of and to the credit of the Association in such banks as the trustees shall designate.

The Registrar shall keep all membership and subscription records, and shall have general responsibility for maintaining the database thereof.

The Chronicler shall have responsibility for newsletters, journals, directories, and other publications to be issued by the Mother Grove, as determined by the trustees.

The Members' Advocate shall represent individual members of the Association at large, with especial attention to the needs of minority factions not otherwise represented. She or he may attend and speak at all meetings of the Board of Trustees, but shall not have a vote therein. She or he may suggest motions for formal consideration by the trustees at such meetings, but may not make those motions her/himself. She or he may not be a member of the Board of Trustees, nor hold any of the other offices described in this article, but may be a member of the Board of Advisors.

All these officers shall be selected by the Board of Trustees, save the Archdruid, who shall be selected or elected as described in Article 3. Any two offices may be held by one person simultaneously, save those of the Archdruid and the Vice Archdruid. All officers, save the Members' Advocate, shall be trustees.

The term of office for all officers, save the Archdruid, shall be three years.

Article 8: Vacancies

In the case of the death, incapacitation, resignation, or otherwise of one or more of the officers or trustees, the remaining trustees, although less than a quorum, shall fill the vacancies for the expired term, except as otherwise noted in these by-laws.

Article 9: The Board of Advisors

The Board of Advisors shall consist of members of the Association who are leaders in the various arts, crafts, and sciences practiced within the Association. They may be appointed by the Archdruid, or approved by the trustees after an election by members of the Association concerned with their field of expertise. Appointees will serve until removed by the Archdruid. Approved advisors will serve until replaced by their successors. Any advisor may be removed by a two-thirds vote of the trustees.

The Board of Advisors shall individually and/or collectively advise the Archdruid, the trustees, the officers, and the general membership of the Association, on matters relating to their fields of expertise, but shall have no political functions save within the guilds or other groups which may have elected them.

Article 10: The Mother Grove

The Archdruid, the trustees, the officers, and the advisors shall collectively constitute the Mother Grove.

Article 11: Local Groves

The trustees shall act upon all requests for the chartering of local congregations, to be known as "groves", and shall issue appropriate regulations as needed. All such local groves shall be entitled to the maximum amount of autonomy consistent with the survival and well-being of the Association as a whole.

Article 12: Rank

Rank within the membership as a whole shall be a function of progress within one or more study systems of Circles within Circles, as shall be determined by procedures to be instituted by the trustees. All such systems shall be grounded on the attainment and maintenance of demonstrable knowledge and skills.

Article 13: Discrimination

Membership, rank, and attendance at public or semipublic Association activities, as defined by the trustees, shall not be denied to any person on the basis of race, color, physical disability (except as mentioned below), gender, or affectional preferences, but may be denied to individuals practicing creeds inimical to the Association.

Membership within the Mother Grove, the clergy, and such other positions of responsibility as the trustees may determine, shall be granted only to practicing Neopagans who are not simultaneously practicing a creed inimical to the Association. As used herein, "inimical creeds" shall include varieties of conservative monotheism, atheism, demonism, and other such faiths, as shall be determined by the trustees.

All organizers of public and semipublic Association activities are required to make strenuous efforts to facilitate the participation of physically disabled individuals. Nonetheless, all aspirants to any given rank or position must be able to meet all the qualifications previously determined for said rank or position.

Continued

Article 14: Excommunication

All members of the Association are subject to excommunication for the commission of felony crimes-with-victims, as defined by civil law and current criminological opinion, or for other high crimes and misdemeanors as shall be determined by the trustees. Procedures for investigating, judging, and implementing excommunications shall be instituted by the trustees, who may only excommunicate a member by a unanimous vote.

Article 15: Fiscal Year

The fiscal year of the Association shall begin on the first day of January and end on the thirty-first day of December in each year.

Article 16: Amendments of By-Laws

For the first nine years following the adoption of these by-laws, suggestions for amendments to these by-laws may be made by a two-thirds vote of the voting membership at any annual or special meeting of the voting members, or may be suggested by a trustee at any regular or special meeting of the Board of Trustees. However, no such suggestions shall become official amendments to the by-laws without a two-thirds vote of the trustees.

After the first nine years, all amendments shall be made by a two-thirds vote of the voting membership at any annual or special meeting of the voting members.

Article 17: Replacement of By-Laws

Every 27 years after the death of the initial Archdruid, at an annual meeting of the voting members, the voting members shall decide by a two-thirds vote, whether to retain the current set of by-laws. Should the result be negative, a By-Laws Revision Committee shall be formed, also by a two-thirds vote, consisting of three trustees, three advisors, the Members' Advocate, and two voting members who are not members of the Mother Grove. The annual meeting may not be ended without these nine being selected. Said committee shall have three months to produce a proposed new set of by-laws, which shall be voted upon at a special meeting of the voting members to be held as soon as possible thereafter.

At the said special meeting, alterations to the proposed by-laws shall be debated, and may be passed by a two-thirds majority of the voting members. The new set of by-laws as a whole shall then be voted upon, and shall require a three-quarters vote to pass. The special meeting may not end until a new set of by-laws has been approved.

The new set of by-laws thus passed shall take effect three months later, completely replacing the previous set of by-laws in effect until that time. It shall be the duty of the existing trustees to notify all appropriate civil authorities, and to arrange any required elections for new officers, etc., in keeping with the spirit as well as the letter of the new by-laws, which must contain an article equivalent to this one.

The preceding by-laws were first adopted by the unanimous consent of the Initial Board of Trustees of *Ár nDraíocht Féin*, on the 18th day of April ,1987, a quorum then being present. They have been subsequently amended by the Board of Trustees, and are currently as presented here.

A Few Comments on the By-Laws

A number of members have told us that the By-Laws, as well as the grove organizing rules and customs, seem to be overly legalistic, structured, and heirarachial. Unfortunately, that's the way they have to be if we ever expect A.D.F. to be accepted as "a real church" by local, state/provincial, and federal officials and agencies, and thus to ensure that our members and their local congregations are accorded all the rights and privileges routinely given to those who belong to other religions.

If you find any of the By-Laws particularly confusing, intimidating, or upsetting, please write to the Board of Trustees for clarification. We really do have pretty good reasons for every item we've included. We're also open to suggestions for changes, especially those necessary to facilitate our functioning in different geographical areas.

In the meantime, here are a few explanations about the more controversial items.

Preamble: This was written to explain our philosophy and goals, to make it clear that we use science, art, and magic as our tools, and to provide legal protection for our healers and diviners.

Article 2: The definition of voting members is designed to make sure that power in A.D.F. will be held by those who have worked the hardest to earn it. As can be seen from Articles 3, 4, and 16, during the first nine years of A.D.F.'s legal existence, votes by the membership are in fact opinion polls rather than rulings (unless it becomes necessary to elect a new Archdruid during that time).

Article 3: Perhaps this should have said that the Initial Archdruid had been divinely drafted/dragooned/dunned into taking the job. Either way, the by-law is written this way to make it clear that the Initial Archdruid cannot be voted out of office. What we have in A.D.F. is not a democracy in the American sense, but a constitutional monarchy, at least until the Initial Archdruid has passed on.

Article 11: Local groves are, in effect, branch churches of a mother church. Thus, under local, state/provincial, and federal laws, if they wish to function as such under the legal aegis of A.D.F., they have to be chartered, make regular financial reports to the church's headquarters, follow rules as laid down by HQ, etc.

If there is need, an essay explaining the by-laws in greater detail may appear in *DP#6* or the *News*.

French Druidism

by Pierre de la Crau
BP 13, 93301 Aubervilliers cedex, France

The Druidic Church of Gaul is a French cultic (not cultural) group. It is strictly Neopagan, the indirect heiress of all genuine (non-Christian) Druidic movements which have followed, one another for 2,000 years. We are determined to approach ancient Druidism as it historically was, while intending to modernize it (since practicing authentic ancient Druidism would be impossible anyway). Here are some examples of how we are modernizing Druidism:

Renunciation to the laity of such arts and sciences as medicine, poetry, mathematics, etc.

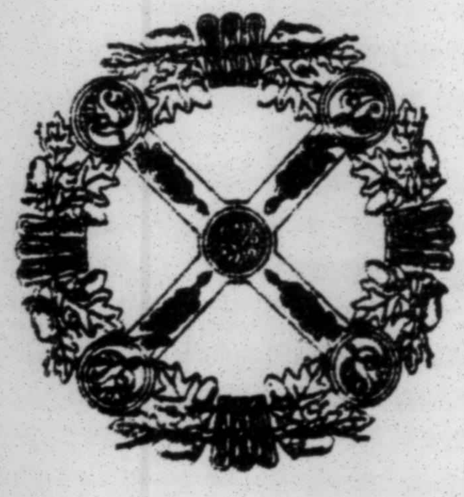
A firm commitment to the principle of separation of church and state.

A specialization in Celtic spirituality in general, the history of Gaulish religions, philosophy, and parapsychology.

Use as necessary of current mainstream vocabulary, i.e., "church," "religion," "baptism," etc.

Of course, a golden mean needs to be found between a complete reproduction of ancient Druidism and a too radical or revolutionary modernization (such as refusing to wear ceremonial garb).

The symbol that we use is the *labarum* (a Latin word from the Celtic *labaron;* Welsh *llafar,* "ringing, eloquent," Irish *labar,* "eloquent"). The source of the *labarum* is the Gaulish sign (X) symbolizing the flashing and domineering power of the Celtic god Taranis. This symbol was taken



up by the Roman emperor Constantinus following a vision in Grand's sanctuary (France), in which he saw "Apollo" with the goddess "Victory," showing him three groups of three *labari* surrounded with crown laurels, promising a long reign. An original *labarum* made of the single (X) wreathed by the laurels can be seen on a tombstone in the Lyon's Museum (France). Constantantinus used this sign as his standard to lead his Gaulish armies to victory against Maxentius. After this victory, the Celtic Pagan symbol was coopted by the Christians and became the Constantinian "chrisme" or the Chi-Rho monogram for Christ.

For all contact with the Druidic Church of Gaul, write to me at the above address.

Note from the Archdruid: This is a rewrite of a letter sent to me. His group publishes a very professional looking newsletter, *Druidisme,* entirely in French. From Pierre's other letters and the pages of his magazine, it seems that they are trying to do in France much the same sort of work that we are attempting in A.D.F., using many of the same scholarly sources. Those of you who read French should contact him and subscribe (then you can translate articles for us to reprint!).

Warriors and Soldiers and Cops -- Oh My!

by the Archdruid

As time goes by, and A.D.F. continues to grow, we are attracting people from many different occupations -- white collar, blue and pink collar, and now khaki collars as well. We have several law enforcement officers, both public and private ("rent-a-cops"), as well as several members in the U.S. military. Some of these have written to us praising the fact that A.D.F. does not seem to be as "anti-warrior" as most Neopagan groups. Some even want to set up a "military grove" to be a sort of free-floating resource for A.D.F. members in the armed forces. One member held a workshop for Neopagans in the military at the A.D.F. Harpers' Hall pavilion during a Neopagan festival in 1987. Another wants to pursue the possibility of having officially recognized Druid chaplains in the armed services. Yet another has dreams of resurrecting a Mithraic cult within A.D.F.

It's obviously gotten to be time to deal with some of the issues that most Neopagan groups have been ignoring -- specifically those of violence, self-defense, and the ethics of being a cop or a soldier in modern times.

Insofar as A.D.F. is going to have official doctrines (note that I did not say "dogmas") about these issues; ones that you, as members, can take into a court of law, this essay is a first attempt at articulating the arguments upon which I have based my current opinions. Naturally, I expect some of you to disagree strongly (but I hope not violently!) with my conclusions, and you are encouraged to send in zines for future issues of *D.P.* This essay has not been easy to write. Our single most generous supporting member happens to be in the military and has given a great deal of thought to these issues, obviously coming to very different conclusions than I have. I hope he'll write a reply for the next issue. I'm also going to send a copy of this to the folks who publish the Pagan Military Network newsletter for their feedback. Eventually we can all work out a consensus that most of us (and the planet) can live with.

Like many members of the Neopagan community, I grew up as part of the 60's counterculture. Our primary interactions with law enforcement officers and soldiers were generally of the negative sort. We saw them as the upholders of a corrupt status quo, mouthing platitudes about freedom and democracy while they beat in our heads or napalmed little children. Yet, most of us grew up thrilling to the adventures of King Arthur and the Knights of the Round Table, Robin Hood and his Merry Men, and other noble, idealistic warriors. In later years, some of us studied the martial arts, and watched television shows such as "Kung Fu", where the emphasis was on the lone warrior who is master of him/herself first, and of others only incidently.

All of these experiences gave us conflicting ideas about the nature and role of violence in our lives. Those of our generation who suffered in Vietnam or in the ghettos are much less idealistic than those of us whose only combat experiences have been on the dojo floor or the medievalist tournament field.

As we create a religion for the future, we must have a coherent body of polytheological opinions about violence. These opinions must reflect our ideals, while being fully informed about historical realities, if we hope to change the world enough so that future history will not simply be a bloody repetition of the past.

The awareness of this essential conflict between practical survival needs and ethical ideals is not new. Our Indo-European ancestors (like most other peoples of the past) spent a lot of time thinking about it, and preserved their wisdom in their myths, sagas, and folktales. So before I begin to express my own conclusions about the various issues involved, I'd like to quote from Jaan Puhvel's excellent book on Indo-European myth and epic, *Comparative Mythology* (John Hopkins Univ. Press, 1987). After repeated tellings of the standard Indo-European warrior myth as it appears in the different cultures, he has this to say (in the chapter on "God and Warrior") about it:

> Basic to that [standard Indo-European warrior] myth is a profound anomie [lawlessness, social alienation] of the human and societal condition, rooted in the use and abuse of power. Order, security, peace -- positive conditions all -- tend to depend for their preservation on the readiness of something that is inherently destructive, such as "security forces" or a military machine with the attendant mentality. If boosters of law enforcement like to describe their favorite agents of public order as a thin phalanx protecting civilization

from anarchy, there is an even thinner line separating champion from berserk, police action from police riot. Those trained as agents of aggression and repression may experience difficulty functioning as normal human beings under great stress, or conversely when the pressure is off. Such abnormality also induces clannishness vis-a-vis the general society, "fraternal" orders, "protective" associations, gangs, juntas, and other forms of structured apartness.

This kind of perennial tension is reflected in the ancient myths. Warlike exaltation, martial ecstasy where fury gets out of hand, is displayed by the Third Horatius, by Cuchulainn, by the *berserkir*. The Maruts, *sodalas*, *fiana*, or *einherjar* constituted bands with their own inner structure and interactional dynamics, with a collective *svadha* or "ethos" (the two cognates meaning etymologically 'self-law, autonomy') that was only capriciously at the call of a commanding figure such as Indra, Publicola, Finn, or Odin. The warlord himself could be an equally self-willed individualist and from inspired and inspiring leader shade over into a lone-wolf kind of martial toiler (Indra led the Maruts, and yet he was also *eka-* 'one, alone, unique', acted *yathavasam* 'as he chose', and had a *svadha* of his own). The warrior thus had an ambivalent role as a single champion or part of a self-centered corps or coterie, both a society's external defender and its potential internal menace.

After discussing the myths about warrior kings and warrior gods, Puhvel devotes the rest of the chapter to the stories about mythic heroes, of the sort that many Neopagans who perceive themselves to be warriors pattern themselves after. Here's what he has to say (with my comments in the square brackets):

> ... A third type was the warrior who was not divine but a saga hero manipulated by deity, not a king but merely in the royal service. This is the kind most marked by a tense relationship to the environment where he operated, to his divine and human patrons and his social constituency at large. He had no agglomeration of transfunctional attributes to lose [as the warrior kings and warrior gods did], but he nevertheless managed to offend (or was perceived as offending) all segments of the social order by a structured set of misdeeds. With his flawed willfulness (or perhaps his "programmed", predestined, predictable nature) he compromised his career by nadir episodes that involved impious/unjust/sacrilegious, cowardly/underhanded/unwarriorlike, and covetous/venal/adulterous acts respectively [the "three sins" against the three Indo-European social functions of legal and spiritual rulership, courageous defense of the community, and prosperity and fertility]... The varieties described are found in epic, saga, and folklore, from the fells of Scandinavia to the jungles of India, from the Bay of Bengal via the Gulf of Argos and the Tiber to Galway Bay. These kinds are not extinct --they were spotted not long ago on both the Mekong and the Potomac [and in Central America, Afghanistan, Africa, Moscow, etc.].

As I mentioned in *D.P.#1*, "one of the primary tasks of the clergy has always been to ride herd on the warriors... Since the primary threat to life on this planet now comes from out-of-control warriors, it's time we started taking that duty seriously again." We can no longer ignore the issues involved. Here, in no particular order, are some of my thoughts:

Despite my loose use of the former term in *DP#1*, I perceive important distinctions between "warriors" and "soldiers", with the former word having positive meanings for me and the latter negative ones. In order to define my terms clearly, I will now oversimplify:

A "warrior" is a person who has been trained to use violence both effectively and selectively, but who refrains from doing so except when she/he perceive a genuine danger to her/himself or to others in the community whom she/he deems worthy of protection. She or he strives to use exactly the minimum amount of violence (if any) of whatever sort is necessary to defeat the danger, and is willing to risk her/his life in the process. A warrior prefers to see the face of his/her enemy, and takes personal responsibility for the ethics of his/her behavior. While she/he may enjoy her/his occupation and may experience and appreciate the thrill of battle, she/he does not enjoy or disregard the emotional and moral effects of killing. Warriors will compete with each other, not just to hone their combat skills, but to emphasize their individual identities. Courage, honor, integrity, and self-awareness are the ideals I associate with this image of the warrior.

A "soldier", on the other hand, I perceive as a hired killer, whose primary task is not the defense of his/her community, although that claim is usually made, but rather the defense of that community's political, social, religious, and economic rulers. A soldier enjoys being violent, especially when she/he has superior odds, and often becomes addicted to the battle frenzy *(berserkirgang)* experience -- many to the point of receiving sexual satisfaction from the destruction they cause. He or she will kill any man, woman, or child that he/she is ordered to kill, simply because he/she was told to do so (as with the Russian airmen who shot down K.A.L. flight 007, or the American seamen who blew up that Iranian airliner). A soldier is perfectly willing to kill at a distance, without ever seeing the faces of her/his victims, and even when she/he sees them up close does not consider them to be "real" human beings (but "Huns," or "Japs", or "Gooks", or "Micks," etc.). A soldier considers rape and plunder to be a natural right in time of war, even if the war is against citizens of his/her own country. Perhaps most importantly for the purposes of this essay, a soldier takes *no responsibility* for the ethics of her/his actions, since she/he is "only following orders".

To transform a person from a civilian into a soldier, it's generally necessary to extinguish her/his individuality and integrity, and to replace them as much as possible with group identity and unthinking, machinelike obedience. (Robert Anton Wilson has an excellent, and somewhat terrifying, analysis of military basic training as a classic "brainwashing" process in *Prometheus Rising.)* This obedience to authority, "winning", and emotional insensitivity to the impact of his/her behavior on the lives of others, are the ideals of the soldier. Of course, most generals and admirals will tell the general public (and their soldiers whenever the public happens to be listening) that the warrior ideals are the ones that soldiers do and should have, but this publically presentable official message is easily drowned out by the other messages delivered during basic training.

Now obviously this is a slanted, dualistic view, one that comes from growing up reading about Nazi war criminals, seeing films of soldiers dropping napalm on small children, studying the history of the European, American and Russian empires, going to high school near a major military base, etc., and comparing the data gained from these sources to the idealistic legends mentioned earlier.

But in order to avoid monotheistic dualism here, let's create a value spectrum with the above defined "warrior" on one end, and the "soldier" on the other. Most modern police officers, security guards, and members of the armed forces will fit somewhere along the line between the two extremes. About the only ones who will come close to being real warriors will be those individuals who have dedicated their lives to the martial arts, and a few political and social activists.

(Since some people like to play games with the phrase "martial arts", saying that anything having to do with the Roman god Mars should be counted, including soldiering and C.I.A. assassinations, let me emphasize that when I say "martial arts", I'm refering to Tai Chi, Akido, Karate, Kung Fu, etc., as well as similar practices from non-Oriental sources, when followed as a philosophy and a way of life.)

Perhaps we need two more axes of polarity here, a vertical one for degree of sanity or insanity, and another going off at right angles to the first two, for ethicality and unethicality of character. Warriors going beserk or cops rioting against a group of protesters would go near the insane end of the sanity-insanity scale, while a C.I.A. hit-man or the members of a S.W.A.T. team trying to eliminate a sniper might belong near the sane end. Of course, that hit-man would probably belong on the wrong side of the ethical-unethical spectrum (depending on his/her target?), as would a Mafia hit-man, Nazi Stormtrooper, or a Russian airman dropping napalm on children in Afghanistan. As American Neopagans, we might decide that the soldiers who fought in the American Revolutionary War were ethical to do so (our English members may disagree), or those in the U.S. Cavalry during the "Indian Wars" (unless you're part or all Native American, or have studied the history carefully, in which case those same soldiers become unethical), etc.

Many of these judgements are difficult to make, especially if you belong to a multivalued, pluralistic religion such as Neopaganism. But it should be clear that, despite the conflicting ideals discussed earlier, not all warriors are ethical and sane, and not all soldiers are unethical and insane. Nonetheless, I will make the argument, for the rest of this essay, that in our time it is far more difficult for a soldier to remain both ethical and sane from a Neopagan point of view than it is for a warrior to do so (law enforcement officers wind up in the middle -- as usual).

Let's get down to some ethical/spiritual nitty-gritty:

It is wrong, under any and all circumstances, to drop napalm on kids, or to machine-gun women with babies, or to launch a missile towards a building full of elderly people.

It is wrong to kill a total stranger, simply because his/her politicians disagree with yours as to the best way the two of you should be swindled.

It is wrong to kill, maim, and torture people simply in order to maintain the wealth and power of multinational corporations, or of the central party apparatus, or of the leaders of one's religion.

It is wrong to defoliate thousands of acres of forests or jungles, or to poison rivers and wells, or to disseminate new diseases.

It is wrong to help dictators to more effectively torture, rape, and enslave their own citizens (or those of neighboring countries), no matter what benefits our own political and economic masters might gain.

It is wrong, for any reason that a human is capable of inventing, to create, maintain, or use weapons that can kill every man, woman, child, plant, and animal on Earth, raping our Mother to death with nuclear fire. Our planet can survive a hundred or even a thousand years of domination by any "evil empire". It won't survive World War Three. To assist in any way, shape, or form, in killing the entire biosphere (at this point, the only one we are sure exists) is the ultimate blasphemy which a worshipper of Mother Earth could commit.

I could not live with myself if I did not know, on a gut-level basis, that these things are *wrong*. All the metaphysical and theological and political excuses in the world cannot change these crimes into acts of virtue or heroism.

Yet each of them is an action that any member of most modern army, navy, or air forces (especially those of the "superpowers" -- what they used to call "empires") can expect to be ordered to commit, sooner or later. The excuses will be grandiose, the justifications noble, and the instructions quite clear: "Do as you're told -- that's an order!"

Each and every one of these actions is one that I expect a Neopagan (or a sane, ethical warrior of any other faith) to refuse to perform, even at the risk of court-martial and execution (that's easy for me to say -- all I have to worry about is execution, legally or illegally, for the "treason" of voicing these opinions). Thus, I believe that Neopagans, whether

Wiccans, Druids, or members of any other variety of Neopaganism, have no place in a modern superpower's military.

(The Coast Guard or a state militia might be an exception to this basic principle, except when they are performing functions unconnected to actually defending the lives of the populace, but one would have to evaluate each such organization individually. I know that the National Guard in California, for example, actually spends most of its time fighting forest fires, but I remember when it was used against antiwar demonstrators back in the 60's. The kids who shot the kids at Kent State were members of the Ohio National Guard. And lately the Coast Guard has been spending most of its time busting drug smugglers -- which gets us into the topic of Neopagans and law enforcement, to be discussed later in this essay.)

As for those Neopagans who are currently in the military, and who are sensibly unwilling to risk death by firing squad, I believe that you should attempt to get out, by any comparatively ethical means necessary, as soon as you can. If escaping really is impossible (and not just damned inconvenient), you should try to get transferred to units where your activities will be only remotely connected (they can never be completely unconnected) to those of others actually committing crimes of the sort mentioned.

The question of whether or not we should have Druid or other Neopagan chaplains for Neopagans who choose to join or remain in the military is a messy one. If, as I believe, you're not supposed to be there in the first place, what role does a chaplain have other than to betray his/her faith by telling you it's OK? Would the military allow a chaplain who went around persuading folks to quit? The suggestion that Neopagans, whether chaplains or laity, should be in the military in order to enlighten the armed forces from within is absurd -- as soon as you got close to actually changing people's minds, you'd be arrested for "subversion." A discussion of Neopagan chaplains is quite moot, however. The U.S. military in 1987 commissioned it's first non-Judeo-Christian chaplain (a Buddhist!!) and is in no rush to have chaplains from any other minority faiths. Besides, military chaplains are expected to have been ordained after a period of college level training that would have prepared them for full-time, professional clergy work -- and we don't have anyone like that yet and are unlikely to for several years.

As for young people facing the draft, I say you should refuse to register, or emigrate elsewhere as soon as your government actually starts taking kids. If you do register, do it as a Conscientous Objector (and be prepared for a long, messy, fight).

I can hear the screams now! "How dare you tell us what to do!" "How can you make our ethical decisions for us!" "This isn't the Catholic Church, you know!" "Who made you the spokesperson for all Pagandom?"

Well, nobody did. I'm the Archdruid of A.D.F., and that's about all. Nonetheless I have the same rights as anyone, polytheologian or not, to express my religious opinions. And as a "spiritual leader", I have an obligation to be truthful about my beliefs. Every other major religion in the world has doctrines about these issues. It's about time we started working ours out.

As for the Norse warrior types in our ranks, I can only say that the better (sane and ethical) old Norse heroes would have had nothing but contempt for modern military procedures (although I suppose some of the Vikings might have approved of the raping, looting, and pillaging part of current jungle warfare). Mithraism was practiced by many of the Roman soldiers who exterminated the Druids in Gaul, and who massacred our priests and priestesses at the main Druid seminary on the Isle of Angelsey, so I'm inclined to feel uncharitable towards the faith. Nonetheless, it's certainly possible that some modern Neopagan warriors may choose to follow a Mithraic path. I'm uncertain, even though it is Indo-European, whether or not it belongs in A.D.F. (I'm not planning on encouraging *thuggee* either, no matter how authentic it might be).

"But what about national defense?" I hear some of you asking. Well, if the Chinese come swimming across the Pacific Ocean with atom bombs clenched between their teeth, or the Mexicans come charging over the border with their third-rate weaponry (we've never let them have more than they needed to keep their own people properly tyrannized), attacking San Diego and El Paso, I suppose even I might concede to a necessity for some sort of national defense. But my response ("If I were King of the Forest!") would not be to whip out weapons that can kill thousands or millions of innocent bystanders, but rather (if physical violence really were necessary) to unleash professional assassins against the individuals in the invading country's government who are responsible. Of course, this sort of measured response, aimed directly at the genuinely guilty parties, is simply "not done."

I've had several acquaintances, who used to be in military intelligence organizations, independently tell me that U.S. spies advised our government back in 1938 to assassinate Adolph Hitler before he got too dangerous. This plan was vetoed on the grounds that fighting a war by assassination was likely to get our politicians assassinated in retaliation. So to save the lives of a handful of politicians in the U.S. and Europe, twenty million men, women and children died. A direct result of that war was the invention and use of the very weapons that threaten our planet's survival today. Frankly, I would rather have lost twenty or thirty politicians.

None of this deals with the ethics of assassination, of course. And so far, our official government assassins have proven much more effective at eliminating democratically elected (but economically threatening) leaders (both foreign and domestic) than at killing genuine threats to world peace. Nonetheless, I would far rather live in a world where wars were fought personally by the people who benefited most from them (the generals, the politicians, the dictators/kings, the multibillionaires, the commissars, etc.), than in what we have now -- those folks pulling puppet strings to

make the rest of us dance, and die, to their tunes.

But that's a fantasy. We are stuck with what we have. The C.I.A., the K.G.B., and all their other alphabet comrades take their orders from the powers-that-be in each nation/corporation, not from ordinary citizens like thee and me. This may not change in our lifetime. So even if you could convince yourself that murder is sometimes ethically justifiable, a career in these agencies is going to be no more ethical than one in the associated armed forces.

But what about the theory of the "just war"? That always comes up in these discussions. I say it's a just war if you defend yourself when the K.K.K. attacks your farmhouse and tries to shoot your husband and kids, burn down your barn, and rape your cow. At that point you're ethically, morally, and even legally (outside of New York City) entitled to defend yourself and your family from "a clear and present danger." But when the Front for the Liberation of X.Y.Z. attacks its country's Gestapo in an effort to free prisoners who are being tortured for trying to organize labor unions, and the Russians or the Americans (or the British, the Israelis, the French, the Chinese, etc.) send in tanks, bombers, napalm and experts to train the Gestapo in better torturing techniques -- no, that's not a just war for the invaders -- no matter what impact the results might have on the President's or the Chairman's Swiss bank accounts, and no matter what noninterference might do to the next quarter's profit margin or the current five year plan.

The overwhelming majority of wars that have been fought in America's brief history, like those of Britain, France, and other Western nations, have had little to do with "preserving human freedom." Our Revolution and the War of 1812 were fought so that a bunch of wealthy men (George Washington and friends) wouldn't have to pay taxes to England, at least as much as they were for "life, liberty, and the pursuit of (male, land-owning) happiness." The Civil War was an economic battle between the Second Wave industrial North and the First Wave agricultural South, with the freeing of the slaves an afterthought done more for it's devastating economic impact than for any concern for human rights. The genocide campaigns against the Native Americans, the multiple invasions of Central America, the Spanish-American War, etc., were all done for the purpose of gaining physical territory and/or exclusive trading "rights" ("Hi. Give us all your natural resources at dirt cheap prices or we'll kill you!"). The First World War was for the benefit of the banks and the munitions manufacturers (who also had a hand in setting up WWII).

Even I have to admit that Hitler needed stopping, although I've already indicated one way it could have been prevented (by all the Gods, it could have been prevented by the WWI victors simply not having been so nasty afterwards!), but the war in the Pacific was the direct result of the Japanese and the American Empires disputing territory thousands of miles from either's home turf (neither of them really had any "rights" to the Kingdom of Hawaii). Korea and Vietnam were also territorial grabs. We wanted to make sure that prime agricultural land (before defoliation, the Mekong Delta used to be called "the Bread Basket of Southeast Asia"), rubber plantations, tungsten mines, offshore oil deposits, etc., remained under our control (or that of our "friends"), rather than let the rival Chinese or Russian Empires have them. Not to mention the wonderful locations for air, land, and naval bases close to our rivals (no "Monroe Doctrine" for our competitors, no-sir-ree, just for us).

None of this should be surprising, except for those who believe their high school history books or the stories in the mass media. Every empire in history has acted this way: the Russian Empires (both Czarist and Communist), the Chinese ones, the British, etc., going all the way back to Mesopotamia, have all grabbed as much loot as they could and have made up whatever excuses, if any, their soldiers needed to hear. In most of the modern empires, however, it has become necessary to claim that one's invading armies are not conquering turf, but are liberating toiling masses instead. China doesn't commit genocide in Tibet, it "educates people away from their superstitions." America doesn't prop up sleezy dictators who are killing their own citizens, we "help friendly governments to maintain a strong defense against communism." Russia didn't invade Afghanistan to gain access to the Middle East and create another buffer state around its national borders, it was "helping a friendly government to maintain a strong defense against capitalism" -- ooops, that one's already been used!

The bottom line for all of this political discussion is that governments -- all governments -- habitually lie to their citizens and the rest of the world, especially when planning and executing wars. The only thing that makes ours any better is that the U.S. was founded by a bunch of agnostic, skeptical, Freemasons who didn't trust governments very much -- including the one they were founding -- and who tried to see to it that intelligent people could keep the corruption and tyranny down to a dull roar. But that's impossible if citizens naively believe whatever their government tells them is true, routinely obey whatever orders they are told have come down from on high, and object to messages like this one being published. I'm not the first to point out these unpleasant and "treasonous" truths -- Mark Twain, Ambrose Bierce, H. L. Mencken, and other famous/infamous people repeatedly remarked on the gullibility of the general public when faced with official versions of reality.

People not only tend to believe what they're told when goverments are leading young men off to slaughter, they tend to actively disbelieve any evidence to the contrary. Historians now know that the *Luisitania*, supposedly an innocent cruise liner whose sinking by the German navy was one of the primary incidents that led to the U.S. entering WWI, was indeed carrying ammunition to the British. Evidence has accumulated that the U.S. battleship *Maine* was blown up by American spies in order to create an incident to goad a reluctant public into the Spanish-American War. John F. Kennedy, who was beginning to de-escalate the Vietnam War, was "coincidentally" assassinated, then replaced with

someone who was quite willing to keep the war going as long as needed. All this has been published over and over again, in scholarly journals, in the back pages of newspapers, in obscure political magazines. But very few people read these unpopular facts, and most of those who do don't believe them, since they contradict the history books, the government, the press, and the military. Those who do believe are so cynical that they don't think it really matters -- after all, what's done is done.

In one sense they're right. We can't change the past. All we can try to do is to remember as many of its lessons as possible. Among those many lessons are (a) governments seldom are willing to pass up any opportunity to gain greater power, (b) governments always become more powerful in wartime, and therefore (c) there is a built-in incentive for governments to be in a constant state of war. So we not only have to watch the scoundrels in our own government, but those in all the others as well.

How does all this political skepticism tie into Neopagan ethical approaches to military service? Very simply. When our government tell us, or anybody else's government tells its citizens, that a war is necessary for "national defense," the odds are a thousand to one that the government is *lying*. For the individual member of the armed forces, murder, rape, and pillage, whether direct or by remote control, become even harder to excuse when you haven't even a shred of hard evidence that the crimes you are being ordered to commit are actually going to protect your loved ones at home from whatever theoretical threat is being waved in your face. What you <u>can</u> be sure your crimes will do -- up to the point where someone starts WWIII -- is to fatten several national leaders' Swiss bank accounts, generate enormous profits for the arms industry in all the countries involved (the same companies in Europe sold weapons to all sides in both World Wars, and are still doing it today), get rid of a lot of surplus teenage males (always a threat to the inner stability of any culture), and thoroughly mix the gene pools of the survivors.

None of these results, except the last, is one that the average Neopagan approves of, and there are plenty of ethical (and much more pleasant) ways to mix genes. So I'm forced to repeat my earlier conclusions. Despite all the traditional arguments about "just wars" and "national defense" and "making the world safe for democracy/capitalism/communism," etc., a soldier, sailor, marine, or airfighter in a modern superpower armed forces organization is holding down a job where he/she has agreed to commit acts of a grossly unethical and immoral nature whenever he/she is ordered to commit them, for reasons that will usually be equally unethical and immoral. That makes superpower military service (and that in many smaller nations) a "wrong livelihood" for a Neopagan. Period.

What about other forms of "serving your country?" If the government decides that all citizens must spend a year or two working as firefighters, or conservation corpsmembers, or hospital workers, or street pavers, etc., then such service may be perfectly ethical and moral. An argument can even be made that such community service is a genuine moral obligation (nobody, except absolute Libertarians, likes parasites very much). However, if such service becomes "alternative service," meaning that you are filling a job position so that someone else can go commit crimes in your place, then you haven't escaped the ethical and moral issues, however worthy the service you are performing might be

I'd like to emphasise that I am <u>not</u> saying that Neopagans in the military are "bad people" or "lousy excuses for Pagans." Many very good people join the military for reasons that have little to do with wanting to kill. They join to get job training (although they often get cheated in this area), to earn tuition to pay for college later, to travel around the world (..."visit exotic places, meet fascinating people, and kill them"), because they don't know what else to do with their lives, or because they genuinely believe that they will be helping to "defend their country" by becoming part of the military machine. If you grow up believing everything that the government and the mass media tells you, this sort of innocence is understandable. What I <u>am</u> saying is that Neopagans now in the military, or contemplating being there, should think long and hard about all the issues and arguments, official and unofficial, overt and covert, genuine and fraudulent, before they decide to stay or join.

Now about those Pagan cops: As I see it, the major polytheological point in evaluating the morality and ethicality of law enforcement has to do with the nature of the laws that are being enforced. A discussion of this requires the use of a couple of terms well known in the field of criminology: "crimes with victims" and "crimes without victims". The former are the obvious ones: murder, rape, arson, theft, fraud, most traffic laws, etc., and some subtler ones such as bribery, graft, etc. The latter are activities in which there either is no victim at all or in which the primary "victim" is the criminal: the vast majority of sex, drug, and gambling crimes fall under this classification. In essence, Judeo-Christian preachers who have been unable to convince their congregations to stop "sinning" have used their political power to get the civil governments to declare various sins to be "crimes".

It seems clear to me that no culture can survive for long if it allows crimes with victims to take place without efforts to prevent the crimes and/or punish the criminals. It seems equally clear that the legal creation of "crimes without victims" is a complete violation of the principle of separation of church and state, but such is not unusual. A Neopagan cop who is devoting his/her career to working on a homicide squad, or investigating arson, or solving rapes, etc., is behaving in a perfectly appropriate fashion for a Neopagan. Contrarywise, if she or he is arresting prostitutes, or busting gay couples for sodomy, or destroying pot fields, then she/he is not acting in keeping with Neopagan beliefs, but is instead using the force of the civil government to impose Judeo-Christian (and corporate) values on the general

populace. That's not only immoral and unethical, it's unconstitutional as well. Unfortunately, in order to get promoted to a position where you can concentrate on crimes-with-victims, you usually have to spend several years enforcing victimless ones.

The other major sorts of crimes without victims are the political ones. In these "crimes", generally useful laws are reinterpreted to forbid what are supposed to be constitutionally protected protest activities. And this is where we get into gray areas of interpretation. If a hundred thousand people are marching down a street protesting a government policy (i.e., exercising their constitutional right to peaceably assemble and petition the government for a redress of their grievances), it's immoral and unethical to attack them with billy clubs and police dogs, even if you think their opinions are stupid or ignorant. But if someone from an ecological action group has decided to destroy bulldozers, or sink whaling ships, or dump bags of red paint on members of a government commission who are neglecting their duties to protect endangered species -- then we have a problem. Their activities are clearly illegal, and are indeed crimes that have victims (the developers, the whalers, the bureaucrats), yet they are being done to prevent even greater crimes, ones that many Neopagans would also oppose. Personally, I cheered when I heard about the "eco-terrorists" who sank the whaling vessels in Iceland, wreaked the whalers' mainframe computer, and destroyed their freezing units.

But when you become a law enforcement officer you swear an oath to uphold the law as written. You aren't (officially) allowed to pick and choose which laws you will enforce and which you will ignore, although every cop I've ever known did, in fact, pick and choose on a daily basis, simply as a matter of necessity in big cities (where there's too much crime going on for the police to stop all of it), and of tradition in small towns (where the local cop or sheriff is often judge, jury, and punisher as well). However, as a law enforcement officer, you're supposed to enforce every law as it currently exists, no matter how unjust, stupid, immoral, or ecocidal it might be. If a Neopagan takes that oath, she or he is going to be in spiritual trouble sooner or later.

Yet, unlike the average member of the military, a cop routinely acts in a genuinely heroic way. The highway patrol keeps the crazies from killing the rest of us on the roads. Homicide detectives try to find murderers and stop them. S.W.A.T. teams capture or kill insane people who are shooting passersby. Cops pull people from burning cars and buildings, rescue drowning children, give mouth-to-mouth and CPR to collapsed victims of heart attacks, and risk their lives every day they go out onto big city streets.

If we had a legal system that was sane, rational, and upheld the separation of church and state, and a political system that was not terrified of its own citizens, then the career of law enforcement might be a completely honorable one, all the time, for a Neopagan. As it is, Neopagan cops must constantly be making complex ethical and moral decisions about their own behavior as cops. If you can find a section of your law enforcement agency where you can be exclusively involved in solving and/or preventing genuine crimes with victims, then you could have a long and honorable career. But if you are a general duty officer, then sooner or later you are going to be ordered to arrest someone you think is harmless and innocent, simply because they've violated some Judeo-Christian taboo. Thus, being a cop <u>can</u> be a right livelihood for a Neopagan, but it's a hard road to walk.

Nonetheless, there are advantages to the Neopagan community as a whole, in having cops around who know that Neopagans aren't baby-killing monsters. Certainly the fundamentalist cops are working real hard to convince the rest of their colleagues that Neopagans are no different from the Satanists who <u>are</u> committing atrocities. Having some knowledgeble members of our community be also part of the law enforcement community can only improve communications between all of us.

Having said all these negative things about soldiers and cops, just what sorts of warriors <u>do</u> I approve of? Well it should be obvious from my earlier remarks that I believe that martial artists are worthy of admiration, as are spiritual warriors in the Native American style (though that phrase, like "shaman" has been badly abused by New Agers and Neopagans alike). I also approve of earth warriors or "ecoguerillas", such as the members of Earth First! and the Sea Shepherd Society, who are willing to risk their own lives to protect our Mother. I think that private citizens who fight for freedom and our constitutional rights, through such groups as Common Cause, People for the American Way, the American Civil Liberties Union, etc., are warriors worthy of our admiration.

What all these warriors have in common, and what I think is fully in keeping with the warrior ideals of our Paleopagan ancestors, is a belief that *process* is as important as results. To a martial artist a dishonorable victory is not a victory. Ecoguerillas try very hard to avoid endangering human and animal life while they are destroying machinery. The legal action groups mentioned use constitutional means to defend the constitution, even though they know that their enemies will not.

And let us not forget the heroism of many people who do not think of themselves as warriors. The woman who pulls a plow because her children are hungry and the horse died, is a hero. The man who stays awake night after night nursing a sick child, is a hero. The doctor who walks into an epidemic ward and fights to save lives while risking her own, is a hero. The investigative reporter who searches out corruption in high places, knowing that his career or even life will be forfeit if he succeeds, is a hero. The nonviolent activist who lays her body down in front of a bulldozer or a truck carrying toxic waste, is a hero. The antinuclear protester who is willing to go to jail for his or her beliefs, such as Starhawk, is a hero. And they are all, in their own ways, warriors that we can be proud of.

A genuine warrior confronts her or his enemy as another human being, not as a faceless stranger or a nonhuman "thing". A genuine warrior is willing to risk his or her own life, job, reputation, family relationships, and more, to fight for what he or she believes is morally and ethically right. A genuine warrior knows that her or his greatest challenger is internal, rather than external.

If any of us wish to call ourselves "Warriors for the Gods" or "Defenders of Our Mother", then we must be willing to pledge "our lives, our fortunes, and our sacred honor" to the causes we claim to believe in. Anything less may be good on its own merits, but is not true heroism.

Thor, Indra, Athena, and Kali are not impressed by fancy costumes, expensive weapons, or self-serving excuses. *They* are the ones who will judge whether someone is really a Neopagan warrior or a blowhard -- not me, not A.D.F., and not the Neopagan community. So if we are going to have warrior cults within A.D.F., the organizers are going to have to have their acts together. Each of them should select a cause with which most Neopagans can agree, then train themselves to fight for it effectively (not just romantically -- but that's another whole essay), and begin the process of fighting. Just sitting around drinking beer and swapping old war stories/myths is not going to be enough to gain them any respect or support from the rest of us. Putting their bodies on the line for Our Mother will.

© Bediah Baird

Many of you have been wondering just how candidates for the A.D.F. clergy will be tested. Since I know you're all impatient to find out, I'm offering this first draft of a suggested...

Final Exam

by the Archdruid

Instructions: Read each question carefully, and make sure that you answer all questions. Time limit -- three hours. Begin immediately.

History: Describe the history of Druidism from its origins to the present day, concentrating especially, but not exclusively, on its social, political, economic, religious, philosophical, and magical impact on Europe, Asia, the Americas, and Africa. Be brief, concise, and specific.

Medicine: You have been provided with a sharp sickle, a piece of wool, and a bottle of whiskey. Remove your appendix. Do not suture until your work has been inspected. You have fifteen minutes.

Public Speaking: 2,500 beserk Goths are storming the grove. Calm them. You may use either Proto-Germanic, Old Norse, or Old High Gothic.

Biology: Create a new subspecies of mistletoe. Estimate the differences in subsequent ecological and human social patterns if this subspecies had developed 500,000 years ago, with special attention to its probable impact on the Irish brehon system.

Music: Write a concerto for harp and fifty-member Welsh choir. Orchestrate and perform it with flute and bodhran. You will find a harp under your seat.

Psychology: Based on your knowledge of their works, evaluate the emotional stability, degree of adjustment, and repressed frustrations of each of the following: Julius Caesar, Vercingetorix, Strabo, Boudicca, and Amherghin. Support your evaluation with quotations from each person's work, making appropriate references. It is not necessary to translate.

Sociology: Estimate the social problems which might accompany Ragnarok. Construct an experiment to test your theory.

Cybernetics: Create a generalized algorithm to optimise all Druidic decisions. Assuming a network of fifty pocket Crays, each to activate your algorithm, design the communications interface and all necessary control programs.

Engineering: The disassembled parts of a high-powered crossbow have been placed in a box on your desk. You will also find an instruction manual printed in Proto-Slavonic and Gaulish. In ten minutes a famished bear will be admitted to the grove. Take whatever action you feel appropriate, without leaving your desk. Be prepared to justify your decision with an analysis of the design components.

Philosophy: Sketch the development of human thought. Estimate its significance. Compare with the development of any other kind of thought.

Economics: Develop a realistic plan for refinancing the national debts of the six Celtic nations, the Flemish territories, and the Baltic region. Trace the possible effects of your plan in the following areas: mistletoe harvesting and distribution, the part-time vs. full-time clergy controversy, and the shortage of virgins. Outline a method for preventing negative effects. Criticise

this method from all possible points of view. Point out the deficiencies in your analysis, as demonstrated in your answer to the preceding question.

Physics: Explain the nature of matter and of the interface between this world and the Other Side. Include in your answer an evaluation of the impact of tensor calculus and the Unified Field Theory on magical operations.

Polytheology: Explain the differences between Thor, Perkunas, and Taranis. If Aphrodite had to choose between them for an evening's entertainment, which one would She choose? Why? Which Indo-European deity is responsible for buttered bannock cakes always falling butter-side-down, and why? Relate His/Her myths on this issue and explain their spiritual significance.

General Knowledge: Describe in detail. Be objective and specific.

Extra Credit Question: Define the Multiverse; give three examples.

Note: This is a Druidic adaptation of an original by an unknown academic. We only steal from the best.

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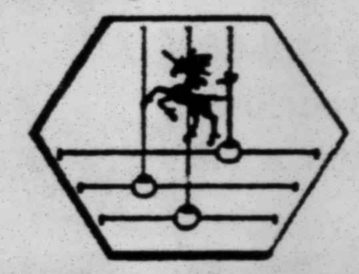
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SOME NOTES FROM THE MEMBER'S ADVOCATE

I have been asked to serve ADF as Member's Advocate. As I have been thinking about, and working at, my job, a number of comments have come to mind which I wish to share with everyone. The primary job of the Member's advocate is to insure that no one has reason to feel that their problems or concerns have been ignored by their Grove, the Archdruid or the Board. My qualifications include my status as a Professional Crone -- making me automatically wise, knowledgeable and diplomatic. Additional qualifications are that I have no particular political or social connections to any of the Board or any individual grove.

The By-Laws (which you have had opportunity to read elsewhere) do not set forth any process to be used by complainant or Member's Advocate. I have therefore, developed a short form, appearing on the reverse of this page, which should be used by anyone with a concern or complaint. I will read supporting information, explanations, etc. on additional pages attached to this form, but I ask that you work out your problems sufficiently to condense them to the space available (or nearly so).

You must attempt to solve your problem directly with the person or group involved. If no such attempt has been made, I will return the form to you with suggestions of actions to undertake. The Member's Advocate does not vote on the Board and her (his) decisions carry absolutely no weight other than moral authority. However, so far the Board and Officers have shown complete willingness to be open to suggestions and solutions. The MA will CONSIDER every concern and problem brought to her attention. However, there are some matters upon which I will take no action. These include (but are not necessarily limited to):

1) I will not act upon any matter of personal behavior, by an individual in his or her private capacity.

2) I will not consider complaints concerning injury done to someone other than the individual making the complaint (except, of course, in the case of a child or similar circumstance).

3) I am not the arbiter of anyone's morals other than my own.

4) I will require that grievances be stated briefly and specifically, that a solution have been attempted by the individual involved, and that a record of such attempts be provided to me.

My actions and decisions as Member's Advocate will be filtered through my own personal attitudes and perceptions of reality. You can expect me to suggest a compromise in most situations. I do promise that, even if I disagree with your complaint, if I find that it is clear, legitimate (whatever that means) and falls within the classification of things about which ADF has assumed some responsibility, that it will be brought to the attention of the appropriate person(s) and that you will be advised of all actions taken.

A new Member's Advocate will be elected by all the Membership of ADF at the time of the Annual Meeting in 1990. I hope that long before that date, several people will be willing to stand for that office, and that all the Membership will carefully consider and cast their votes.

Grey Cat

Please type or print very clearly
Please be as brief and concise as possible.
List only one concern per form.

Decisions of the Member's Advocate are not binding on the Board

AR N'DRAIOCHT FEIN
Request for Consideration

TO THE MEMBER'S ADVOCATE: **Date:**_____

Name | **Grove Affiliation (if any)**

Address | **Date of ADF Membership and Renewal**

City | **Date of Grove's Organization**

State or Country | **Circle achieved**

Zip or Mailing Code

This is an _____ individual request; _____ a grove request.

1. Statement of specific concerns:

2. Exactly what would you wish to see done or changed as a result of this concern?

3. Have you discussed this situation or concern with the individual, group or grove involved? (Please enclose copies of any correspondence in this matter.)

Who?
When?
With What Result?

Send two copies of this form to: Grey Cat; Post Office Box 181; Crossville, TN 38557

For the use of the Member's Advocate:
Date Received_____ **Acknowledgement sent**_____
Investigation:

Request for further information:

Action taken:

ADFMA 001-(N3-88)

Feedback Department Rules

1) All zine contributors must be paid members (Subscribing, Family, or Supporting).

2) You do <u>not</u> 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 <u>not</u> 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) 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.

10) Please leave a one inch margin on the top, bottom and sides.

11) 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.

12) Please type or print-out your originals with a fresh ribbon and <u>proofread</u> them! Handwritten zines, unless <u>very</u> 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.

13) 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.

14) 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.

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BLOOD SACRIFICES - BLOOD SPELLS - BLOOD CHARMS

by Kris Aaron

It's powerful stuff, human hemoglobin, both as a physical, life-giving substance and tangible instrument for psychic workings. Almost all religions emphasize blood in their rites ("This is the blood of Christ" during the Christian eucharist, for example), but, sadly, paleo-pagans have one of the ugliest histories of ritual blood sacrifice -- partially bad public relations by the Christian church, and partially based on unpleasant fact.

The major problem with the use of blood in magick rituals is that it was almost always used in excessive amounts, and inevitably taken from unwilling participants. Blood is astonishingly powerful stuff, and it seems that early pagan priests must have operated on the "If a little's good, a lot is better" theory.

They were wrong. Blood, when used with the appropriate words, rituals, herbs and the correct phase of the moon, undoubtedly did add quite a bit of horsepower to the proceedings, but if taken under protest from an unwilling victim the results could be similar to an extremely powerful car out of control at high speeds -- it may go where the driver wants it to, and then again it may fly off the road and do a tremendous amount of damage before stopping.

But when the people liked pagantry and the priests liked power, the Gods and Goddesses HAD to like blood -- and a lot of it. (It was also an easy way of eliminating enemies of the state, local loudmouths who challenged the establishment and prisoners of war who were getting expensive to feed). Thusly, blood sacrifices became all the rage and a powerful, magickal tool was distorted in an ugly, unpleasant way.

Neo-Pagans, thankfully, are beyond the politically-motivated aspects of blood sacrifice, and that includes those of you out there with aspirations for public office (bribery and a juicy contra fund work much better than blood, anyway). However, to eliminate this incredible substance (blood, not the contra fund) from all spells and ceremonies may be a mistake. There are times when a drop of blood can be of extremely important use in saving a life.

Which brings us to the first and most important "rule" for blood in magick -- IT MUST BE YOUR BLOOD THAT IS USED!! The

person who is working the spell, performing the ceremony or creating the charm is the individual holding the power -- therefore she or he has the most powerful blood of anyone (or anything) in the group, and should not be afraid to shed a few drops. NOBODY ELSE'S BLOOD WILL BE AS EFFECTIVE AS THE BLOOD OF THE PERSON WHO IS PERFORMING THE MAGICK!!

I'm belaboring this point because it's undoubtedly the most important aspect of blood use in ritual magick -- if it's you who want the spell done, and done right, YOU must shed your own blood, whether others are eager to volunteer or not. Of course, if it's a big, serious spell that requires more power than you can summon alone, then everyone in the grove, coven or circle may wish to work together equally and shed an equal amount of blood. But this decision is up to each individual member of the group, and no-one must be pressured to spill a few drops -- the magick won't work (or worse, will backfire in a most ugly way) if those participating aren't fully enthusiastic about pricking their fingers.

How much blood? Like most things metaphysical, blood is an incredibly powerful symbol, and a little goes a long way. The willingness to undergo a tiny bit of pain (especially in our comfort-oriented culture) and the act of parting with precious bodily fluids can bring forth tremendous forces that have little relation to the actual amount spilled. It would seem that the more blood shed the less one can focus on the act and its meaning, and after a certain point individuals simply kick back and try to let the power of the blood itself do all the work. This is where the horsepower starts to get out of control. Those working blood magick need to be in control at all times, with their minds focusing and directing the strength from the blood.

So a few drops are certainly enough for any imaginable ritual -- at least if those participating are hoping for a positive outcome.

When to use blood? Again, everyone's idea of "important" may differ, but blood is very VERY serious stuff. Most cautious magick-workers would hesitate to use a blood charm for mundane benefits (if blood worked for lottery winnings, we'd all be awash in it). Consensus seems to have it that blood should only be used to protect living creatures from dire threats to their life and health. This does not mean that a blood charm should be used to protect one from an annoying but harmless co-worker, or even from a boss who may be writing up your pink slip. There are other methods of protection, and if those don't work on mundane problems, perhaps it's one's karma to go through a trying time.

Blood is used to keep yourself and those you love alive and healthy, NOT prosperous and powerful. Blood is elemental and basic, and should only be used for the basics, which don't include money and prestige. Did your Significant Other buy a motorcycle that will do 162 mph? By all means, make this person a blood charm. Is a beloved familiar going in for surgery? Again, the blood charm or spell is appropriate.

But here it must be said that even the most powerful magick won't protect individuals from themselves -- it will only act as a defense against the negligence, stupidity or outright malice of others, or as a petition to the elements. Blood is the strongest stuff we know, but even it can't overcome the charmholder's stupidity, incompetance or suicidal tendancies. For example, a blood charm will keep an experienced rider on that 162 mph motorcycle safe from a drunk in a Buick and guide him or her to shelter during a vicious storm. But it is a guaranteed fact of metaphysics that the same charm won't work when the beginning rider forgets which is the clutch and which is the brake and subsequently strains him- or herself through a chain link fence. (The efficacy of blood magick also decreases in direct proportion to the charmholder's alcohol intake, but it's also been said that Baccus watches out for his own. However, if any reader has a charm, spell or potion that cures dumb behavior, please PLEASE write in!)

Now, down to the nuts and bolts of the actual charm. Blood is simply an additive, and will work quite nicely with the magick, rituals and spells you are currently using. All it requires is respect and an acknowledgment of the incredible power contained therein. I have found that my normal spell and charm-making ritual accompanied by the words "May this be the only pain felt, the only blood shed" works most satisfactorially. The phrase may have to be altered appropriately, of course, if the charm is being made for someone undergoing surgery -- always adjust for the need and the individual.

And speaking of individuals, the person or living thing receiving the charm, spell or magick should have given his, her or its permission in advance for the work to be done. Never never NEVER do blood magick for someone without their full knowledge and approval -- otherwise, it may interfere with their beliefs or karma and cause an incredible amount of damage, no matter that you only wanted to help. Also, this is a good time to strongly advise against ritually mixing your blood with someone else's (transfusions aren't magick and don't count). Too often, relationships fall apart but there you are, still bonded

to this person who you'd just as soon be without. It's tough to undo a blood mixing, but if you insist on it as part of the handfasting, marriage or life-bonding, be very sure that you can at least remain good friends should circumstances change and lust and love die off. Because with a blood bonding, you and the other individual are going to be interacting with each other, in one way or another, pleasant or awful, for a long, long time.

Lesser points - blood magick needs cooperation from the recipient. To paraphrase: The Goddessess and Gods Help Those Who Help Themselves. Don't waste a blood charm on a suicidal person or a non-believer who is likely to down two six-packs and test it by standing in front of an oncoming train -- instead, drag the individual to counseling RIGHT AWAY. And don't ask for too much; it confuses the issue. Keep the phrasing simple: "Let this be the only pain felt, the only blood shed, and keep my love from frostbite and hypothermia," if your love is preparing to climb Mt. McKinley in January. Don't wander down a long list of every possible injury; it dilutes the charm's effectiveness and bores the goddesses and gods.

Blood magick is very effective for living things -- people, familiars, trees, the earth (in very small areas). One charm per life, however, or the power is diluted. Blood charms for inanimate objects confuse the issue -- they only seem to work on living substances. Besides, most inanimate objects can be nicely protected in other ways: your car in for an overhaul may need to be circled and protected (more for your financial benefit than the car's, since almost any vehicle can be restored), but a living thing won't always come out of surgery better than it went in.

And one last warning: ritual blood magick is bad public relations, since most people can't get past the word "blood" and won't hear you say "It's my own!" Thanks to Charlie Manson and his little family, anything to do with bloodletting is associated with the most negative of behavior. Best to keep positive but heavy magick to yourself or within the group, and only offer to do a blood charm or spell for individuals who you are sure would welcome it.

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Note from the Archdruid:
Blood sacrifice is forbidden in all official A.D.F. ceremonies.

FOOTENOTES

By Clairion

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Commentary on Neopagan Taboos Pt. II
(or: just when you thought it was safe to go back to the doughnuts)

Although there were many real sizzlers, the hottest topic at Neopagan Taboos Pt. II at PSG was the issue of weight... specifically, too much of it. Obesity is quite common in the Neopagan community, everyone agreed. But there the agreement ended and for awhile it looked like blood (or tears) might be shed. Everyone had a comment, a complaint, or advice, especialy advice.....lots of advice. Many of us have gone through radical changes in our diets or exercize habits, and having discovered the joy of vegetarianism, macrobiotic cooking, herbs, tai chi, jogging etc. we are all too inclined to announce "I have the answer". But before we all go off rescuing damsels in distress (without first checking if they want to be rescued, or just why it is that we want to rescue them...do they realy need help, or is it just that we don't like how dragons look?) we need to make a serious reality check.

The oldest equation in the book isn't $E=MC^2$, or even 2+2=4, It's calories (input) minus exercize (output) equals weight, or specifically...fat. This is proudly announced by every diet book around, but unfortunately, very few people have a good grasp of the complexity inherent in this simple little equation.

INPUT

Its not just the calories that count; the fat (9cal/gm)- protien/carbohydrate (ea. 4cal/gm)- alcohol (7cal/gm) ratio is also important, as is what your body is geared to do with

these compounds. Its easier to change a fat molocule from say, cheese or margerine into a fat cell stored in your body than it is to change a carbo. or protien into a fat cell. "easier" means fewer calories used by your body to accomplish this transformation. And just when you've got that figured out, along comes this little fact...some peoples bodies behave differently than others as to how they treat incomming compounds. It is known that young children have died of multiple cardiac arrests because of high blood (serum) cholesterol. Their diets weren't that bad, its just that their bodies were set to turn major amounts of incomming compounds (fats or whatever was available) into cholesterol and keep it in serum. Some of us are allergic to that oh-so-wholesome stuff called "milk". Our blood cells are trained to recognize milk protien as alien (like a virus). Others cannot digest milk sugars at all. Having no lactase, the enzyme that does this, milk sugars actualy spoil (rot) in their system. We, each of us distribute our weight and metabolic needs differently, we are all different.

OUTPUT

Those little charts that give figures such as: 1 hour of swimming burns 250 calories, are interesting but not truly helpful. The amount of calories an activity burns depends on who's doing the activity. My husband at 170 lbs. uses more energy to swim, walk, dance etc. than I do at 135 lbs. It simply takes more energy to move 170 than 135 pounds. This is why people under 5'4" are already in trouble in the weight game. At or near their proper weight (especially women) it takes minimal energy to do anything. and subsequently they lose weight that much slower.

There is also the issue of a setpoint to contend with. Our bodies tend to prefer a particular weight, and a whole

constellation of hormones, enzymes, brain functions, etc. will shift into action when that setpoint is challenged by dieting. The theory also goes that one can re-set the setpoint by exercizing, NOT by dieting. The setpoint theory has yet to be proven, but its existence is a strong possibility and it may be a useful model in any case.

Baseline metabolism is another factor in the output side of the equation. The evidence indicates that one's rate of metabolism is inherited geneticaly and is resistant to change. In brief, metabolism is how much fuel do you need to function. How many calories does it take to heat, cool, and maintain all your intricate bodily functions...do you own a gas-guzzler or an econo box? Dieting, by the way, trains your body to live on fewer and fewer calories, pushing your metabolism lower and lower. Want to gain weight? Just go on a reducing diet and lose 10 lbs. then go off the diet. You'll probably gain back all 10 lbs. plus 2-4 more..every time. Many of us have spent years training our bodies to live in Ethiopia.

Concerning Women

There is a list somewhere of the factors that predict how much trauble you will have with weight loss. Most are changeable habits and the idea is to point out those things you can do to help get and stay slim. Three of the things on the list aren't alterable, however. And a score of three or more indicates a lifelong battle with weight. One is "are you under 5'4"? (half of all women are), "were your parents overweight?" and "are you female?". Women's bodies are designed to aquire fat. Not tons of it, but a substantial amount above the current popular "look". Over the past 20 years, popular culture (Miss America and Playboy centerfolds) has dictated thinner and thinner weights for women. (most of

those women weigh only 87% of their "ideal weight according the Metropolitan Life study of 1950- THE standard. Chest and hip measurements have been steadily decreasing, with a slight increase in waist measurements. The Neopagan community can and does offer women some relief from the constant pressure in this culture to be exceedingly, unnaturaly thin. We should be careful not to throw away our value of the natural human beauty that does not come in a size 6.. As Fred Buck has often stated "Goddesses are NOT anorexic".

So while we are all anxious to improve ourselves and look out for the health and well being of our friends, it would be best, especialy in this complex area of weight loss, to provide support and caring to those who are uncomfortable with their bodies but to lay off the unsolicited advice until more is understood about how our bodies work.

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This Book is excellent!

GROUP PLANNING OF MAGICKAL RITUALS by Larry Cornett

In my experience, the most powerful group magickal rituals involve everyone expanding their consciousness, experiencing unity with their surroundings, merging into a group mind, and channeling all the power at their disposal toward common objectives. Those who vocalize what needs to be said or who take specific actions are experienced as an integral part of the flow of consciousness taking place. There is no feeling of distinction between "leaders" and participants. Everything in the ritual serves to build group consciousness, attune to the powers of the Universe, focus power on specific objectives, channel through the power, or to let go to let the magick do its thing.

Occasionally, I have experienced powerful unplanned rituals where the above occurs. Unfortunately, a lack of planning can often result in a lack of focus and a lack of continuity (where everyone waits for someone else to initiate the next action).

My experience is that the most consistantly powerful rituals involve some planning, but not over-planning. Over planning occurrs when everyone has been given a detailed script and is bored with it. The level of planning that works best for me in group work is where everyone comes to a concensus about the objective(s) of the ritual, the overall flow of activities, the techniques and tools to be used in the ritual, and who will take responsibility for focusing each activity. Those who take responsibility then take the time to plan what they are going to do and to learn to do it well. They also show everyone in the group what they need to know and do to participate effectively. After everyone agrees and feels comfortable with what is planned, the result is often a coherent ritual in which the role of leadership flows from person to person within the group, while consciousness expands, focuses, and flows. Such rituals are generally quite powerful.

The way I've created groups to accomplish the above is to invite people who I think may be interested (and who I believe to be compatable) to a meeting for the purpose of planning a specific ritual (such as a Winter Solstice Sabbat). Participants are asked to raid their libraries and come up with ideas on what they would like to do before the meeting. When the meeting takes place, we discuss our ideas on what we would like to see happen, weave them together, and then arrive at a concensus on the general form and objectives of the ritual.

I have often found it useful to hand out copies of reference material to planning meeting participants before the meeting (such as several examples of rituals with a similar purpose) It has generally been extremely useful to hand out a generic ritual outline (such as the example of ritual structure on the next page). The outline is modified at the meeting in response to the general ritual flow we agree to. Then, volunteers are found to take responsibility for every individual aspect of the ritual. Often, those who came up with a specific idea they want to have implemented in a ritual, end up with the responsibility

EXAMPLE OF BASIC WICCAN RITUAL STRUCTURE

Set up circle and altar candles, incense burner, etc (after cleaning space)

Explanation of ritual to new participants

Individual grounding and centering

Statement of Purpose

Purify space

Personal purifications

Connecting with Earth, Sky, and Group-setting up non-local connections and energy flows

Purification of ritual tools and charging of elements (optional-may be combined with personal purification process)

Cast and Charge Circle

Call Quarters (Starting direction varies with group and ritual purpose)
.East
.South
.West
.North

Invoke Goddess

Invoke God

Individual attunment to energy of circle

Main work of ritual (Magick,mystery play, etc.)

Cakes and wine

Informal discussion

Ad-hoc magick and activities

Ground

Thank Goddess & God

Thank and dismiss quarters

Formal Closing

Group Hug

Take down circle and altar candles, incense, etc (unless going into ad-hoc drumming, dance, etc. first)

of carrying out their idea. After responsibilities are allocated, participants work out details on how aspects fit together.

Some parts of the ritual are often done by the entire group, or a sub group. Having everyone intone the elemental wind names together (or call "Spirits of the East, Come" etc) can greatly increase the power of calling quarters. Everyone making the same gestures and visualizations simultaneously can also help. Such things need to be planned in advance and understood by everyone participating in a ritual.

Parts like the wording of an invocation or a guided meditation can be often best worked out by the individual responsible, after the purpose has been agreed to by everyone. It also helps to plan the general duration of such invocations and meditations; but the details can be left to the individual. The person responsible should know what he or she is going to say well enough to do it with power. The power of such invocations should flow from within and be channeled through with a minimum use of rote memory or notes. Memory and notes can be useful tools to help guide the flow of power and words, but should not be used mechanically. Ad-hoc invocations can be extremely effective if the person has practiced and can do it smoothly, with focus and power. Memorized lines can also work if the lines are known so well there is no effort in reciting them, and the focus is on the power and meaning of the invocation. Carrying out one's individual responsibilities in a group ritual effectively can involve alot of individual planning and practice. At the same time, one should avoid getting nervous or self conscious about it. Focus on working from deep within and bringing out the focused power through words, gestures and sound. Practice until comfortable doing it.

When everything has been worked out to the point where everyone knows what they are going to do when, what tools they need to bring, etc. and feels comfortable about it, then planning is complete.

Ritual planning groups can evolve into Covens. The Covens I've been most happy with generally functioned as ritual planning groups, as well as a group of good friends and ritualists. Planning takes work. There generally needs to be at least one planning meeting before every ritual. For a Coven doing rituals at Full Moons, New Moons, and Sabbats, the group may have to meet at least once per week (to plan and do rituals). Someone needs to facilititate the meetings, and everyone should take notes. It is best if one person take responsibility for writing out rituals that were agreed to. That way, the coven can build its own Book of Shaddows, as well as a permanent record that can be useful for evaluating what worked, what didn't work, and any delayed effects of the magick. It is useful to distribute copies of the notes to coven members so they can correct important mistakes, add additional details, and share the information.

Naturally, such a planning structure has pitfalls. Such planning takes alot of work, and people may not be willing or able to do this much work. One partial solution is to have primary responsibility for planning entire rituals rest with an individual in the group, and to have this role change from time to time. When this happens,

planning meetings are still recommended. Everyone should feel comfortable with the ritual, have a chance to incorporate their ideas, and know what to do and when to do it.

Another problem is when people have trouble agreeing on objectives and ritual methods they feel comfortable with. Some people may not fit into the group because their ideas and methods generally don't mesh, or for other reasons. If everyone can not agree, groups can split up (unless individuals not fitting in split first and a core that works well together remains).

Other problems include when most participants in a group fail to come up with ideas; all planning falls on one (or a few) members; and these people get tired of doing all the planning work; or burnt out or quit. Another is people not effectively carrying out the parts of rituals they took responsibility for (or badly screwing up even the simple parts everyone is expected to do together and disrupting the ritual flow).

I've generally found such problems to be solvable. Groups I know that use the planning techniques outlined in this paper have (in my opinion) been effective, educational, and fun to be part of.

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Greetings in the Old Gods!
Ian Corrigan

Since this is (finally) my first zine for DP, I will take a little space to introduce myself. I am Ian Corrigan, currently working a Traditional Wiccan system with my Priestess and mate, Moira; and am very interested in attempts to rework authentic Paganism into a viable modern system. I have studied the Western Mystery Tradition for the past 15 years, beginning with an adolescent interest in Goetia and Ceremonial Magic. From there I progressed to Magical Cabala and spent several years as an independent Tarot reader, teacher, and ritualist. At this time there was no "Magical Movement" to speak of, at least in Northern Ohio, so I took my group experience where I could. Finally, in the late seventies, I made contact with semi-organized Paganism in Cleveland. I was involved in founding the Chameleon Club and the Starwood Festivals, organized a basic Pagan and Magical Study Group, as well as working in a more focused non-initiatory grove.

Through the Festivals, I made contact with an initiatory tradition on the East Coast, the Tuatha de Danann of Rhode Island and Connecticut. My Priestess and I completed the fairly rigorous three degree program, while organizing, with the P.R.A., several speakers and seminars in Providence.

Currently we have returned to Cleveland and begun an initiatory coven in our tradition. We facilitate outer Sabbats and study groups, and continue organizing efforts with A.C.E. and other covens and groups in Northern Ohio.

From this position I approach A.D.F. My interest in Celtia stretches back many years; and our Wiccan system is strongly Celtic in myth and mystery. I bring years of organizing experience and deep, abiding interest in Pagan polytheology and ritual. I will be facilitating the start-up of a proto-grove in Cleveland, providing training and back-up for its core group.

That behind us, on to more interesting matters...

Runic Resources

While it is true that the Celts never used the Runes, or any other sacred alphabet so far as we can tell, Runes were used extensively by the Germans and Norse, and remain the only complete Northern European Pagan symbol system available to us.

In looking at the popular books on Runes, we find a great deal of dross, with a very few nuggets of gold. The most popular thing currently available is Ralph Blum's BOOK OF RUNES. Unfortunately it is also one of the worst. While Blum has apparently studied the primary sources, he sees fit to completely rearrange the traditional order of the Rune-row, and to impose his own meanings and interpretations on the individual Runes. This is done in the name of "New Age" style. Some may disagree, but I feel that disposing, out of hand, of a thousand years of

human tradition and wisdom to make a system "feel right to you" is the worst sort of arrogant near-sightedness. If you can't manage to paint your own Runes on pieces of wood or stone, you might fork over the $25 to get the plasti-ceramic Rune-set that comes with the book. Otherwise don't bother.

There are a couple of minor books that we can consider. THE MAGIC OF RUNES by Michael Howard is in the series of small, pop occult books, that include incense-making, clairvoyance, etc. It is not, in fact, too bad, but suffers from bad editing-- the listing of Rune-shapes and names are not consistent from one part of the book to the other. This caused me some confusion. Also available is a book called FORTUNE TELLING WITH RUNES. Not bad, but not very good either.

There are two popular books that do provide a solid base in traditional Rune-lore. In ascending order of importance, the first of these is called RUNE GAMES. This is a detailed guided to Runic divination, based firmly in traditional lore. The period of tradition chosen is the "Age of Blended Troth", when Christian and Pagan beliefs mingled and influenced one another. This may be a stumbling-block for some, but the perceptions of the authors are good,and the book will repay serious attention.

The very best thing on the popular shelves is Edred Thorsson's FUTHARK, A HANDBOOK OF RUNE MAGIC. Thorsson is a practicing Norse priest and magician, as well as a Master in Medieval Studies, and FUTHARK gives us the best of both worlds. It is utterly sound scholastically, yet completely Pagan in direction. This book gives detailed descriptions of each Rune, including chant-sonics and gestures. It is not concerned with divination, but with using Runes for ritual and spellbinding and is the most authentic book of practical Pagan magic yet produced. Anyone wishing to make a practical beginning with Runes can do no better than to begin with FUTHARK.

Pagan Pantheons

We know via archaeological evidence that Celtic peoples had literally hundreds of deities, most of them worshipped in only one area. Isaac's old NRDNA had a calendar that included a couple dozen of these deities. Yet it seems clear that any given Pagan tribe worshipped a relatively small number of Gods, while accepting and appreciating the Gods of their neighbors. Ross and other authorities suggest that worship centered around a Great Land Goddess, an ancestor God, and their children, who represented various features of the tribal land, or various human qualities.

The names for the Goddess usually contain elements meaning "great queen"--e.g. Morrigan, Rigantona, Rhiannon, (B)rigantia, Brigid. The Goddess represented the land itself, without whose blessing (and sexual favors) no chief or king could rule. She is frequently associated with the major body of water that served the tribe. The God seems to have a more animal name--Lugh/Lugus and Bran are raven-gods, Eochaid, a name of the Dagda, means horse-lord, and of course Cernunnos is associated with the stag. The God often represented the First Ancestor, the father of the

tribe. Again we find daughters frequently associated with local land features such as wells, hills,etc. and sons with various human qualities, e.g. Aengus as eros or Ogma as rhetoric.(But see Brigid as various skills and Epona as horse-goddess for examples of the many exceptions to these tendencies.)

The Irish name Dagda means "excellent deity". He was ruler of the De Dannans because he was capable of the feats of all the other deities combined, as told in the LEBOR GABLA. He is associated with magic, fertility, feasting, etc. He was replaced by Lugh, who is called Master of All Arts. In the Celtic world, where skill was valued above all else, the Chief of the Gods held all skills. (For this reason he was taken for Mercury by the Romans).

When the monks committed the Irish tales to writing they attempted to relate various local deities to each other in a kind of Olympian pantheon. Thus we see Nuada, Mider, Ogma, Boann, Brigid, Morrigan and the rest acting together and forming family relationships. Such a system seems certain to be a late, Romanized model. In fact, there seem to be a relatively few broad types of deity with many local faces. For instance, in Gaul, we find the God with the Club called Sucellos, the Good Striker. In other parts of Gaul, we find this figure called Ogmios. On the British turf, we find the Cerne Abbas giant, a clear, though nameless, figure of the same god. In Erin, the Dagda is described with magical Club and erect phallus, yet we find Ogma also club-wielding and called Champion of the Dannans. Are we then to assume that Ogma is the name of the Dagda? Or that Dagda was not worshipped and Ogma was, in some parts of Erin? Maybe yes, maybe no.

If I were to propose, ever so gently and tentatively, a possible set of archtypes for the Celtic Gods, it might go something like this:

GREAT MOTHER: Primal water/sea mother

FIRST FATHER: Primal ethnic/tribal ancestor

THE TRIPLE KINGS: Rulers of the Three Realms (Earth, Sea, Sky) or the Three Functions (Druids, Warriors,Landholders)

GODDESS OF SOVEREIGNTY: Lady of the tribal land and local waters, whom the King must marry in order to rule.

THE MAGIC MAIDEN: Reflector of the Cosmic Mother, enchantress, poet and healer.

THE ELDER: Male/Female memory of the tribe, magic and sorcery, death and rebirth.

EROTIC PRINCIPLES: Male/Female principles of attraction and pleasure.

SOLAR HERO: The new king, the embodiment of the soul of the tribe.

We should knock these about, tear them up, etc. at length in coming issues.

Incidentally, I agree that Manannan should be regarded as the Gatekeeper. He is the initiator of Lugh, and the God who rules in Emain Ablach, the Heart of the Otherworld. Ogma is not in any way a God of Magic, but rather of heroic poetry and rhetoric as employed by the Warrior class, as well as of strength and valor. If you want a parallel to Legba, Mannanan suits much better than Ogma.

A WORD ABOUT WICCA

Let me begin by affirming the relative newness of the Wiccan Traditions. There is now little or no question that the Craft is an invention of this century, though the precise decade is still in doubt. But in our eagerness to create a truly Pagan system let us not dispose of the infant with the ablution.

In re-examining the Druidic worship rite in DP #2, I can honestly find nothing in it either liturgically superior or more Druidic than the rites of Wicca. Sure, Wiccan ritual owes a debt to standard western occultism and ceremonial magic, but the Druidic rite owes most of its content to the completely modern NRDNA.

One thing which I fear you may be neglecting, Isaac, is the dependence of religion (especially Neo-Paganism) upon magic. Wiccan and post-Wiccan rites employ magical means for religious goals. Most Neo-Pagans are attracted to the religion by doctrines which held that the Gods worked in the world by the aid of the worshipper's magic. The Gods come to our Circles because we call them well, not because we supplicate them properly. Likewise Druidic work should be based in Magical technique, and not on a "covenant of worship". Even First and Second Circle folk should be required to learn techniques of Theurgic Invocation, and not base their worship on supplication.

Let us remember that it was in the Craft that the Celtic Gods have most often been invoked in modern times. Likewise, Wicca has maintained a valid Initiatory current for a minimum of 35 years, a record we can only hope to emulate.

MAILING COMMENTS

DRUID SYMBOLS: Logo yes, sigil no. Isaac, no matter how attached to the sigil you are it just has no connection, symbolic or historic, with Druidry or any Paleo-Pagan priesthood. First of all, there is no reason I know of for a dual Druid symbol. Celtic and IE theology is based around triplicities. Perhaps three staves arranged thus or thus would suit better. And of course there are various triskelions and triple knots.

ATKINSON: I like the Druidic baptism stuff. Of course we may

connect such things with ritual purity, referring not to freedom from sin, but to clarity of intention. Perhaps it could be placed in a Third Circle rite.

Druidic Costume: What seems most likely is that Druids wore different garb according to the ritual intention of the moment. I really want to see more documentation on white robes before we accept them as standard ADF vestments. They seem to much like Meso-Pagan Druidry to me. So let's encourage ourselves to dress colorfully as the content of the rite dictates.

LAMOND: I too am a Craft initiate who is certain about my future connection with ADF. My Trad is already quite "celtique", and we hope to move more fully toward ancient Celtia. Thus I feel an affinity toward ADF.

Unity: Neo-Paganism will never be unified in form or content, nor is it weakened by plurality, as long as there is understanding and tolerance. Neo-Paganism on the other hand, can only be strengthened by the requirement that we prove our abilities and knowledge as clergy.

Authenticity: The fact is that Paleo-Paganism sustained our folk for a period of time that makes the Christian era pale into insignificance. We can only be more effective by recovering these lost practices. There is no connection between scholastic accuracy and the "authenticity" claimed by old Gardnerianism. That was based on a deception, a trick of Initiation practiced by many mystical schools. Neo-Druidry can never reach a point where it is, in fact, authentic since we can never know the real practices of Druids. We who feel a call to the Celtic path can only try to discern actual ancient practice from the spurious constructs of the Romantics. If all we wanted was a system that worked, we would be happy as Christian Scientists or Thelemites. What we want is a Celtic system that works, and in that we can seek scholastic accuracy. Authenticity means accuracy, not authority, and is always debatable within the rules of evidence.

Right Spirits: The Celts were no more warlike than anyone else. They were combative, but such combat was strictly ritualized and seldom involved wholesale slaughter. The values of Celtic religion were as mixed as any other. Remember that Brahmanism evolved long after the Aryan peoples arrived in India, and that the magic of Gods like Odin, who relates to Lugus, is specifically referred to as women's magic. In Celtia we find that the strongest, most independent Goddesses in the North, and see that warrior strength is subservient to the Lady. We also know that the Celts venerated wells and streams as much as sun or fire. In fact, fire itself was in some ways feminine, as in its connection with Brigid. It is important to remember that the immediate precursors of the Celts who created the great Celtic culture were not very different from there successors. The notion of the "Matriarchal Age" followed by the "Patriarchal Age" is so outworn that we should discard it completely. Every age has had a variety of attitudes toward gender relations and the

cthonic/uranic interface. Most ADF folk will agree that we need to maintain a healthy relationship with the Underworld powers as surely as with the Heavenly. Celtic culture provides a healthy mix of both.

Scholasticism: Here I must agree with a lot of what you have to say. First, I do believe that our Neo-Pagan movement needs every stimulus it can get toward systematic technical and scholastic work. For too long advancement in the Craft has been based on faulty standards and premises. An objective course like Isaac's makes clear what a functioning clergy-person should be capable of. (The distinction between clergy and priest/ess is discussed next time.) However, the system is lacking in a real focus on spiritual work. Isaac, you have always claimed to be a thaumaturge, but in order to develop a religious model it is theurgy that must be employed. At the heart of modern religious' failure is its move away from myth, ritual and mysticism and toward scholasticism and philosophy. The purpose of religion, beyond the social/political or philosophical issues, is to produce psycho-spiritual changes in individuals. The necessary formula should be one part accurate historical data to three parts active practice of theurgic technique. So Isaac, do your homework, or open it to others, but make sure that devotional, mystical and psychological work is included. What is the nature of the Soul in Neo-Paganism? What is the nature of the Gods? How much devotional work is appropriate and to what powers? What central mysteries should be used? How can we ritualize our ethical, philosophical and mystic beliefs? Obviously there are many answers to these questions, but they must be asked.

As Pagan clergy we have a duty to the folk to move our work toward more general acceptance by the culture at large. There is no doubt that raising our scholastic standards will be a help in this. On the other hand we have a duty to those just entering Paganism to present religion that is equally of the Heart and Loins as well as the Head. Otherwise we may as well be Episcopalian, or whatever.

Structure of ADF: Face it Isaac, before too long you will have to hold elections, if we are to avoid the traps that many exoteric faiths and many attempted Pagan organizations have fallen into. "Ownership" of ADF must be mutual eventually. You, Isaac, must choose well if you don't want to find yourself one of the victims of the "expel the leader" syndrome so common in occult groups.

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Earth First!

P.O. Box 210, Canyon, CA 94516

Dear Friend,

Contrary to what you may have thought, Earth First! activists sometimes enjoy the same bennies and perks normally associated with big corporations (environmental and otherwise). For example, I recently had the pleasure of an all-expenses paid two-week enforced vacation courtesy of the Josephine County Sheriff's department.

If you've ever ended up in the can after an Earth First! demo, you know there's not much to do in jail except to think, talk and write. I did a lot of all three, and this letter is the result.

Looking back on last summer's actions, I'm amazed how much Earth First! activists accomplished on a shoestring budget. For example:

- We carried out a massive series of coordinated demonstrations against Pacific Lumber ... we took over the company's logging deck, private felling area and occupied their corporate offices. Pacific Lumber's press lackeys called us outside agitators, but I think the term outside infuriators would have been more accurate.

- 21 activists shut down the notorious Pigeon uranium mine just a few miles from the north rim of the Grand Canyon. They were arrested, but not before drawing national attention to the environmental desecration.

- The North Kalmiopsis wilderness area was again the site of Earth First! direct actions against the U.S. Forest Service. We succeeded in delaying the felling of some magnificent old-growth trees, and mobilized public opposition to further destruction of Oregon wilderness.

But let's not pat ourselves on the back just yet; this is no time for resting on our laurels. There's a lot more to do, and I'm writing on behalf of my fellow Earth First! activists to ask for your help.

I'm proud of Earth First!'s grassroots activism, of how much has been done by just a few committed people and a few dollars. But let's face it: we could accomplish a hell of a lot more if we had a few more people willing to stand in front of the 'dozers ... and a few more people willing to sponsor the kinds of uncompromising protests that make Earth First! a battle-cry instead of a slogan.

When you're done reading this, I want you to send me a letter telling me when and how you'll participate in the next Earth First! direct action.

Of course, I understand you might not be able to get away from a high-paying job to join us in upcoming direct actions we have planned this fall. That means you can spare a few dollars now to keep Earth First! on the cutting edge of environmental activism. (Even the undercover Freddies on the list send in a few bucks to keep a low profile.)

In short, I want you to raise money or raise hell.

You know what's involved in joining a direct action protest, so let me explain what will happen when you support activists through the Earth First! Direct Action Fund.

We will use every penny of every dollar you send to fund radical, uncompromising environmental extremism.

$15 will pay food and shelter for an Earth First! activist for a day ... longer if s/he's in jail. $50 contribution will cover a tree-sitter's expenses for a full week. And $25 will cover the cost of sending a team of Earth First! activists to the site of a direct action demonstration in a remote wilderness area.

If you can't be out on the front lines yourself, please help support someone who can. Someone who believes, as you do, that we should make no compromises in the defense of the Earth!

Looking forward to seeing you in the mail or in jail ...

Mike Roselle

Mike Roselle
Earth First!

P.S. I'm counting on your support to make the Earth First! Direct Action Fund work. This special appeal is being mailed only to a small list of Earth First! supporters, so please respond today!

NOTES ON THEORY AND PRACTICE (I)

George Hersh
84 Menlo Place
Berkeley, CA, 94707

Page 53 of DP-4 states a prohibition:

"Sacrificing any animal (or human!!!) in any Neopagan Druid ceremony is absolutely forbidden."

Good! But not just to support the SPCA. Avoiding certain apparently "powerful" areas assists continued effective action. Killing for power is bad practice as well as bad news. The emotional appeal of killing is in part the appeal of "breaking the rules", coercing, forcing, raping, "Anything goes to get my way!" But the rules against killing do not inherently restrain the use of power.

Slaughterers, who kill to provide others with food, are unclean and in need of purification in many traditions. Hunters, whose prey is at least not raised to be killed, require special care and treatment before, during, and after the hunt. Shedding blood is against some rules in almost every society, so much so that menstruation is treated as frightening and dangerous by men around the globe.

Breaking the rules has always been a hot topic, both for those who preserve a convention and for those who go against it. We all suffer because dominant social groups pin the visions of their rule-breaking dreams and nightmares on all "outsiders." The outsider, in turn, is strongly tempted to yield to such labeling and to see rule-breaking as the most effective access to power.

Anyone can multiply examples of evil outsiders. Even if we can't catch ourselves being bigoted, we all can see bigotry in someone else. Thus, for those other guys: People "we" enslave "are so violent that they must be restrained by force and terror." People outside "our" religion "are sexually promiscuous and perverse." For "us men," women are "magically threatening" or "less than human" or "pure and holy," whichever is needed to protect us from having to deal openly and fairly with individuals. Similarly, killing is an evil rite "those people" perform to gain the attention of indifferent powers.

Way down near the bottom, we all seem to believe that breaking rules gives power. The stronger the rule, the stronger our belief that breaking it empowers. If we also believe that rule-breaking is always punished, we retell Dr. Faust's story to fit our present concerns.

The power of rule-breaking is an illusion. But it is a very useful illusion. You can use it to sit still, smug in your virtue, certain that anyone you envy purchased their success by breaking the rules. Or, desperate, frightened, grief stricken, you can break a rule to grab for power. If you get your wish, the intensity of your effort makes you tell yourself that you won. Then you become a true believer in rule-breaking for power. Where theory tells us that tuning and direction make power effective, rule-breaking tips over the acid vat and hopes to etch a perfect counterfeit bill on the floor.

Win or lose, when you rule-break for power you pick up a new load of guilt. Rule-breaking gets its emotional charge from belief that the rule should be followed. No belief, no charge. The beef-eating customers never notice the symbolism of the Sizzler's "cow family" trademark or the personified hamburgers of the fast food chains. But let yourself be a pious Hindu or a strict vegetarian for a moment and <u>feel</u> what the pictures mean then.

Rule breaking is closely allied in most people's thoughts to the reversals that characterize magic times, initiations, rites of passage, and other powerful occasions. Such special occasions are often marked by a period of rejection of ordinary behavior. People dress up, cross dress, or undress: fast or feast; are put through the spiritual equivalent of boot-camp; submit to jesters or Lords of Misrule. The range of ways to set apart special times and places and states of being is enormous. Rule breaking for power lies just beyond the living edge of consecration.

If your sense of right and wrong has been weakened or is undeveloped, rule-breaking has especial perils. In business and government, when accepted ethical standards are set aside, people who see themselves as powerful take rule-breaking as their right and as their best route to the increased power they think they need. Remember?

The real power manipulator is emotion. Breaking a rule generates an especially strong emotion if the rule was "unbreakable" in your childhood. Crowley, brought up in a conservative British household, used orgasm as an inherently strong act of magic. DiPrima, child of the summer of love, is not impressed by emissions and neither are the forces she works with.

If you use any rule-breaking as a source of emotion, it is addictive and progressive. Since any repeated act loses its shock value, the rule-breaker soon feels the need to break his or her pet rule more strongly, more violently. Given our human limits, rule-breaking creates an inherent spiral of increasing demand and decreasing effect. The end result is that you burn down your house to light the last cigarette before you give up smoking.

Ellen Evert Hopman,"Solas", Crystal Springs Grove
P.O. Box 219 Amherst, Ma. 01004

I just got back from P.S.G.* and I decided to submit my personal view of the proceedings. Please bear in mind that this is a highly subjective report and I don't even pretend to be objective on most subjects !

This was my first encounter with Himself. After being a member of ADF for two years I was delighted to find that our Beloved Leader is indeed brilliant, witty, and possessed of a sincere and ambitious vision of an officially recognised neo-pagan church to provide a national web of public meeting places for Pagans and Druids. His scholarship is sound and his understanding of the direction and movement of energies and Majickal forces is clear and undeniable.

I was finally able to grasp what all the talk about sloppy rituals was aiming at. I watched many beautiful and highly emotional worship ceremonies being done by groups other than ADF that certainly raised alot of power but never clearly directed it anywhere. It is fine to create lofty peaks of ecstacy in honor of the Earth Mother but what a shame not to use the psychic force generated to target a specific planetary problem or even to manifest peace and prosperity in one's own personal life! It seems that we as Majickal people have a lot of resources at our command and if we don't use them we have no one to blame but ourselves.

Some specific problems that I observed in rituals were lack of attention to grounding and poor "crowd control" techniques. There was one ritual in particular that raised alot of power but left people wandering around for hours in a daze afterwards, some unable to find their tents. There is no excuse for this and it is irresponsible use of psychic force. At another ceremony adults and children in elaborate costumes were virtually trampling each other as they moved in ecstatic dance.

I recall Medicine Wheel ceremonies that I have observed, led by Native Americans. Crowds of up to 1,000 people stood in a circle while inside twelve were dancing the sacred animals. In this way power is raised and contained in a safe and organised manner. By the way- the Native Americans have a 40,000 + year old intact Pagan tradition that is well worth the effort to check out to see how they feel and do things.

There were some interesting and elucidating talks by Himself. In Neo-Pagan taboos Part II he discussed the lack of attention to funerals and the dying process in our community especially in the light of AIDS and other sexually transmitted diseases. A hot topic was obesity and our lack of a Theological stance on abortion. He observed that we seem to be

* 1987 c.e.

the first religion in history without a Theoilogy.

Another talk was presented on the Ethics of Majick. Issac pointed out that many Neo-Pagans are happy to raise power but reluctant to use it out of fear of the karmic consequences. He observed that he had not noticed any particular "boomerang" effect on practitioners of so called "Black" Majick and further that healers may become ill despite their "helpful" activities.

The question of ethics in performing Majick without the target's permission were discussed giving examples of very young, comatose or mentally deficient people in obvious need of assistance. Are we to ignore their needs or take action?

Of course there was the inevitable Druidism IOI (due to a broken transmission Issac arrived late and Beth Bock filled in with a preliminary talk).

There was a meeting of most Second Circle Druids where we discussed some common concerns and drew up a list of thirteen propositions which we formally presented by taping them to Issac's van. The issues we covered included the lack of spiritual focus in recent group vigils, nepotism, the problem of groves that are attempting to remain closed rather than open to all worshippers, tolerance of the eclectic spiritual focus of individual groves, the lack of communication between Trustees and the membership of ADF prior to political appointments and policy decisions, the necessity for rules and standards for public officers and the availability and necessity of counseling for them when personal problems begin to intrude on their work with ADF, the establishment of mechanisms for the temporary or permanent removal of officers when indicated. This document was signed by four First Circle and four Second Circle members.

We had two very special events at PSG when one young man had his manhood ceremony and the daughter of an ADF couple had her first blood ritual. A Wiccan High Priestess from Toronto led the woman-making ceremony and the young man spent the night alone in the woods. Beth Bock will be writing up the young woman's ritual for DP and she is researching other ideas for creating a Druidic woman-making rite for ADF. Perhaps some men can get together to write something for our adolescent boys ?

I was permitted to do my Second Circle vigil along with four others and had one rather interesting experience that I will share with you.

On that night the air as particularly charged with energy, lots of heat lightning, and we could feel the imminence of rain. After getting the fire going we settled down to introduce ourselves and I began to feel strangely agitated. I felt impatient with the human company and longed to be communing with the trees and plants and the wild night air. I asked permission of the others then took off into the woods by myself. I sat under a large tree to meditate, with lightning flashing all around, and found that I was so filled with energy that I could not still myself. I had an urge to sing so I began singing some devotional songs from my yoga and Sufi days but the melodies were coming out very strangely- each was com-

pletely changed and there was a very gutsy, powerful feel to what had been sweet and lyrical songs. The energy kept increasing and I began to clap. I had an impulse to dance but the mosquitoes convinced me to stay wrapped in my cape. Everything was vibrating and dancing, the air, the wind, the leaves. There was a strange and intense glowing in my heart center as well. Eventually it dissipated and I returned to the group. I really didn't know what to make of the whole thing until Fred Bock explained to me that I had had an encounter with Cernnunos.

After the vigil Tony and Pat Taylor did a very moving dedication ceremony for one of the First Circle initiates and the rest of us were given blessings by Issac. Which brings me to the highlight of the week end- the Solstice ritual.

In my brief experience with the invocation of Brigid I have already noticed that any event I have attended that is even remotely connected with Her name tends to produce sprinkles. Well, the spiritual ties to the Otherworld must have been especially strong because we were drenched ! Picture a line of sopping wet Druids wending their way through a muddy campground at 5:30 AM singing "We come,We come to the rising of the sun..." More than once we dissolved into hilaricus giggling.

The ritual itself was powerful, dramatic and moving. About 60 folks attended which was impressive considering the weather and the hour. It is worth it to remember that the Midwest has been in a drought since last November. For an Earth-centered religion we did pretty good work!

There were a few disappointments- D1 and D2 seemed to be reading their parts a bit too often which had the effect of dissipating energy. There were moments when individual speeches were barely audible and the only solutions I can think of are elocution lessons and/or placing two speakers back to back so that at any one time each half of the circle would have someone facing them. Working in a circular stage area is one of the most difficult assignments for an actor or a priestess because, out of necessity one's back is always turned on someone.

I want to add here some general observations on what I have observed at PSG and at Rites of Spring. I am a trained herbal healer and have been practicing and teaching for about four years. I tend to notice the general health of the people I meet. Pagans puport to be caretakers of the Earth Mother and claim to worship

Her by honoring and respecting Her resources, beauty and power. How is it possible that Pagans are forgetting the Earth element in themselves ? I've observed alot of smoking, alchohol consumption, endless soft-drinks and other debilitating foods at gatherings. Consequently there has been a disproportionately large percentage of obesity in evidence. Many faces were pasty looking and with unhealthy skin- evidence of diets rich in fried foods and animal fats.

My reaction to all this is to speak out with a grave sense of urgency. How authentic can our concern for the Earth be if we, who are the parts of Her who move around, are polluted and sick? If we presume to heal the earth shouldn't we begin with our own bodies and lives first?

Well, I hope I haven't insulted everybody this time! We had a great week at PSG and it was exciting to realise that at the exact moment we were doing our ritual the Druids at Stonehenge were performing theirs...

Thats about all for now except that I want to put out that I hate wearing hats and I don't look good in a beret. How about a nice silver sigil brooch to be worn as a shoulder pin (very Celtic) or as a necklace ?

Ciao for now;

Solas

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Cogito Ergo Sum 1

FROM: Ian Kimberley
Box 7545
Hampton, VA 23666-7545

DATE: 29 MAY 2740 AUC

//COMMENTS// This month's issue of Routine Patrol has comments on the following articles appearing in the places indicated below. This zine may be released to several APAs and journals.

The first comment is to DP3 and Isaac: What do you mean by specialization?? I suspect you have in mind a combination of tracks where a person is strongest. This is not a bad idea, and I am pleased that you recognize that not everyone has a vocation to the clergy. By the by, you should now be clear with the postal type people. I am also glad that you are delegating part of the workload, this being the first step toward ADF becoming more than a fan-club for sundry people or a local cult.

DP3\Andrew Gillis: reference your comment about Sapir-Whorf; I have found that people who are fluent in two languages do seem to think differently in their second or subsequent language. I am aware that with a sample of only fifty or so since 1971 that I may not have enough data for a valid conclusion; but the trend is toward the S-W being valid.

There is a problem I have with objections to liturgical languages - there is nothing wrong with soothing the congregation and even less wrong with addressing the Gods in the traditional manner. After all they are used to being addressed in a certain language in certain forms. Why do anything to hamper communication??

DP4\Footenotes

This is a partial as I have written a longer direct letter to the parties in question. Portal technology is a matter for several 'zines, but a few quick notes should suffice.

First, one should not open a portal without some sort of access controls, both mundane AND magickal. This is to prevent a group from having lethal problems. This means people assigned to physically secure the site for the ENTIRE ritual, and a crew detailed to 'sterilize' the site afterwards. This is to prevent some less responsible group from using the weak spot to gate in a bunch of ??????. A group of three to four people should deal only in the matter of psychic security. This means a lesser chance of 'something' taking control of your gateway for its own use, good or ill.

If one can afford time, one should always set the pitons and rings before the opening. This lowers your chance of forgetting to clean up after yourself(ves). There are other methods usable, but they are not for this public 'zine.

A closure team should ideally have the sections named below, and I will discuss further by the means of the official u.s. snail why the various parts of the team.

a) Command Element
b) Site Security Team
c) Portal Closure Element
d) Reserve,Physical and magical.

DP4\Shadowpath: Susan, please consider those of us who have "left the bottle" in ritual planning---perhaps honey flavoring instead of booze? I choose not to be an alcoholic and not to risk others. As a contrast one could use REAL lemon juice and water versus honey-and-water for the two beverages in rituals.
I do want to compliment your efforts toward building a community in your Grove and wish you the best results with it.

DP4\\ALL: Who is the Fifth Vice Deputy ArchDruid???

DP4\HARPER'S BIZZARRE The concept of stewardship is starting to penetrate the minds of a few of the main culture, and it's about time. There has been the concept of the Guardian in the Legionary branch of Mithraism for quite some time, but this extends not only to conservation but also to the preservation of an ethical and honorable human species.
This also leads to the concept of 'virtu' in its various forms and the philosophy of stoicism. No, it is not 'guts' as Tacitus called it the 'Germania', but rather the matter of 'right' actions in dealing with others in all aspects of the matter. I am in a very real sense referring to the concept of honor and the concept of what is or is not proper conduct.

//NEW TOPICS//This month's first topic for discussion is the matter of Pagan communities and villages of the civil sort. This is in responte to Mortir's article in the last issue of Stardust Salamander. I am most definitely in favor of the idea of Pagan villages and societies, but until there is a general agreement among ALL christian groups to give up burning books and people for fun, we will have a need for real warriors who can and will kill to protect their own folk. I seriously doubt the local county sheriff down there is going to interfere in some good ol' fun when he is out numbered and outgunned.
The next problem is the matter of home rule, in the legal sense. In Ohio this needs fifty to seventy THOUSAND voters to get past 'the big dick' and his cronies, the Celebreze brothers. Or you can 'rent-a-judge' for quite a few thousand dollars. A less conspicuous method is to pick a home-rule township or village and start having Pagans purchase property as it goes on the market. This is a lot slower, and does not always result in instant-pagan-society, but at least it allows for decompression from the big city, and it keeps people from panicing and over-reacting.

In the lower 48, if you do not have home-rule, the state legislature can over-ride your local laws with no notice and install more 'acceptable' officials who will then do whatever THEY WANT TO IN THE MATTER OF TAXES AND SPENDING. The only recourse would be a Federal suit AFTER the money is gone.

In sum, there is a lot of planning that needs to be done, and there is a need to consider the matter of cleaning up after your predecessors and the matters of public health and planning for some sort of cash income to support the things that are not possible to manufacture on site.

I suspect that there could be an entire path of circles or ellipses or whatevers devoted to the subject of civic/secular leadership. At this point I suspect that the problem of keeping anything larger than a single clan in a Pagan manner has no theoretical or practical study methods. Running a city the size of Londinium or even Brandon, Vermont in an effective and truly serving manner that serves humanity and nature both at the same time is beyond the current pagan art.

Here we speak not of magic but in terms of science and knowledge and huge quantities of hard, boring, inglorious work. The subjects of economics, agriculture, technology, politics, the military arts, geomancy(feng shui), and the matter of leadership and self-sacrifice grow in importance. Let us not forget diplomacy and trade; with craft folk, wyfry, kindred, and others not so closely tied to humanity. No simple matter arranging a common store of value acceptable to the various parties. Especially when one considers the Paleo-pagans had half a dozen or so non-barter stores of value including 'token money'.

Does anyone think that what the Eldar Sidhe value most is of use or even recognizable as being valuable to we short-lived humans?? I have doubts that we can get beyond scheduled barter sessions with some of these groups who are our close neighbors in the multi-verse.

There is also the vital matter of how we deal with our technologies. Yes folks there is such a thing as magical pollution and we do have to live with the fact that the first solution to a problem is seldom the most elegant or efficient and effective: thus magickal pollution. Thus there is a real need for published magical 'share' books or technical manuals so as to allow people to be able to access the 'latest and best' in the way of magical methodology. It may not be state-of-the-art, but it will be a common body of means that is proven to be less harmful in side-effects than the previous methods.

The second discussion topic for this 'zine is the attitude towards warriors of the WESTERN path in the craft. ADF is virtually unique in that warriors are specifically tolerated and encouraged to join. Other traditions range from a frigid reception to Official NeopanFem-wiccan-ist hostility. And when one is Mithraic of the Legionary persuasion, there is the tendency to get 'baby-talk' from all too many priestesses. It may be hard to believe, but some of us read Seneca the Younger for FUN!! I personally do not fit the slavering, howling, froth-faced killer stereo-type many pagans have of warriors. Neither do many of my brethren, especially those of us who have been shot

at. The end result is that many interested persons are turned away who could become valued members of their groups. Even if they do not have a vocation to the clergy.

Since there is the tendency to large scale and sloppy practice in the pagan community, we do still need a protective group to secure our sites and settlements. A warrior is NOT the same as a paid flunky of a government (some times called soldier) or the semi-paid mercenary/looter.

Another annoyance is the presumption in neo-paganism (even ADF) that ALL pagans should become clergy and take turns in the spiritual leadership of their circle, grove, web, tower, house, herd, or crowd, or whatever term the tradition chooses to use. Not all of us have the desire to be clergy, nor does everyone have the talent or desire to be a HIGH MAGICIAN. Rather some of us are just plain pagans who desire to take part in ritual and live a life more in accord with the old ways.

One question to debate here in the Pagan press:

Can a "good' Pagan prepare to survive a NATURAL disaster?

I personally believe that it is a virtue to prepare for such: and that one can derive a 'warm, fuzzy feeling' from these preparations. These are also the same things that one does to prepare for social disasters such as trucking strikes, oil embargoes, technological failures, and political screw-ups. This also includes preparing to educate the children, ministry, barding, and brehon, among the other paths needed.

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New Age magazine, assorted articles.
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\\Sorry, no REAL M*A*G*I*C*K*A*L Books.\\
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From Susan Kirsch, Editor of "News from the Mother Grove",
P.O. Box 122, North Windham, CT 06256

COMMON ERRORS IN WRITTEN ENGLISH, AND HOW TO CORRECT THEM

As more of you send me things for publication in the newsletter and, occasionally, for comment before they go to The Druids' Progress, I find myself whipping out the old red pen (I thought I gave this up when I stopped teaching). I'm writing this in hopes you'll follow these guidelines when writing or proofreading your own work.

There, there now

"There", "their", and "they're" are homonyms. They all sound the same. But they have separate and distinct meanings and should not be used interchangeably. Briefly:

There - indicates a place, as in "over there" or "There ought to be a law...".

Their - indicates ownership, belonging with, as in "That is the house of John and Mary. It is their house."

They're - indicates a contraction of the words they are, as in "We cannot visit John and Mary, because they're not home."

It's its on a Ritz

Again with the homonyms. "It's" and "its" sound identical, but have different meanings. For example:

It's - a contraction of it is. "It's the same old song." or "It's in the bag."

Its - means "belonging to it" or "associated with it". Similar to other possessives, like "his" or "her ". Examples: "Stand on its own four feet", or "In its own right".

It's all too much

English overflows with homonyms. Too many, in fact. So let's deal with the toos.

Too - has two (aha!) distinct meanings.
a) an overabundance. Examples: "too much" or "too many".
b) "also" or "as well" or "in addition to". Examples: "Me, too!" or "This, too, shall pass."

To - subtract an "o" and you change the meaning. "To" can indicate:
a) a direction. Example: "Are you going to Pagan Spirit Gathering?"
b) an expression of a verb (an infinitive, to get technical about it) such as "To be or not to be..." or "To have and to hold".

Two - if too many of you misuse this one, I'm going to... C'mon. You KNOW this one!! It comes between numbers one and three.

All together now*

Just because we slur them together doesn't mean it's correct. Advertising people have a field day with this, but it mucks up the grammar. Such as:

Alot - in its next incarnation it will become "Alotta", or perhaps "Alodda". It doesn't exist. Its correct form is "A Lot". Two words. As in, "I've been putting up with a lot lately".

Alright - again, it doesn't really exist. Preferred usage is "all right", as in "Everything is all right" or "All right. Who turned out the lights?"

Should have known better

This one used to drive me crazy on lab reports.

Should have - as opposed to "should of". The latter is how "should've" is pronounced. And of course, "should've" is a contraction of "should have". "Should have" is correct and "should of" is wrong, wrong, wrong. Go forth, sin no longer, and don't should on yourself.

* Which reminds me: "Altogether", as in wholly together, is now accepted as correct. A common definition of "skyclad", it is em-bare-ass-ing to admit that I was recently called on this one because I insisted on calling it "all together". Of course, some of us are more holy together than others, skyclad or not.

COURTESY; OR, IF WE CAPITALIZE THEM, MAYBE THEY'LL CAPITALIZE US

Please, please please, capitalize the following:

Pagan, Witch, Druid, Neo-Pagan, Indian, Celtic. Just as the names of other religions and ethnic groups are considered proper nouns, so are these. Yes, even "Satanist" gets a capital. We're talking proper nouns here, not opinions. If you're criticizing Christianity (NOT Xtianity - it's RUDE) Judaism, Islam, Buddhism, etc., criticize them courteously.

FINAL SHOTS

As I look out over the sea of zines in DP's 1,2,3, &4, I find myself biting my editorial tongue too much for comfort. So....some comments about typing:

Spaces: after a period(.) colon(:) - two spaces unless cramped, then one.
after a comma(,) semicolon(;) - one space.

Margins: If thy lines runneth over, they may not make the printing. Also, watch top and bottom margins.

I'd like DP to reflect well upon us. We aspire to much in ADF - let's at least get it down on paper in a credible, valid form. We like to think of ourselves as competent (or better) in many areas. I'd like our writings to be one of these. Why not excellence?

WHAT DOES PAGAN CLERGY OFFER ITS LAITY? by Susan Kirsch

(This article has been submitted simultaneously to NAPtime and to The Druids' Progress. Susan is on the Board of Directors of the National Alliance of Pantheists and is Senior Druid of ShadowPath Grove of Ar nDraiocht Fein. She balances full-time work, single parenthood and NeoPagan activities as gracefully and carefully as possible.)

In a workshop at Panthea V, a valid question was raised. A couple of people made starts at answering it, and I'd like to reply to it at length. The question is the title of this article.

So, what does NeoPagan clergy offer its laity?

To answer this for myself, I had to compare what the clergy of other religions offer their congregations. I also had to address the question of whether NeoPaganism really HAS clergy. The second part comes later.

Throughout NeoPaganism we have an assortment of types of structure - from the pure peer group (no hierarchy) to an organized, structured hierarchy clearly defined. Whether there is a hierarchy or not, there are needs within a group of individuals working closely together, some of which are met by certain members of the group. Some of these needs are:

a) a place to worship or meet.
b) functioning in rituals, ceremonies or services.
c) counselling, advice, referrals, suggestions, enthusiasm, support and comfort.
d) a place to ask metaphysical/philosophical questions and examine values.
e) references for more study or research.
f) coordination of the arts with the occasion or event at hand.
g) friendship in a spiritual setting - sharing common values.
h) confidentiality.
i) experience and training in some or all of the above.

Some of these items are not specifically religious functions, but I found them personally relevant. I feel that many of these needs exist in other non-Pagan religious groups, and to varying extents are already met by the existing Church structures - both the buildings themselves and the organizational structures.

In NeoPaganism, we largely differ from other Churches because we consider the out-of-doors to be the main place to worship, weather permitting (and sometimes in inclement environments, too!). This can create problems when nobody in the group "owns" outdoor space, due to the restrictions placed upon public outdoor areas (no fires, no entry after sundown, closed during part of the year, etc). So creating access to the out-of-doors needs to be handled by a representative. Indoor space can be a problem, too, when rituals include movement. How many people can, after all, fit in a living room? And how many rentable spaces become un-rentable after the thud-thud-thud of a Spiral Dance? So, again, a group representative can act to acquire this needed space, frequently calling for diplomacy and tact.

In the carrying-out of rituals, participation is necessary. This is a rather clearly-defined variable in non-Pagan Churches, because it is usually the clergy who act in the ritual - in Communion, for example. I have kept in mind that in many Churches there is greater lay participation, and I applaud it. I think that taking a role in a ceremony brings a person that much closer to their Higher Power. Perhaps it makes them more open as a channel to their Deity(ies).

Pastoral counselling is one area where training is mandatory for non-Pagan clergy - and to save space I'll tie in confidentiality here too. I believe this is one area where NeoPagan groups have greater need for training, either as peer techniques for peer groups, or as Counselling for groups which designate High Priest/High Priestess who serve not only ritually but as focal points for the dynamics of the group. This is a difficult area for non-Pagan clergy, and no easier for the Pagan group that doesn't know how to address problems they see arising both individually or in the dynamics of the entire group itself. And, having dealt with these things in the best fashion available, to maintain the confidential nature of the personal work done is of utmost importance and requires a conscious effort.

A religious/spiritual group is often the scene for dealing with individual and group perspectives on life. That's supposedly a large part of the basis for its existence. Depending upon the openness and flexibility of the group, a consensus can be arrived at, disputed, or questioned, and an individual philosophy can be developed. This kind of group can provide alternative resources to those a person already knows about, so that people can broaden bases of knowledge and compare ideas. This comparison can influence friendships and develop trust and confidence within a group, with the sharing of common values, ideas, feelings and experiences, and can promote tolerance/acceptance of differences so that differences are treated with respect and, hopefully, love.

To carry off worship means a great variety of things to people; it can vary from sitting silently in contemplation to a rousing dance with singing and drumming. In a group context some agreement needs to exist about how this will be conducted and its appropriateness for the occasion. A group may be willing to have an individual create a ceremony for them and be surprised, or they may want to cooperatively plan the ceremony together. A Church may need to follow its doctrine and worship according to a specific plan or outline, or include specific words or prayers according to the event. Developing this or adhering to this is, again, dependent upon how the group operates.

Experience and training in all of the above develops over time and can be formal or informal. In comparing non-Pagan Churches with NeoPagan groups, this can be more haphazard for the latter and may be a function of default rather than competence. Apprenticeships are present in both NeoPagan and non-Pagan groups but the quality of these can vary according to whom one apprentices WITH. There exist firm standards within non-Pagan Churches, but the standards vary - as does the supervision - in NeoPagan groups. People being thrust into positions of too much responsibility too soon will probably burn out, in any Church or group. Training involves gradual easing into the role wanted, and this takes motivation, initiative, and a desire to excell, as well as care and concern about the people you work with.

Of course, keep in mind that I'm a Druid and I'm prejudiced, but I support NeoPagan clergy training and study, for those who wish to take on a clerical role. This doesn't mean that I dump on Solitaries or peer groups; I'm simply stating that for my goals and purposes, this is what I want and choose to get involved with.

Which brings me to the second question: Does Paganism really <u>have</u> clergy? Many groups refer to their members as Priest or Priestess upon initiation or achievement of a certain level, and have certain expectations of them. Certainly, members are asked to participate, no matter the level or degree. But individual groups decide whether rituals are to be performed by a selected group of people or whether all present will put their energies into a ceremony in a visible way.

I guess what I'm saying is that when someone takes on a leading role in a group they need to back up the role with ability. But this by no means is to be interpreted as meaning that in any kind of religious group, only the clergy experience connection with Deity(ies) -- just the opposite. But not everybody wants to organize, work with people, offer comfort, or type mailing lists. There is something that each of us is good at, and that's what to go after and do.

I think that Druidic ritual particularly (and ADF specifically) provides a wonderful way for participants to do just that - participate. There's a section of a ritual outline entitled "sacrifice", which is the part in the ritual for any and all present to give the best they have to offer. This could be harvested fruits and vegetables, songs, chants, poems, prayers, Tai Chi forms - very individualized. In offering the personal best to the Deity(ies), an inclusion and a unification occur.

And the unification of the world and the inclusion of all in a sacred purpose is not such a bad thing after all.

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PAGAN RECOVERY NETWORKING
Jody Miklacic, P.O. Box 584, Chesterland, OH 44026

Whether we are willing to admit the facts or not, there exists in the Pagan Community alcoholism, drug addiction, an assortment of eating disorders, and other addictive/compulsive behaviors. I believe there is a need to create a safe, supportive forum that will provide information, love, and the guidance essential to recovery.

I am a recovering drug addict, alcoholic, adult child of an alcoholic, incest survivor, and have an eating disorder. Although I spent many years in therapy, what finally helped me to change my behaviors was the Twelve Steps of Alcoholics Anonymous(A.A.). Since my introduction to the program of A.A. five and a half years ago, I have experienced and participated in other anonymous groups, including : Narcotics Anonymous (N.A.), Overeaters Anonymous (O.A.), Adult Children of Alcoholics (A.C.A.), Alanon, as well as recently learning about Incest Survivors Anonymous (I.S.A.). It is quite uncomfortable admitting so many problems publicly, but unless I am open and honest, I don't know why anyone else will be.

Besides my recovery work, I am a Pagan involved in a Traditional Celtic Coven and am a member of ADF. My initial contact with A.A. almost discouraged me from even attempting their program because of "The Lord's Prayer" and other references to "God". I am so grateful to the powers that be that I was able to look past the Christian wrapper and learn about the Twelve Steps, recovery, and have the courage and strength to change my life.

What I am proposing to do is to organize a Pagan Revovery Network and, eventually, print a newsletter for those Pagans interested in sharing their recovery with others, Perhaps we can come up with Pagan prayers and Steps to help make the program more in line with our religious needs.

If anyone has input, in the form of suggestions, prayers, or you just want to let us know you are on the path to recovery, please write to me at the address provided above.

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Nouvelle Ecole, 41 rue Barrault, 75013 Paris, France

Deborah Lipp, MOF, Nest of Pink, P.O. Box 1022, Nyack, NY 10960

PUBLICATION REVIEW

CONVERGING PATHS, P.O. Box 63, Mt. Horeb, WI 53572, published quarterly. Subscriptions: U.S. and Canada $13 per year, foreign $20 per year. Single copy: U.S. and Canada $4, foreign $6.

Converging Paths was begun as a journal of British traditional Wicca, the paths that converge in its pages include the Gardnerian, Alexandrian and Georgian traditions. In keeping with its focus, it has featured introductory articles on a number of these traditions, but it has rapidly become one of the best Pagan journals of any kind. Its wide-ranging and well thought out articles transcend its orginal intentions, and should be of interest to Pagans of any stripe. Converging has a successful mixture of features - one-time articles, regular columns, and some genuinely good poetry. The quality of the writing varies, as is to be expected, but the subject matter is almost always worthy, and the variety never becomes predictable or dull.

The "Priest/ess Craft" column features in-depth analyses of the problems and rewards of Wiccan clergy, and the "Children's Arc" column focuses on the ups and downs of Pagan parenting. There is also a continuing series on "The Physics of Magic" which manages to strike the right balance between intelligence and ignorance- neither patronizing nor baffling the reader. "Hierarchy" is a Pagan soap opera that brings laughs and groans - the writer is wise enough to use a pseudonym to avoid the rotten tomatoes that would otherwise surely fly his/her way.

Converging is probably unique among Pagan publications, in that its publishers actually have experience in the field. The journal is produced by the staff of The Hidden Path, a Gardnerian-only quarterly journal, as well as by former Circle Network News staff members.

The Hidden Path has long been an enjoyable voice in the Gardnerian family, mixing humor with theological discussion, poetry with controversy. Its quality has increased with its staff's experience, and it is that experience that makes Converging Paths so richly rewarding.

Converging has now entered its second year of publication - the six issues I have are read and re-read. They are kept on an accessible shelf, as I have discovered that I frequently want to show an article to a friend. I would recommend buying a lifetime subscription if they were available - settle for a year and you'll feel the same way.

Harvest, P.O. Box 228, South Framingham, MA 01701. Reviewed by Kyril.

This is a 32 page magazine published eight times a year. Subscription - $10 bulk in U.S., $13.50 first class U.S. and Canada, $18 elsewhere.

I especially like the news and announcements section which helps us to keep current. It includes news from around the U.S. that relates to Pagans as well as announcements of events and happenings within the Pagan community. The Letters to the Editors section serves as a forum for expression and Harvest is not afraid of controversy. This issue (Samhain '87) had articles on the Magic of Music, The Healing Well, Herb Notes, Green Grow the Pagans, O! Part 2, and a very interesting myth tale called The Binding of Death, by Robin Culain KAM, that pointed out quite entertainingly that without Death there is no growth and no endings that create new beginnings. Poetry and humor also have their place in this magazine. One of the more controversial sections is the satirical Death Crones comic strip.

We exchange with quite a few other Pagan publications, too many for me to do more than skim through, stopping to read only those parts of special interest; but this is one of the magazines I read from cover to cover.

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The people who brought you Ben Abuya, the Baal Shem Tov, Jabotinsky and Jesus, THE LAMED VOVNIKS, BABY!, the verkochdah underground that makes Judaism live, providing the heretic thought the Mogid establishment will coopt and rip off a hundred years later, now solicit your contributions to DER GOLEM -- THE JOURNAL OF MAGIC JUDAISM, devoted to new prophecy, sci-fi midrash, mystical indecencies and wild, freakish pseudopieties. All submissions get Hakim Bey's Sabbatai Sevi personality poster (see left) and "Keep Your Reality," an account of the origins of Magic Judaism. If you dig running after foreign gods with the tongues-out zeal of dogs in heat (Oovinay yisrawel zahnoo aharay elohim aharim...) join the thousands of gratified JEWS FOR IDOLS and send your work and SASE to VERLAG GOLEM, P.O.BOX 3414 Prov. R.I.02906. Selah!

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MAGENTA
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July 1987

I was delighted to see the article "The Basic Principles of Liturgic Design" in the latest DP. That, along with "Preparing for a Druid Ritual" and "Step by Step..." will be most useful for teaching magic and ritual. When is the book coming out? If nothing else, I hope that you reprint those three articles in a separate booklet, hopefully with a larger and more readable typeface. I know several people who will want copies, me for one. A lot of the preparing and walk through articles are applicable only to the Druids, but the material could be useful for theory, and the idea applied to other sorts of rituals. It would be clearer to non-Druids if you had a more generic ritual as well as the Druid ritual, and gave the script for the ritual first, to give those unfamiliar with the Druids the "script" you are working from. If you want, I would be willing to write a similar step-by-step on a generic pagan ritual, from THE BOOK OF PAGAN RITUALS or THE SPIRAL DANCE or something like that.

I agree with you whole-heartedly about competence. I like to draw the analogy between musical talent and psychic talent. I can't carry a tune (several friends have given me buckets...) so I don't lead any singing, and only sing when lots of other people are singing also. Psychic talents are like that too. A few people are naturally gifted, some can become skilled by training, others can learn enough to get by, and there are always tasks certain people cannot do no matter how much work or training they do.

On the whole, I like using theatrical terms for ritual planning. Theater is not phony, it can be realer than life, but it can also be ARTIFICAL. Since we are religions of the NATURAL, many people feel uncomfortable with the implications. Perhaps we should talk about "performance" rather than "theater". However, I object to your use of the term "shills". Perhaps you don't realize the implications of this word. A shill was someone in a carnival who helped get the marks into an attraction, or who encouraged them to spend their money. It has implications that we are somehow cheating people. This is very misleading and it is NOT a good word to use in this context.

People who help to lead the singing are the CHORUS. If they help keep the service going on track, they are PROMPTERS. Regulars need to be identified as such and who know the liturgy but have no assigned part in a given ritual can be called DEACONS or ELDERS or even the SHAMUS.(Shamus means deacon in Yiddish; later it got the connotation of cop.) We can mix theological language with theatrical language. I like PROMPTERS myself, but then, I like being prompt.

I am still unclear whether it is possible to have a subscription to "The Druid's Progress" only, without the newsletter. Most of the information in the newsletter will be of

interest only to those involved with ADF; "The Druid´s Progress" would, I think, be of interest to a larger audience. I am pleased to see the newsletter coming out regularly (its amazing what bran will do) but I have no way to make use of it. I have not sent you the directory information because I am not involved with any Drúid group at this time, and do not have the time or energy to do so. I have other projects, and students, that need me right now. Nevertheless, I want continue to get DP - it is excellent!

For making an indoor site less modern, this is an old hippie trick. Get old sheets, or other large pieces of inexpensive cloth. India print bedspreads were the original. Tack these to the four corners of the ceiling, and hang them on the walls. You can create a tent-like effect very easily. You can even put them up for a ritual and take them down afterwards.

"Handicapped access" is not the whole of the problem. For every person in a wheelchair (which is what most people think of when they think handicapped access) there will be a dozen with other, individual problems. I never have needed a wheelchair (thank the Goddess), but sometimes I need a cane, and rituals that are mostly wildly dancing arouhd a circle are incredibly frustrating for me. People who are deaf cannot hear the words, or know what other people are doing unless there are gestures and movement. Find out who is in your grove, and who might be. Do you unconsciously exclude people by having everyone stand for an hour? Try letting everyone sit after the procession. (Sitting audiences are quieter, and pay attention better anyway.) If some people cannot walk in procession, perhaps they could start out in the circle, as "altar guardians". There should be duplication and overlap of words and action, so that someone who cannot see can hear what is going on, and someone who cannot hear can see what is going on. (This includes people who can´t see because they are short, and people who can´t hear because the acoustics are poor.) Try going through your ritual blindfolded, or with earmuffs on, or with your legs tied together, to see what it might be like for someone with a handicap. Also, is there a printed "order of service" that gives the responses, and the words to the chants and songs ? Poor memory is sometimes a product of age or illness, not lack of enthusiasm, and newcomers may not know as much as regulars. And remember, there are other handicaps besides the ones I´ve discussed.

Child care is another issue that must be dealt with - crying babies are a chronic problem in churches, usually solved by a nursery in the basement. Does your grove have any way to deal with babies, so that the parents can attend? Do you write at least some rituals so children can attend with their parents? If there are no people with kids, you may not have to deal with the child care issue - yet. Children are our future. We should figure out how to include them, and educate them.

I do not understand all the legerdemain about chalices. As far as I know, and please correct me if I am wrong, neither Herpes, nor AIDS is spread by sharing a cup, especially of

whiskey. Both are fragile viruses, as are most cold and flu viruses, and the alcohol content would act as a disinfectant. The veiled references to disease both puzzle and appall me. Perhaps if you are using spring water you might spread a cold, although I have not run into this in my experience. Also, I have some theological doubts about using water when whiskey (the water of life) is the sacrament. I have been at rituals when I was going to be driving, or just didn't feel like drinking, and merely touched my lips to the chalice without drinking, or only drank a very small amount. At public rituals, a non-alchoholic chalice might be desirable. At smaller ones, I would think most groves would know whether they needed one or not, and acted accordingly.

I have experienced this difficulty at open rituals - people come who other people cannot stand. I'll admit I have been on both ends of this as well as in the middle. The Wiccan ideal of "Perfect Love and Perfect Trust" is far from realized at many Wiccan rituals, and I can imagine Druids and other NeoPagans have the same problem. Isaac touched on this briefly, under "Social Factors" in "Preparing for a Druid Ritual", and he seems aware of the burden this can be on the organizers of the ritual, especially if they are involved with the clash. Does anyone have suggestions on this topic?

Blessed be! Morgaine

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TITLE: OBSERVATIONS

Greetings Ar ndraiocht Fein,

Iam a recent subcriber to A Druids Fellowship and am working towards the First Circle. I am a Military Man in the Navy and have been to the Far East for the last two(2) years. Spending most of my free time searching for the wisdom that seems to be lost in this country. Iv'e read the last issues of DP#3&4 and found a aura of uncaring selfcenteredness. I don't meanto sound negative but as a observer looking in. I wanted to direct these obsevations toward the article written by the ArchDruid entitled PAGAN PORNOGRAPHY. Where the ArchDruid has to succumb to begging his people for money to live. This is not his fault but a circumstance of his people. I have learned in my travels to the Far East that if you wish to learn the most from your Master/Teacher that you see to his well being for without his teachings you would be nothing but misdirected energies. Iam not saying that you should do his laundry but see to much more important and pressing of his problems, like his rent and putting food in his mouth. And you will find that a happy grateful Mater/Teacher is more likely to teach better and more if his worries of the world are lifted. He will also know that you have found the wisdom in your heart to give, let alone receive. For without love (love of money, love of people and peace) there would be nothing. I hope this will seep into all your hearts and spirits. I hope that I do not make enemies but friends thru this small amount of knowledge, and understanding. For knowledge and understanding there is always a price.

May the Earth-Mother go with you

Brian Silver

ALL MY RELATIONS

A Pagan Newsletter for the Turtle Island community. Published 8 times a year, subscriptions $5.00. We are primarily Wiccan, eclectic and open to all positive paths. We network with Native Americans.
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AGAINST THE ELEMENTS

by Ben G. Price
314 Chestnut St Hagerstown Md 21740

Out of the barbaric valley of strife
Stewing in murder and toying with life,
Out of the path of crude death by sharp shafts,
Tempered blades, cold steel and the ominous crafts,
Gaia stepped lightly, retreating in haste
With a scourge on her lips and a scowl on her face.

Men are berserkers Her are now lost
Beyond the salvation of nature-the cost!
They trammel the mountain and trample the earth,
Offending the hillside and cursing with mirth.
The time is arising; the land will rebel
And curry the wretches and send them to hell!'

Gaia gave signals no mortal could hear,
And a gnome rose to greet her,to gloat and to jeer:
"No more shall the elements of nature give aid
In the struggles of men or the way they behave'
The gnomes are all with us, the nymphs of the sea,
The dragons of fire and sylphs of the breeze!
They band as a power and make their demands:
No slaves to the madness and death at men s hands!'

The form of the gnome melded in with the stones
As though soil were flesh and the pebbles his bones.
Then the mountain cried out and dark clouds ringed
round
And fire spat out with a terrible sound
To send molten hate flying into the sky,
While the whole earth emitted a hideous sigh.

Nymphs left and chanted out from the sea;
Gnomes rolled boulders and watched them fly free:
Salamanders lapped and lashed with their tails,
Listening to men give out their death wails.

The valley was littered with armor and limbs
And the mortals cowed down to start chanting their
hymns.
But their gods were not with them and all was aswirl
With sylphs in the steam choking all in its curl
And nymphs in the river that flooded and hissed
With the heat of the lava that rolled like a fist.

Gnomes shook the tree trunks and woke the wood folk
Who added their strength and put on the yoke
And aided the movement of earth against men,
Since that was their purpose and that was their yen.

The kings of the warriors cried out in awe,
Defending their power, since they were the law.

But the sylphs all hissed in a whispy, thin voice
Of sulfuric vapor, explaining their choice:
"For we have born arrow and spear to the heart
Of men—we're the wind! But now we depart."

The gnomes of the earth then yelled as a crowd,
Angry, surly, and gutterally loud:
"We've born the hooves of your steeds on our spine
On the fields of your warfare, 'cross each battle line!
No more will we help you to kill off your friend,
And this is our answer: forever an end!"

The voice of the salamander, the dragon's word
Snapped in a flame that could almost be heard:
"Eyes we have given you; warmth we have fed,
But you make us vultures to consume your dead.
This is enough...we crackle and sway...
Last, we shall bear all your souls far away!"

And the nymphs cried in turn:
"Though salamanders burn,
We've carried your warships from harbor to coast;
Protection we gave you as borders and moats,
But now it is time, for the sake of the sea,
To drown out the demons and set ourselves free!"

And so was the curse of each element fulfilled,
Till the last of mad mortals had somehow been killed
And dominion returned to the spirits at hand
And silence and peace was restored to the land.

The fire subsided; the lava was cooled;
The boulders had toppled: the waters were pooled.
And the wind gave a sign with the end of the strife,
Proclaiming its joy and the promise of life.

Golden Isis

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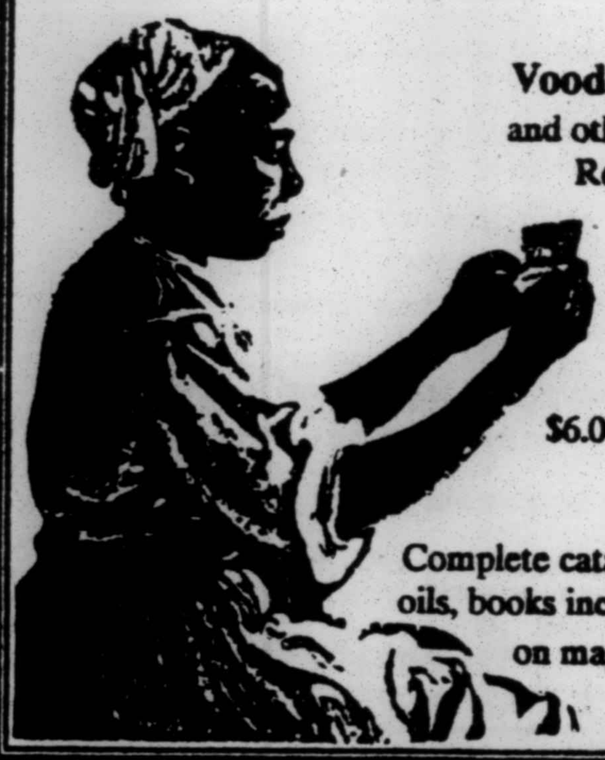

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THE MAGICKAL WAY OF TAROT

by Shevon

(The following is an excerpt from a forthcoming new book which is tentatively titled Tarot For All Believers. This instruction book of divination will be illustrated with the beautiful Hanson-Roberts Tarot deck, which in Baltimore's occult circles is often lovingly referred to as "The Fairy Tale Deck." So far, there is no other commercially available book based on the Hanson-Roberts deck.

The Major Arcana of the Tarot cards provides an interesting description of Magickal workings, and of how the character of one's Magickal workings change depending upon one's level of experience. Some Tarot scholars have divided the 22 trumps into three septenaries. Beginning with The Fool, the first septenary ends with The Chariot, the second with Temperance, and the third with The World. Each septenary corresponds roughly to the three Degrees of Witchcraft. These Degrees can be the same as the initiatory levels of Gardnerian/Alexandrian Wicca. The trumps can also outline one's Magickal evolution in more solitary or less traditional paths.

The main protagonist in this Magickal journey is the unnumbered trump, the wild card in the deck, The Fool (Key 0). The Fool is you, me, Everyman. The first person the Fool meets is The Magician (Key 1), who provides the Fool with a demonstration, perhaps the first demonstration the Fool has ever seen, that yes, Magick does work. It is not entertaining stage illusion, it is real. Magick is not something that the Fool left behind when the childhood fairy tale books were put back on the shelf.

With this theory as a basis, the Fool tries out a few tentative experiments. Since the Fool's essence is pure spontaneity, the fledgling Witch or Magician, in playing around with the wand, finds that her little spells take effect with ridiculous ease. She thinks, "I want so-and-so to call me on the phone," and it happens. She thinks, "My dog has a festering wound; I want it to be healed," and it happens. Almost immediately.

From the High Priestess (Key 2) and the Empress (Key 3) she learns what works in Magick. From the Emperor (Key 4) and the Hierophant (Key 5) she learns what doesn't work. She may even succeed, with her spells, in meeting a lover or Magickal partner (The Lovers, Key 6), someone who is not a Mother or Father figure as the Empress and Emperor had been, but who can relate to her as an equal. By the time she reaches the Chariot (Key 7), she's learned the alphabet, she's gotten the basics down, and is feeling pretty darned proud of herself.

If she cares to go on, the next step is to stop playing and get serious. Up till this point, all she knows is that when she does something, something else happens. Now she has to figure out how Magick works, and why it works. This is when the Witch usually goes on a vision quest and finds her totem, her Magickal essence (Strength, Key 8). She finds, or tries to find, a Magickal teacher (The Hermit, Key 9). Having gotten her feet wet, she's asking (as did many of the Solitaries at Pagan Spirit Gathering 1987), "Where on Earth do I find good solid Magickal training?" With one look at the profusion of images in the Wheel of Fortune (Key 10), she realizes how much she's got to learn, and may want the Hermit's (or Crone's) help.

Using Justice's (Key 11) scales, she must weigh and balance all concepts presented to her at this time by the Wheel of Fortune, and use Justice's sword of discrimination to cut away anything that does not work for her, that has no validity in her existence. She experiences a letting go, a surrender (The Hanged Man, Key 12) to a Magickal Force that is much bigger than herself. She experiences a Death (Key 13) of her old self. By the time she reaches Temperance (Key 14), like the angel mixing the liquids, she has blended, synthesized, and integrated the essence of Magick into her very being. At this second stage of initiation, the Fool "gets her wings." She no longer does Magick, she is Magick.

From here, the Witch's Magickal workings are no longer confined to the laboratory. Scientifically speaking, she is "in the field." She has stopped working with experimental groups of test objects while leaving the "control groups" alone for reference. Now she is no longer working with isolated circumstances and experiences: it is her life as a whole that is to be infused with Magickal essence. At this point the Witch may wonder why her spells "don't work they way they used to," why the manifestations don't happen as quickly or as readily.

The Magick still works, the manifestations still happen, but the character of the manifestation has changed. Her entire life, not just small parts of it, must now reflect who she is. This calls for alterations at all levels of her life. It takes time, patience, hard work, and sometimes even pain, before all the component parts of a Magickal Lifestyle fall into place to form a coherent whole. In the final septenary, there is no more happening of things without the Witch knowing exactly how it happens. Each step of the manifestation process is clearly delineated.

First, with The Devil (Key 15), there is a vague sense of bondage, of something being wrong in her life; she may not even realize that there is anything wrong. With The Tower (Key 16), she sees not only what the trouble is, but she also sees the necessity of immediate and radical correction. With The Star (Key 17), she heals herself of any hurt incurred by the bondage or by the attempt to release herself from bondage. Her Magickal Lifestyle begins to take shape on the causal plane, that realm of the unseen spoken of by Lazaris (an entity without a body who is channeled through Jach Pursel) where the spiritual, unseen causes are formed for physically manifested effects. The seeds of change are planted here in the Star Goddess' fertile ground.

The seeds are germinating, underground, still unseen, in the astral plane represented by The Moon (Key 18). The astral plane is spoken of by Lazaris as the place where a person's soul travels, apart from the sleeping body, during dreams. It is also the void of the unknown to where people can consciously project their spirits out of their bodies, so they can astrally travel to other locations on Earth, to meetings with others on the same plane, or to the causal plane. The energy that is creating the Witch's Magickal Lifestyle is here stepped down from the causal to the astral plane, and is about to manifest.

With The Sun (Key 19), her new life does manifest on the physical plane as a "child" or a "sprout"; however, like the sunflowers depicted in the Sun card, it grows quickly. She now has the Judgement (Key 20) to bring it up, to nurture her new life to the full maturity and completely realized happiness represented by The World (Key 21). Some might say she leads a "charmed existence." She doesn't just do Magick, or be Magick; her whole life is Magickal.

Tony Taylor, Grove of the Twin Oaks, P.O. Box 33284.
Minneapolis, MN 55433

For the new initiates within our grove we thought that it would be nice to do a special dedication ceremony. After some long discussions Sable and I came up with what we call a "Stone Bonding". The stone that is used is from 1 inch to 1-1/2 inches in diameter - and maybe 1/3 inch thick or so. The stone is carved with a Druid Sigil:

on one side and a Triad symbol: /|\

on the other side.

The stones are rough cut, something like could have been done a couple thousand years ago. (If you don't have the ability to make such a stone and would like one then write me and send $.50 for the stone and $1.00 for postage and handling and I'll send you one.)

I find my stone very comforting. There are times when I am at work and am having a bad day that all I need to do is reach into my pocket and touch the stone and thus reconnect with my roots. It really helps me when I want to tell the boss where to go.

Anyway, here is the Stone Bonding Ceremony. There are only two parts, Druid and Receiver (D1 and R). You may notice a few differences from what you might expect, for example, our grove relates water with the ancestors (and earth with the nature spirits).

Stone Bonding

Preparations

Stone; cauldrons (bowls) of water, earth, incense; chalice; oak branch for espurging; mead (some use Irish whisky)

Rite.

D1 holds the stone in flat of palm and instructs the receiver to place hir [his/her] hand over the stone.

D1: Sense the energy within you. Sense the energy within the stone. Feel the energies pass between you and the stone, between me and the stone. Take the stone in your hand. Feel its texture, its ridges. Let the knowledge of the stone

enter your being. Become one with the stone. When you feel you know the stone return it to me.

D1 places the stone into the bowl of water and holds the bowl out to the receiver. Receiver is instructed to place hir hand atop the bowl.

D1: Meditate now upon that which has past. Go back to a time before your birth. Visualize your ancestry passing before you. Meditate also upon the ancestry of the stone. Visualize it, follow it back until your pasts become one, until the very matter that made you is one.

When the receiver feels s/he has reached sufficient awareness, s/he nods to D1.

D1: By these waters, the gate to our ancestors, the gate to our past, are you and this stone joined.

D1 dips index finger and middle finger of right hand into the water and traces the Druid sigil on the receiver's forehead. D1 then removes the stone from the water and places it on R's forehead.

R: Me to thee and thee to me are out spirits bonded.

D1: Through the waters does this stone now join you to your ancestors. Use this as a magickal tool whenever focusing on that which has past.

D1 places stone into bowl of earth and holds out bowl for R who covers it with hir hand.

D1: Meditate now on all elements that have created and sustained you. Visualize all the physical elements of your creation and being. Meditate also upon the elements that created and metamorphed the stone. Dwell upon all the commonalities that have brought you and this stone together on this physical plane.

When awareness is reached, R nods to D1.

D1: By the earth are you and this stone joined with your present.

D1 dips two fingers into the earth and draws the Druid sigil on the receiver's forehead. D1 then removes the stone from the earth and places it against R's forhead.

R: Me to thee and thee to me are out spirits bonded.

D1: Through the earth, the vessel of physical creation, does this stone now connect you to the nature spirits. Use this whenever focusing on nature, the physical, the present.

D1 holds stone over incense and instructs R to cover the bowl with hir hand.

D1: Meditate now upon your future, on what you may become after you pass from this physical form.. Especially meditate upon

the spiritual growth you are about to undergo. Meditate also upon the stone's future, upon what forms its molecules may take in generations hence.

R nods to D1 when ready.

D1: By the smoke of this incense, representative of air, are you both joined with your futures.

D1 holds fingers over smoke and traces sigil on R's forehead.
D1 removes stone from incense and holds against R's fore head.

R: Me to thee and thee to me are our spirits bonded.

D1: Through the sky does this stone now connect you with the Gods. Use this as a magickal tool whenever focusing on your growth and your destiny.

The waters of life are brought forth.
D1 consecrates waters as per Druid Custom.
D1 hands stone to receiver with instructions that it be held forth.
D1 espurges both R and the stone with the oak branch dipped in the waters, as follows:

D1: By the Ancestors [spritz].
By the Nature Spirits [spritz].
By the Gods [spritz].
Is this tool now bonded to you.

Communion -

D1: Of what does the Earth-Mother give that we may know of the continual flow and renewal of life?

R: The Waters of Life.

D1: And from whence do these waters flow?

R: From the bosom of the Earth Mother, the everchanging All-Mother.

D1: And how do we honor this gift that causes life?

R: By partaking of the waters of life.

D1: Has the Earth Mother given forth of her bounty?

R: She has.

D1: Then let us share the waters.

Waters are passed as per Druid Custom.

D1: We thank the Ancestors, Nature Spirits, and Gods which have come to bless this rite.
This ceremony is finished.
Walk With Wisdom.

MAGICK

The FidoNet Neopagan Witchcraft and Magick Conference

An Echomail Conference Profile
by J. Brad Hicks, Sysop WeirdBase (Fido 100/523)
Magick Conference Coordinator

A bulletin board service (BBS) is a computer that you can call with your computer (or even a cheap terminal) and a modem. Each BBS is a self-contained information service, providing electronic mail and various text files and software.

FIDONET is an electronic mail protocol invented by Tom Jennings designed to connect BBS systems over ordinary telephone lines, as cheaply and efficiently as possible. It has spread world-wide, with over 1,800 different BBS's in North America, Europe Australia, and Asia passing FidoNet mail back and forth every night. Odds are, there's one in your area! Send a SASE to the International FidoNet Association, P.O. Box 41143, St. Louis, MO 63141 for more information on locating the FidoNet BBS nearest you, or on setting one up yourself. So far the Fido, TBBS, Opus, SEAdog, and Dutchie software packages support FidoNet mail.

ECHOMAIL is a FidoNet add-on, designed by Jeff Rush, that each night takes the latest contents of one or more specified message areas, by topic, and ships a copy to every other FidoNet BBS that is also interested in the same topic(s). Echomail breaks down the wall of separation between the 1,800 FidoNet BBS's, allowing sysops to build nation-wide, or even world-wide conferences on any topic. There are already hundreds of such conferences.

ALL RIGHT, THEN—WHAT IS THE MAGICK ECHOMAIL CONFERENCE? I'm glad you asked. The MAGICK Conference is a FidoNet Echomail message area, shared by FidoNet BBS's all over North America (with more coming "on-line" each week), on topics related to Neopaganism, Witchcraft, and magick. It is one of the four or five largest such conferences, shipping between 20 and 30 messages <u>each night</u> to every board in the conference. (And all for about $10 per board per month—not too bad, eh?) Call one of the BBS's listed below and see what the fuss is all about! If there is a FidoNet BBS in your local area and you can talk the system operator into carrying the MAGICK conference, give him or her a copy of this notice. If you <u>are</u> a FidoNet sysop and would like to see this kind of booming activity on your board, drop a note to the conference coordinator— that's me, Brad Hicks, at Fido 100/523.

A <u>PARTIAL</u> LIST OF THE BOARDS IN THE CONFERENCE

Fido	Name	City, ST	Phone	Baud	Read	Enter
100/523	WeirdBase	St. Louis, MO	314-389-9973	2400	all	(1)
12/4	Mega-Kaua'i	Lihue, HI	808-245-2080	1200	all	all
12/14	Mega-Kaua'i #2	Lihue, HI	808-337-9280	2400	(3)	(3)
14/341	Terraboard	Minneapolis, MN	612-721-8967	2400	all	all
101/27	Dave's Fido	Gardner, MA	617-632-1861	2400	all	all
101/433	IBM Tech Fido	Pepperell, MA	617-433-8452	2400	all	all
102/140	MachineDo	San Pedro, CA	213-548-3546	2400	unk	unk
102/831	Light Artists	North Hollywood, CA	818-985-0541	2400	unk	unk
103/501	King James RB	Garden Grove, CA	714-537-7355	2400	all	all
103/507	Philosopher's Log	Fullerton, CA	714-535-1258	1200	all	all
103/602	House Atreides	Rowland Heights, CA	818-965-7220	1200	all	(1)
104/610	The 6th Sea	Denver, CO	303-252-9235	2400	(1)	(1)
107/269	Utopian Quest (Long Island)	Bellmore, NY	516-842-7518	1200	unk	unk
107/293	BaphoNet by the Sea	Brooklyn, NY	718-499-9277	1200	(1)	(1)
107/316	Metatek Fido	Toms River, NJ	201-286-2586	1200	(1)	(1)
109/606	Blowtorch	Washington, DC	202-686-9398	1200	all	all
113/1	Small Biz Help Net	Honolulu, HI	808-533-0190	2400	unk	unk
124/109	Diplomat	Carrollton, TX	214-242-9399	2400	all	all?
136/200	Chai Way	Dallas, TX	214-358-3738	2400	unk	unk
136/601	TECHnet II	Austin, TX	512-836-8588	2400	unk	unk
139/630	Applegate	Appleton, WI	414-738-1219	2400	all	al
147/4	Project OPUS	Oklahoma City, OK	405-848-2828	2400	all	all
161/93	ThelemaNet	Berkeley, CA	415-548-0163	2400	all	all
163/5	DATA/SFnet	Ottawa, ONT	613-726-1100	1200	all	all

Policies: all All users. unk Unknown.
(1) All validated users (2) By special application only.
(3) Sysop only.

IRELAND FOR NOT-RICH DRUIDS & FELLOW TRAVELLERS

by Arlen Wilson

A Chara:

Once you've landed in Ireland the first sign you're likely to see in Irish is "Cead Mil Failte". This is pronounced something like *Cawd Meel Fawlcha* and means "A Hundred Thousand Welcomes", or loosely, "We'll take your money in the hundreds or the thousands or whatever we can get out of you, Unwary Traveller!" If you don't want to be just another U.T. then perhaps some tips might be useful. Full compliance is too much to expect but hear them anyway...

Do your homework!

Avoid hotels & restaurants *as much as possible.*

Consider not renting a car.

Take advantage of everything free or cheap.

Practice good cheer and deep breathing.

Do your homework. This is the prime directive. Get hold of everything useful you can about Ireland before leaving home - books, guidebooks. *maps*, brochures etc - anything & everything. If you're in or near a major city go to the Irish Consulate if for no other reason than to peruse some newspapers. They're sure to have the Irish Times which is the biggest and the best. Get the dollar/pound exchange rate for that day and then glance over all the newspaper ads. A few minutes of your time spent thus will provide you with a posssibly startling crash course in the current price structure - more reliable than hours of conversation, or anything I could tell you right now. Because of exchange fluctuations you're going to have to figure out the

money thing for yourself, but I can tell you it's probably not going to be good news, a chara. Once you get the exchange rate practice some conversions in your head or with pencil and paper. (Another thing you could learn from newspapers: the expressions "A Chara" and "Is mise le meas" are courteous ways of opening and closing a letter.)

Bear in mind that the Irish pound and the American dollar were at par three or four years ago. The dollar is *much* weaker now. If after your monetary investigations, nothing daunted, you decide to go ahead with the pilgrimage project, while it won't be the cheapest thing you ever did, there are ways not to be a total victim of the Hundred Thousand Welcomes.

Stay our of hotels and restaurants. They're not that great and virtually all of them are rip-offs. Now if it seems utterly impossible to to stay out of these places just remember that hordes of Irish people do, and somehow survive, achieve nutrition and even mobility. More of mobility later. Wherever there's a hotel there's a Bed and Breakfast accomodation in a private home not far away for a fraction of the price. Every year Bord Failte, the Tourist Board, publishes a large paperback of listings. Try to get your hands on one while still in the States, from an Irish tourist office or travel agent. Then you can write or call ahead for reservations for the first day or two, until you get your bearings. Mail usually takes about a week to get through, the key word being usually. Besides B & B's inspected and approved by the Tourist Board there are lots of others probably just as good. These latter, though, you just have to spot by eye as you're travelling about, or ask in a reasonably civilized pub for a recommendation in the neighborhood.

Don't tip in pubs, by the way. The Irish don't, so why should you? You don't have to drink in them either, I mean alcohol, if you don't want to. By law they have to provide you with mineral water, coffee or suchlike. Though one of the joys for many travellers is experiencing the real, authentic Guiness's

on draft, made with the living waters (don't ask what lives in them) of the River Liffey which runs past their ancient brewery in Dublin. Pubs are an important part of life in Ireland, sources of information and conversation, and the "singing pubs" for music, needless to say, both by professionals and by inspired customers.

However, whether in pubs or in conversation elsewhere, be prepared for a certain number of "Irish facts". Regard for accuracy is not infrequently outstripped by love of words, or even a desire to be helpful. Another communications note: the Irish are avery polite people. If you accidentally bump into someone *they're* likely to say "Sorry!". It depends on the company you keep but in general our casual use of four letter words is guaranteed to be offputting. Not that you may not hear the occasional "fook'n" this or" fook'n" that in Inner City Dublin, but then that's not a place you really need to be. By inner city I don't mean the center of the city. Dublin is bisected by the River Liffey and you won't need to go *very* many blocks north of it. Except for busy O"connell Street, the "nicer" areas are south of the Liffey, generally speaking. Beware of "Irish facts" when asking on the streets for directions. Again, Do Your Homework, not just here but over there. Maps are more dependable than pedestrians.

"Irish facts", by the way, refers to how Canadian critic, Hugh Kenner, describes the combination of real information, misinformation, disinformation, fabrication and just plain prevarication which he got from informants in Ireland when he was there researching James Joyce's life. No harm in trying to get a direct answer to a direct question. You may even succeed. But if you don't, just take it as a signal to practice your Good Cheer and Deep Breathing. Learn to live with ambiguity, if you haven't already. Eight centuries of foreign occupation have left their mark on the inhabitants, even sixty-odd years after Independence. Precise information can be an elusive commodity.

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"Irish facts", by the way, refers to how Canadian critic, Hugh Kenner, describes the combination of real information, misinformation, disinformation, fabrication and just plain prevarication which he got from informants in Ireland when he was there researching James Joyce's life. No harm in trying to get a direct answer to a direct question. You may even succeed. But if you don't, just take it as a signal to practice your Good Cheer and Deep Breathing. Learn to live with ambiguity, if you haven't already. Eight centuries of foreign occupation have left their mark on the inhabitants, even sixty-odd years after Independence. Precise information can be an elusive commodity.

Even before the English colonials came, the native language of Erin's Isle had no words for "yes" and "no", none at all. To affirm or negate a statement was a more complicated matter than just using those easy monosyllables. Which gives you a bit of a glimpse into the Celtic worldview right there... The language, by the way, is properly called Irish if you're speaking English, and Gaelic if you're speaking Irish... got it? Not that many of you will be speaking Irish, though, like me, you may get a kick out of seeing it on street signs and hearing a bit of it on the radio or on TV at certain times during the day. (Do bring with you a cheap transistor radio. When I was packing this was one of my happier afterthoughts, along with a hot water bottle. Small items like this are expensive to buy there. As to the latter, the strong may scoff but my whole philosphy of life and capacity to enjoy it and deal with it are affected significantly by whether or not my feet are cold.)

One more quick note on the language. Irish Gaelic is a precious heritage and a national treasure and thanks to some California Druid friends I happen to have learned a little and be fond of it. But in Ireland *almost* everybody hates it. This is because they've had to "take" it in school. For goodness sake, don't ask an average person anything about it because it will only embarrass them. Once out of school most people want to forget about it as quickly as possible. If you'd really like to hear Irish as a living tongue you will go to those linguistic reservations, mostly in the West, which are called collectively the Gaeltacht. One Irish expression which everybody knows, though, is "Slainte!". This is what you say as you raise your drink. It's pronounced, approximately, *Slawncha !* (accent heavy on the first syllable) and means "to your health". You can't go wrong with that.

Now about food. The second B of your B & B will be a substantial breakfast including eggs & fried meats - probably much more than you eat at home. Take advantage of it, whatever your inclinations, and it will last you till afternoon. (The whole

country is cholesterol heaven. Just know you can survive it while you're there). For a couple of hours around midday there's something called "pub grub" - food available in pubs which is less expensive than restaurants, and about as good as a general rule, which isn't saying much. Potatoes are a national fetish. Perhaps they dread a return of the Famine, I don't know. Though foreign ways are impinging, there's definitely a lingering conviction that it's not really a meal without potatoes. It's the ony place in the world I ever ordered pizza and got an automatic side dish of French fries. In spite of the fact that eating out is not generally a gourmet treat Ireland *does* have a few world-class restaurants,. You might as well save your serious eating-out money for one of those. Study a book of restaurant listings.

You'll also be thrilled to know that MacDonald"s and other fast food places have opened in the last few years, at least in urban areas. There are also well-stocked supermarkets in most regions of the country if you can get to them. And don't overlook the ubiquitous small general shops which sell newspapers, cigarettes, soft drinks, snacks and other foods including, sometimes, a few made-up sandwiches. So for your "tea" (evening meal) it may be quite possible to sneak something back to your B & B. But however you manage your eating regime don't just leave it all to chance or the scenario the Tourist Board wants you to follow, which is, of course, the expensive one. Buy and store at least small ammounts of food for yourself. There's even an occasional health food store, which you could find in the Yellow Pages (or Golden Pages as they're called), especially if you've Done your Homework and actually know where you are and have some idea of how to get around. Which brings us to transportation...

<u>Consider not renting a car.</u> Rentals are expensive and so is petrol. (Gas is something you cook with, or get after restaurant food.) If you really must rent a car, at least don't do it at the airport. If you do, you're fair game. Go by taxi to your B & B

first and pay your hostess to let you call from there, using her Golden Pages. The situation with public telephones is often chancey. (I'm assuming you're in Dublin - by far the best place to land and from which to fan out and see the country). There's considerable variation in car rental rates It's worth a handful of 20p coins to find out. As an alternative, learn the public transportation system fast. This may be the only fast thing about it but it's still worth your while.

The system for the whole country is called CIE. Their phone information service works quite well. You should be on time for the prospective departure, just in case. However, all schedules and timetables are to be taken as general and not entirely literal indicators, sort of like a statistical drift in quantum physics. As the popular saying there goes, "Sure, when God made time he made plenty of it!" This is an attitude you might as well relax into, since single-handedly you're not going to change it. Ireland has always been a primarily agricultural country. The great Industrial Revolution, with its precise space-time coordinates and its emphasis on promptness and efficiency, just never happened there. Until recently, Ireland did not even try live by the clock Even now, jokes abound about the fact that no two clocks in Dublin ever agree. The stock answer is, "If they did what would be the point of having more than one?" If you're gnashing your teeth already perhaps you should go to West Germany or Switzerland

Get CIE's Dublin bus book. This describes their Day Tours which are very good, especially the one to the Boyne Valley which includes the sacred sites of Newgrange and the Hill of Tara. The guides are generally amiable, voluable and if they can't answer your questions will oblige with some "Irish facts" to order. By all means take a ride on the DART train, Dublin's fairly new, swift and pleasant transportation system. Go the whole route, from Howth at the north end of Dublin Bay to Bray in the south, or vice versa. This is an inexpensive way to see a lot. The entire run takes an hour. But my purpose is not to tell you what

to see, or where to go, but how to manage a life-support system while in Ireland - food, lodging and transportation on a skinny budget. Even if your budget isn't all that slender it's still a good idea to save on the necessities so you can spend on luxuries like the lovely native handicrafts available - crystalware, handwoven textiles, barbaric jewelry from certain street vendors in the capital etc.

Take advantage of what's cheap or free. There won't be that much, actually. At least not at first glance. Nevertheless, there's more than meets the eye. I've already suggested some things - like fairly reasonable bus or train rides. Bring a radio to listen to for quick and cheap acculturation, as I've suggested already, and buy the Irish Times every day. Check out bookstores, both new and second-hand. You can spend lots of time browsing anywhere and no one will bother you. Take walks. If and when you're not too busy touring the countryside, spend a little time hanging out in St. Stephen's Green, surely one of the world's loveliest little parks, in the heart of Dublin. Eavesdrop. Hear the multitude of accents that small island still produces. And for the few pounds it will require, an armful of Irish magazines and other periodicals is a good investment, even if you junk most of them before returning. If you're interested in Ireland's lively rock scene, for instance, pick up a copy of *Hot Press*. Just be sure what you do buy is Irish, not English. Another time you can go to England if you want, but if you're going to be in Ireland *be in Ireland*.

I'm aware that your reasons for wanting to go there doubtless have more to do with Ireland Past than Ireland Present. Well, the past, however much edited by the Church, will be all around you., if you have eyes to see and ears to hear. You can't get away from it, even if you wanted to. Despite the thin veneer of modernity you have Stepped Back. Incidentally, try to step over, or step gingerly around, the vexed political situation. It's up to you, but if you should be pressed I would tell you to plead ignorance, total and complete. At least indicate

that you tend to get all those organizational initials mixed up. Better stupid than suckered in to god-awful problems. Should you decide to brave the North to see the ancient sites up there the same injunction would apply.

The Irish are generally well-disposed toward Americans. They think and know a lot more about us than we do about them. All the more reason to keep well out of the internal strife, whatever your pro or con feelings may be. Be cool, if for no other reason that whatever a person may say *you cannot possibly have any idea who you're actually talking to.* No need to get paranoid about this latter statement. Just recognize that such is inevitably the case, accept it philosophically and get on with your exploration of the archeology and culture of the pagan past and the quasi-pagan early Christian past. Most people don't want to discuss the troubles in the North anyway. The South, the Republic of Ireland, is still peaceful.

Practice good cheer and deep breathing. Be glad you know something about meditation & stress reduction. Modern Ireland gives you a chance to become a real adept at these, while ancient Ireland is fulfilling your fantasies in other ways. (Speaking of possible stresses, the Roman Catholic Church claims 96% of the population of the Irish Republic.) Thus far I've spoken of human nature, not the other kind of nature the weather, for instance. Of that the less said the better. I'll keep my fingers crossed for you though, and hope you luck out. Just remember the rain is what keeps things green the year round.

I'm glad I went to Ireland in '82, I'm not sorry I lived there for over five years, and I'm not sorry to be living there no longer. But it is indeed a great place to visit. Go if you can!

Is mise le meas,

Arlen Wilson

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Report Number Five

To Explore, Enjoy, and Protect

Bruce Barnbaum

You and I share a great love of this earth.

The ocean's pounding surf, Spring covering the earth with that season's newness, a bird's song reaching out . . . and we are moved.

Our curiosity calls us. We explore a bit. Some travel to a distant wilderness, some no farther than a corner of the back yard. But each of us looks and listens to the wonder of the natural world around us.

We enjoy the earth's beauty, its grandeur. The endless sweep of colors, and sounds, and everywhere, the excitement of life.

But there are some that do not see the wonder of it all. And so we, of the Sierra Club, join together to protect the earth.

We work for legislation that guarantees clean air and water. To regulate the use and disposal of poisonous toxic chemicals. To set aside the most special places for parks and wilderness.

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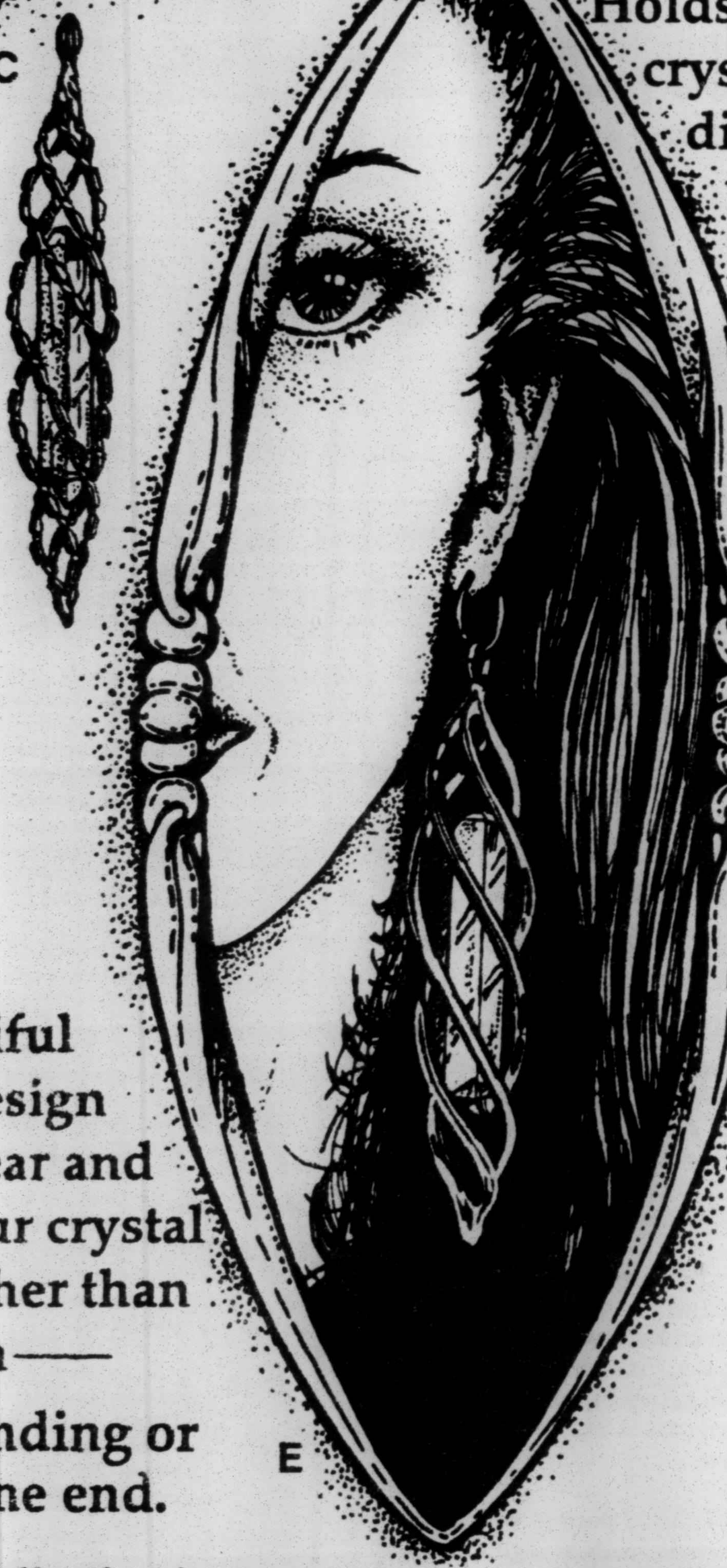

C

A

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D

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without binding or blocking one end.

E

B

A - *round wire*
B - *square wire*
C - *twist wire*
D - *twist & round*
E - *earrings*

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Ár nDraíocht Féin: A Druid Fellowship

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A Nonprofit Religious Association

What is A.D.F.?

The Irish words, pronounced "arn ree-ocht fane", mean "Our Own Druidism", and that's just what ADF is—a completely independent tradition of Neopagan Druidism. Like our sisters and brothers in the other Neopagan movements, we're polytheistic Nature worshipers, attempting to revive the best aspects of the Paleopagan faiths of our ancestors within a modern scientific, artistic, ecological, and wholistic context. Like our predecessors and namesakes the Druids, we're people who believe in excellence— physically, intellectually, artistically, and spiritually.

We're researching and expanding sound modern scholarship about the ancient Celts and other Indo-European peoples, in order to reconstruct what the Old Religions of Europe really were. We're working on the development of genuine artistic skills in composition and presentation. We're designing and performing competent magical and religious ceremonies to change ourselves and the world we live in. We're adapting the polytheologies and customs of both the Indo-European Paleopagans and the Neopagan traditions that have been created over the last fifty years. We're creating a nonsexist, nonracist, organic, and open religion to practice as a way of life and to hand on to our grandchildren. We're integrating ecological awareness, alternate healing arts, and psychic development into our daily activities. Together, we're sparking the next major phase in the evolution of Neopaganism and planting seeds for the generations to come.

ADF was started by P. E. I. (Isaac) Bonewits, known in the Neopagan community as an author *(Real Magic, The Druid Chronicles Evolved, Authentic Thaumaturgy)*, editor, teacher, polytheologian, activist, priest, and bard. He has been a Neopagan Druid for nearly twenty years and has dedicated his life to reviving Druidism as a modern, healthy, "Third Wave" religion capable of protecting and preserving Mother Nature and all Her children.

As a member of ADF, you'll be able to communicate with hundreds of others interested in Druidism, join local congregations (called "groves") of fellow Druids, attend regional gatherings, and enroll (if you wish) in the toughest Neopagan clergy training program in existence. The Membership and Networking Form that you'll fill out will give you the chance to list all the research areas, arts, skills and interests you have that you'd enjoy sharing with other members. You'll also be able to tell us what your concerns and priorities are, and how you think ADF should focus its energies.

Memberships in ADF are available for $25 per year in the USA. It's $35 per year for First Class mailing in the USA or for Canadian and Mexican members. For all other countries, it's $45 per year (Overseas Airmail). This entitles you to receive the bimonthly *News from the Mother Grove*, the annual *Membership Directory*, and our semi-annual journal, *The Druids' Progress*. Membership fees go for publication costs, postage, phone bills, office expenses, research costs, travel expenses, and the support of the Archdruid.

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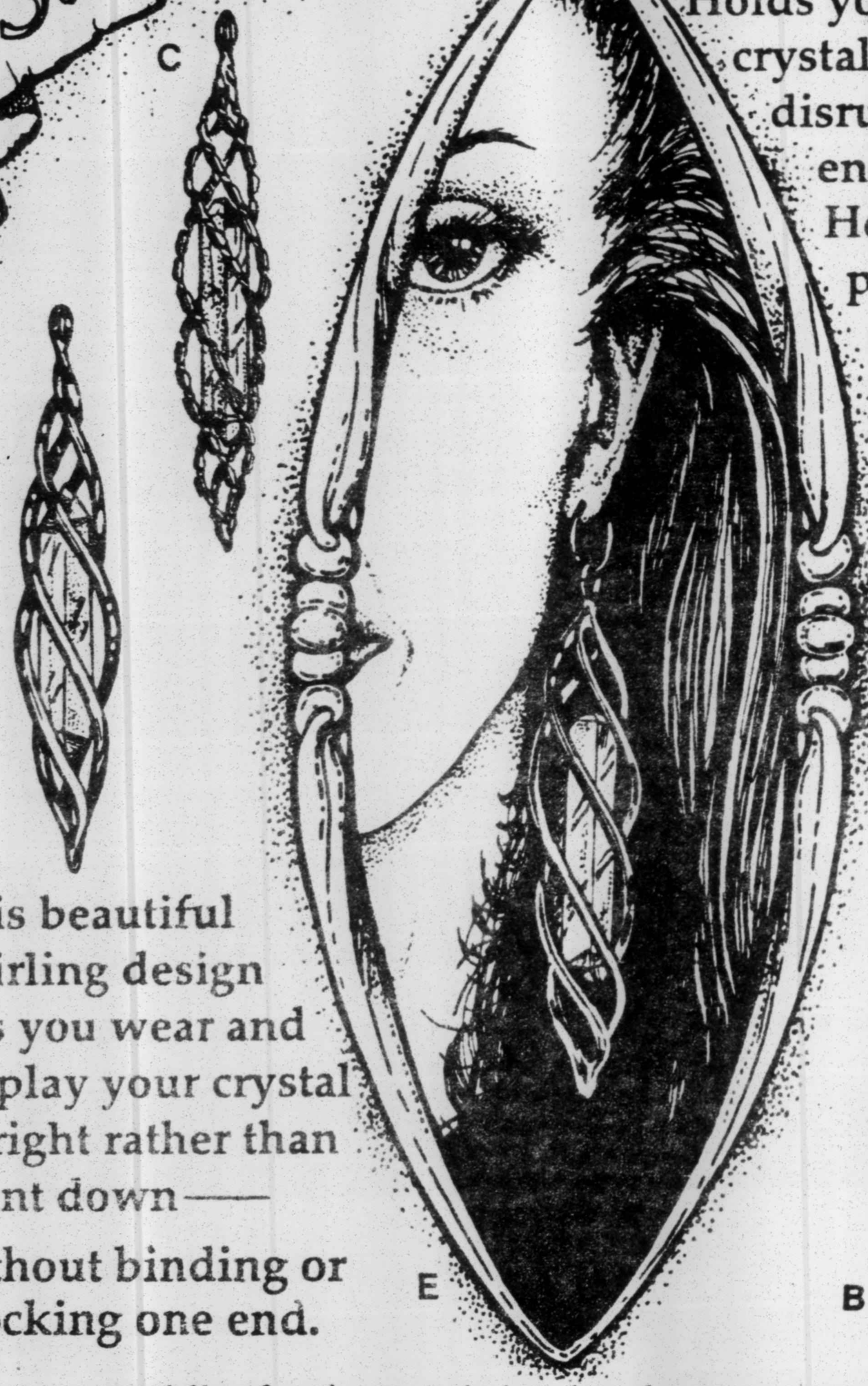
Silver Spiral Crystal Holder



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